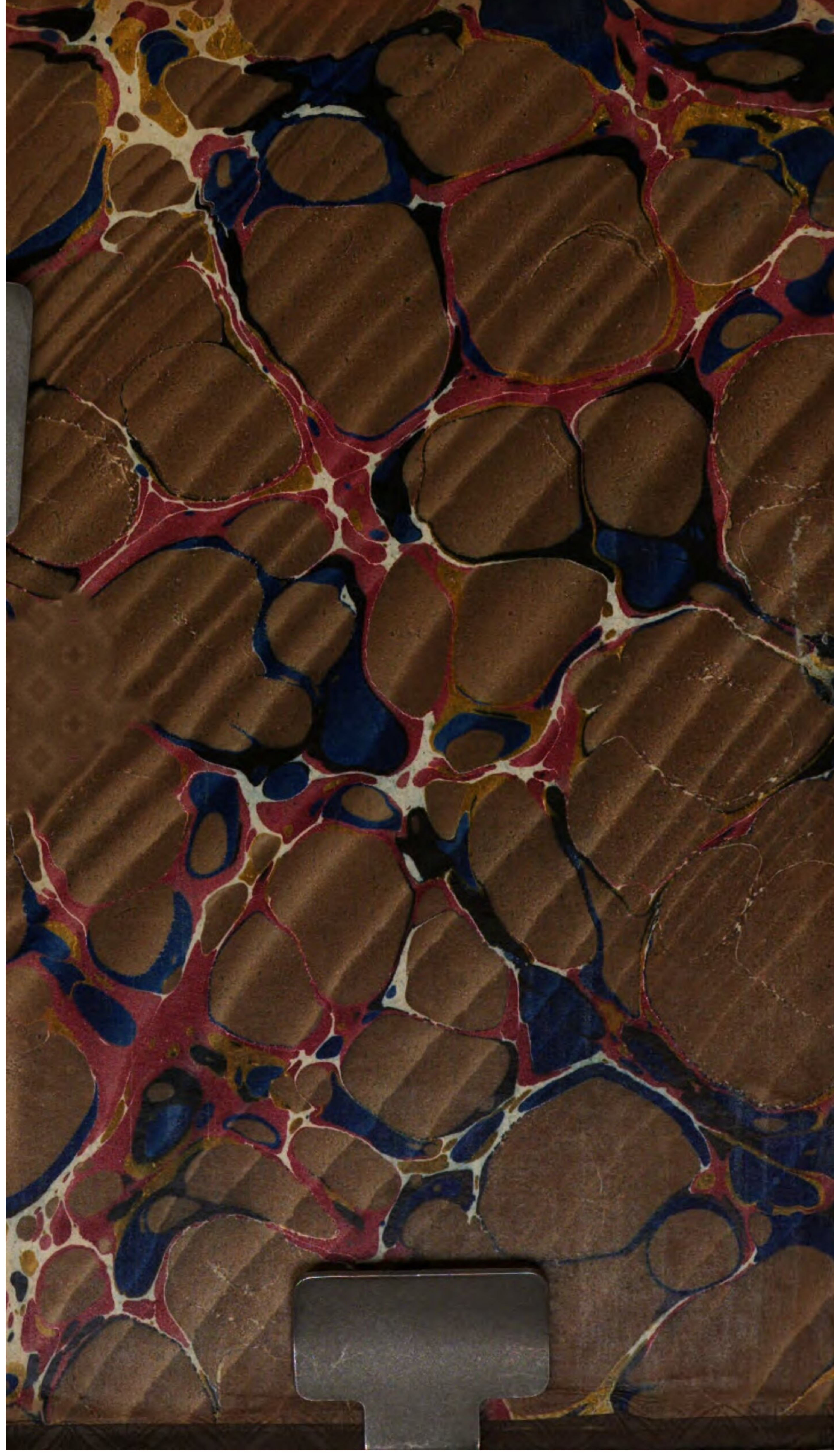




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INDEX

OF WORDS, NAMES, AND SUBJECTS

CONTAINED IN THE

ARGENTINA GAZETTE.

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ARCANA CŒLESTIA

HEAVENLY MYSTERIES

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OF WORKS, NAMES, AND SUBJECTS

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ARCANA CŒLESTIA;
OR
HEAVENLY MYSTERIES

CONTAINED IN
THE SACRED SCRIPTURES.

I. OF WORDS, NAMES, AND SUBJECTS.

II. OF PASSAGES OF SCRIPTURE.

TRANSLATED FROM THE ORIGINAL LATIN OF
EMANUEL SWEDENBORG,
*Late Member of the House of Nobles in the Royal Diet of Sweden,
Assessor of the Royal Board of Mines,
Fellow of the Royal Society of Upsala, and of the Royal Academy of Sciences of Stockholm
And Corresponding Member of the Academy of Sciences
of St. Petersburg.*

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✚ In the following Index, *ill.* or *illustrated*, signifies more fully explained; and *sh.* or *shewn* signifies proved from the Word.

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ordinate to each other, but not under the ordination of empire, n. 1752, 1802. That angels are nearer to the Lord, and more remote from him, or interior and exterior, n. 1802. That the man of the most ancient church discoursed with angels; and that they who discoursed afterwards did so in another manner, n. 784. That it is dangerous to man to have heaven opened to him, and to discourse with spirits and angels, n. 784. That the angels appear clothed, n. 165. That they moderate punishments in the other life, but cannot take them away, n. 967. That the angels are in evil, and that they are withheld from evil and held in good by the Lord, n. 1581. That the Lord appears as a sun to the celestial angels, and as a moon to the spiritual, n. 1053, 1521, 1529, 1530, 1531. That angels were attendant on the Lord when he was in combat, n. 1705, 1752. That on such occasions the angels had omnipotence from the Lord, n. 1752. That angels are named from their quality as to good, n. 1705, 1754. That angels have dominion over evil genii and spirits, n. 1755. That all spirits and angels have been men, n. 1880. That they see nothing which is in the solar world, n. 1521, 1880. That they saw through my eyes, which appeared a miracle to them, n. 1880. That spirits and angels have every sense except taste, more exquisite than that of man, n. 322, 1630, 1880, 1881, 1883. That the evil cannot endure the presence of an angel, n. 1271, 1398. That spirits and angels are organical substances, n. 1533. That the LORD is meant by angels in the Word, but what of the Lord, appears from the series, n. 1925. That two angels signify the divine human principle and the holy proceeding of the Lord, n. 2321. That the angels, when the Lord speaks by them, know no other than that they are the Lord, n. 1925. That the angels, inasmuch as they are in celestial and spiritual love, are in wisdom and intelligence, and see all things which are beneath, n. 2572. That spirits and angels perceive the interior things of the thoughts of man, n. 1931. That angels dwell with those who are in the goods of faith, n. 2268. That men who are in love and charity, have angelic wisdom in themselves, but in an obscure principle so long as they live in the body, n. 2494. That the internal sense of the Word is for the angels; and things therein are precious to them, which appear trifling to man, n. 2540, 2541, 2545, 2551, 2574. That several things, in the internal sense of the Word, fall into the understanding of angels, because they are in the light of heaven, which do not fall into the apprehension of man, because he is in the light of the world, n. 2618, 2619, 2629. That the speech of the celestial angels is much more copious than that of spiritual angels, because from affections in the Word they form to themselves the lights of ideas, but the spiritual from significations of things, n. 2157, 2275. With what charity and with what joy they are received by the angels, who come into heaven, n. 2131. What angels are successively attendant on infants and boys, n. 2303. What angels insinuate beautiful dreams, n. 1977. Concerning the state of the angels as to those things which are of the memory, n. 2493. That there are innumerable things which are comprehended by the angels, and not by men,

n. 2785, 2795, 2796, 2802. That all changes of state, as to things voluntary, and also as to things intellectual, are rendered perceivable by the Lord to spirits and angels, n. 2796. That an angel signifies something of the Lord, n. 2821. That with every man there are attendant evil spirits and angels, n. 2887, 2888. Concerning the celestial freedom in which the angels are. See FREEDOM. That the angels consider man as a brother, but evil spirits consider him as a vile slave, n. 2890. That by angels is signified the Lord, and why, n. 3035. And that an angel denotes the divine Providence, n. 3039. That angels comprehend innumerable things, of which man does not comprehend even the most general thing, an example, n. 3314. That the thoughts and discourses of the angels are as the internal things in the body in respect to external things, n. 3347. The superiority of the wisdom of angels above that of man, n. 3404, 3405. That angels dwell in the affections of every one, n. 3464. That spirits and angels appear as men, and whence, n. 2633. That angels of God denote divine truth, n. 3701. That angels are forms of love and charity, n. 3804. That man is in the society of spirits and angels of such a quality as he himself is of, n. 4007, 4073, 4077. That they who are in evil invite to themselves societies, but to those who are in good societies are adjoined by the Lord, n. 4073. That in those societies the angels see from causes the things appertaining to man, n. 4073. That the Lord had societies of spirits and angels about him, but that he took nothing from them, but by (or through) them from the divine being or principle, n. 4075. That they are very indignant when they are compelled to recede, n. 4077. That angels signify something of the Lord, the reason is, because they do not speak from themselves, and do not attribute good and truth to themselves, n. 4085. That by the angels of God meeting him is denoted illustration, n. 4235. That nothing of intelligence and wisdom is from themselves, but from the Lord, n. 4295. That the Lord admitted into himself temptations from the angels, n. 4295. That in hell they appear to themselves in their own lumen as men, but, viewed by the angels, as devils and monsters, and whence this is, n. 4533. That the deceitful, when viewed by the angels appear as serpents and vipers, n. 4533. That the angels are images of love and charity under a human form, n. 4735. That the changes of the state of angels appear in their faces according to the societies into which they come, n. 4797. Which were seen, n. 4797. That the angels are continually purifying, and can never come to perfection, n. 4803. That the angels have ineffable beauty, and that they are as loves and charities in form, n. 4985. That the angels have ineffable beauty, because they are in the form of heaven, n. 5199. That the angels discourse one amongst another, n. 5249. That the angels, who are likenesses of the Lord, appear in radiance and in white, after the likeness of the Lord in the transfiguration, n. 5530. That since the Word, in the supreme sense, treats of the glorification of the Lord, and, in the representative sense, of the regeneration of man, therefore it enters into angelic wisdom and happiness, because they are in the

Lord, n. 5688. Concerning spirits and angels attendant on man, n. 5846 to 5866, 5976 to 5993. See MAN. That the angels flow, into the truths of faith appertaining to man, *ill.* n. 5893. See REGENERATION. The reason why two angels are attendant on man is, because they are of two kinds, celestial and spiritual, n. 5978. That it is in some manner, according to the doctrine of churches, that spirits from hell, and angels from heaven, are attendant on man, n. 5979. That the angels attendant on man bend evils into goods, n. 5980. That the filthy and defiled things of infernal spirits are turned into milder things with the angels, n. 5981. See also SUBJECTS. That the angels protect man by various methods, inspire things good, and this from a love which is from the Lord, n. 5992. That to give man a capacity of living, angels from heaven and spirits from hell must be adjoined to him, n. 5993. That the influx of the angels is into conscience, n. 6207, 6213. See THOUGHT. That the influx of the angels is like the light of a stream of flame, n. 6209. That the redeeming angel is the divine human principle of the Lord, and that the Lord is called an angel, *sh.* n. 6280. That thoughts and affections extend themselves far into angelic societies, n. 6598 to 6613. That the wisdom of the angels is continually growing in another life, and that still they cannot arrive far beyond the first degree, n. 6648. That the Lord as to the divine human principle is called the angel of Jehovah, the reason is, because the human divine principle before appeared as an angel, when Jehovah, or the divine principle itself, passed through heaven, n. 6831. That the Sent, as the Lord said of himself, is the angel of Jehovah, *sh.* n. 6831. That the angels are veiled with a thin and suitable cloud, lest they should be hurt by divine influx, n. 6849. See also FIRE. That the ancient wise ones, when they thought about God, thought about the divine human principle as the angels, n. 6876. That angelic ideas are alive, because they refer natural things to spiritual, and to such as are of man, n. 7847. That the angels have truth divine, *ill.* n. 8192. That several are said to be an angel, and are named an angel, as Michael, &c. thus they denote the angelic function, n. 8192. See GOD. That the angels know each other as if they had been acquainted from infancy, and that hence it is that the truths appertaining to man acknowledge and conjoin themselves, n. 9079. That angelic wisdom is ineffable, *ill.* and from experience, n. 9094. That the angels comprehend and see innumerable things, whilst man does not even know that such things are, still less what they are, n. 9176. That the Lord is an angel, and is called an angel as to the divine human principle shewn briefly, n. 9303. That the angels are forms of love and charity, n. 9879. That a man, an angel, and a spirit, is according to his love, *ill.* n. 10,177. That an angel, in the supreme sense, is the Lord as to the divine human principle, and that it is the divine principle of the Lord, appertaining to angels and men, very briefly shewn, n. 10,528. That man is also called an angel, who receives the divine principle, *shewn*, n. 10,528.

ANGER [*ira*]. That it signifies a receding from charity, n. 357.

That wrath and anger denote repugnances and also punishments; and that wrath is predicated of what is true and false, but anger of what is good and evil, n. 3614. That anger denotes indignation, in which there is nothing of anger, n. 3909. That zeal has good in it, anger evil, n. 4164. That anger denotes aversion, the reason, n. 5034. That anger denotes aversion and assault, *sh.* n. 5798. That anger is also attributed to God, but that it appertains to man, *sh.* n. 5798. That anger denotes sadness of spirit or of understanding, n. 5887, 5888. That anger is predicated of what is evil, wrath of what is false, n. 6358, 6359. That the anger of Jehovah denotes clemency and mercy, n. 6997. That the anger of Jehovah denotes punishment and damnation, *sh.* n. 6997; also chiding and admonition, n. 6997. That the inundation of anger denotes temptation, n. 6997. Concerning the proper significations of anger, read the whole n. 6997. That wrath denotes the fury of lusts and an attempt to do violence with the evil, n. 8284. That anger is attributed to the Lord, when in such case it appertains to man, n. 8483. That the Lord's love and mercy appears to the evil as anger when they are punished, and that hence it is called anger, *sh.* n. 8875. That fire denotes anger derived from the affection of evil, *sh.* n. 9143. Anger is described as being a flame in the understanding, bursting forth from the fire of the will, when the love is assaulted, *ill.* n. 9144. That anger and evil are from man, and not from the Lord, and that still they are attributed to the Lord, quotations adduced, n. 9306. That to be wrath with anger, when concerning the Lord, denotes aversion on the part of man, *ill.* n. 10,431. That long-suffering to anger denotes to sustain evils a long time, and that it denotes divine clemency, n. 10,618. That anger denotes evil because it is of evil, and that it is not of good, thus not of the Lord, although it is attributed to him, *ill.* n. 10,618.

ANIMAL [*animal*]. See BEAST [*bestia*].

ANOINT, *to*, ANOINTING, OINTMENT, [*ungere, unctio, unguentum*]. See here what was said concerning oil. That to anoint denotes to represent the Lord as to divine good, thus to represent the good of love from him, n. 9954, 10,285. That they anointed stones, warlike arms, the altar, and similar things, priests, prophets, kings, and themselves, why, shewn and explained, n. 9954. That they anointed themselves with common oil, and not with the oil of holiness, *sh.* n. 9954. That the anointed of Jehovah is the Lord as to the divine human principle, *sh.* n. 9954. That anointing on the head represented the whole human principle of the Lord, *sh.* n. 10,011. That by anointing was represented divine good, and by filling of the hand, the divine truth thence derived, and power thence, n. 10,019. Ointment, and a dealer in ointment, what, n. 10,264, 10,265. See AROMATIC. That to anoint denotes to induce representation, n. 10,268.

ANSWER, *to* [*respondere*]. That when assent is given, it denotes what is reciprocal, n. 2919, 4096, also reception, n. 2941, 2957. That it denotes knowledge, n. 5255. That to answer denotes per-

ception, n. 5472. That to answer and say, denotes thought, n. 6943. That to answer denotes what is reciprocal, whence, *sh.* n. 8340. That a divine answer denotes divine truth, from which it is given, n. 8824. That to answer upon a dispute denotes to declare opinion and to judge, n. 9252, 9905, where answers are given by Urim and Thummim.

ANTEDILUVIANS [*antediluviani*]. See FLOOD.

ANTIPODES [*antipodes*]. That navigation round the globe cannot be comprehended by many, nor how the antipodes stand on their feet, n. 1378.

ANXIETY [*anxietas*]. See SAD.

APOLLYON [*Apollyon*]. That it denotes ratiocination from falses appearing as from truths, and from things philosophical perversely applied, n. 7643.

APOSTLES [*Apostoli*]. What is signified by the apostles judging the twelve tribes of Israel, n. 2129. That the apostles cannot judge any one single thing appertaining to man, n. 2129, 2553. That the disciples of the Lord represented all who are of the church, n. 3354. That the apostles believed that they were to become great in heaven, n. 3417. That the twelve apostles plainly signified all things of faith, as well its good as its truth, n. 3488. See TWELVE. That the disciples had no other opinion at first, concerning the Lord, than the Jews at that time had, and at this day have, concerning the Messiah whom they expect, n. 3857, and also concerning the celestial kingdom and what is celestial, than as of a terrestrial kingdom, n. 3857. That by the twelve apostles or disciples, are signified all things of love and of faith, *sh.* n. 3855. That it is said of the tribes and of the apostles that they are to judge, but that the truths are denoted which are signified by them, n. 6397. That disciple denotes truth of life, but prophet truth of doctrine, n. 10,683.

APPEAR, *to* [*apparere*]. That by Jehovah appearing to him, is signified thought from the divine being or principle, n. 3367, 3438.

APPEARANCE [*apparentia*]. See FALLACY. The appearances of truth which are adopted, as if they were truths, n. 1832. That the Lord is expressed according to appearances, n. 589, 926, 735, 1838, 1874. That the truths of man are appearances, n. 2196, 2203, 2209, 2242. That the doctrine of faith must be clothed with such appearances as are of human thought and affection, n. 2719, 2720. That pure truths are not given with man, nor indeed with angels, but only in the Lord, n. 3207. That the appearances of truth, appertaining to angels and men who are in good, are received by the Lord as truths, n. 3207. What the appearances of truth are, exemplified, n. 3207. That truths divine flow-in by or through the appearances appertaining to angels and men, and that otherwise they could not, in any wise, be apprehended, n. 3362. That the appearances of truth are in a threefold degree, n. 3357, 3360, 3362. That truths divine are, in appearances, appertaining to angels and men, because things divine cannot otherwise be comprehended, n. 3364,

3365. That those appearances are called truths which are of doctrinals, n. 3364, 3365. That things rational are appearances of truths, n. 3368. That the appearances of truth are and exist by the influx of truth divine from the Lord, into things rational and thence into things natural, where they are presented as an image of many things together in a mirror; those things which are in heaven, appertaining to the angels, are presented in the world of spirits, hence by representations, n. 3368. That appearances are the truths which appertain to man: an example from space or place, n. 3387. Concerning the appearances of a superior degree, which appertain to the angels, from an example concerning what is eternal, as to them denoting state, n. 3404. That even the Lord himself was in appearances of truth when in the maternal human principle, and that he put them off, n. 3405. That the appearances of truth of a higher degree, immensely exceed those of a lower in perfection and abundance, n. 3405. Appearances of truth, in a lower degree, exemplified by the case of being said to be made great in heaven, n. 3417. That representations in the other life are appearances, but alive, thus real, which are from the light of heaven, which is wisdom and life from the Lord; and that those things which are in the light of the world are respectively not real, only so far as they are conjoined with those things which are of the light of heaven, n. 3485.

APPERCEPTION [*apperceptio*]. That all apperception which is of the natural principle is from the rational, n. 3525. See PERCEPTION. The difference between apperception and perception, n. 3549 and *note*.

APPETITE [*appetitus*]. That it corresponds to the desire of knowing, n. 4792.

APPROACH, *to* [*accedere*]. See to COME NEAR.

APPROPRIATION [*appropriatio*]. See INFLUX.

ACQUISITION [*acquisitio*]. That acquisition denotes truth, and substance good, n. 4105. That acquisition denotes truths procured, n. 4105, 6017. Also good procured, n. 4391, 4487, 6017.

ARABIA [*Arabia*]. See KEDAR.

ARAM [*Aram*]. See SYRIA.

ARARATH [*Ararath*]. That the mountains of Ararath denote the lumen of one who is regenerate, n. 854, 855.

ARCHITECTURE [*architectura*]. Stupendous in the other life, n. 1627, 1628, 1629.

ARIOCH [*Arjochi*]. What, n. 1661.

ARISE, *to* [*surgere*]. That it signifies some elevation, n. 2401, 2785, 2912, 2927, 4103. That to arise signifies elevation, and that man is said to be elevated by things spiritual and celestial, n. 3171, 4103. That to arise in the morning early denotes a state of illustration, n. 3458, 3723. That to arise denotes elevation into a state of light, n. 4881, 6010. That to arise denotes elucidation, n. 6010. That to arise in the morning, denotes elevation to attention, when concerning the evil, n. 7435. That to arise in the morning denotes also to be elevated to heaven, and, in the opposite sense, to be de-

pressed to hell, n. 10,413. See MORNING; see also TO BE ELEVATED, and TO ASCEND.

ARISTOTLE [*Aristoteles*]. Concerning the scholastic and metaphysical philosophers, with several things concerning Aristotle, n. 4658. The thought of Aristotle concerning the Supreme Being, concerning the Lord, and concerning the spirit of man, n. 4658. Concerning a woman seen by Aristotle, n. 4658.

ARK [*arca*]. What ark means, n. 639. That it denotes where any thing is stored up, thus concealment, hence the ark of the testimony, because the law was therein, n. 6596. That a coffer, or little ark, denotes that in which any thing is enclosed, n. 6723. That Moses, when an infant, was put in a little ark, because he represented the divine law, and the Lord as to the divine law, n. 6723. That a coffer of bullrush, denotes a something vile, but still derived from truth, n. 6723, 6732. That the tent and the ark represented heaven, where the Lord is, n. 9457, 9481. That the ark denotes the inmost heaven where the Lord is, n. 9485, 10,269.

ARKITES [*Arki*]. What, n. 1205.

ARM [*brachium*]. That it denotes power, n. 878. A naked arm in the other life, of how great power, n. 878 at the end. That a stretched out arm denotes divine power, n. 7205. That in the greatness of his arm denotes from all power, n. 8319.

ARMS [*arma*]. That arms of war signify those things which are of spiritual combat, n. 2686. See WEAPONS, ARROWS, DARTS, QUIVER, BOW.

ARMY [*exercitus*]. That by armies are signified truths, and, in the opposite sense, falses, because by them combat is waged, *sh.* n. 3448. Jehovah Zebaoth, or of armies, is so called from divine truths, and because he alone fights for man, n. 3448. That according to armies, denotes according to the genera and species of good in truths, n. 7236. That the sons of Israel were distinguished into armies, that they might represent the Lord's kingdom as to goods and truths, n. 7236. That the armies of Jehovah denote goods and truths, *sh.* n. 7988. That angels are called the armies of Jehovah, also the sun, the moon, and the stars, and that the Lord is therefore called Jehovah of armies, *sh.* n. 7988. That armies denote that they are distinguished as to the quality of good derived from truth, n. 8019. That the armies of Pharaoh denote falses derived from evils, thus they who are in faith separate, and in the life of evil, n. 8138. That the horses of Pharaoh and of the Egyptians, denote scientifics grounded in a perverse intellectual principle; the horsemen reasonings thence derived; the chariots, the doctrinals of what is false, the armies, the falses themselves, n. 8146, 8148. See EGYPT, HORSE, CHARIOT, BOW, WAR, SWORD, SHIELD, ENEMY.

AROMATICS or SPICES [*aromata*]. That the aromatics gum and stacte, denote interior natural truths, n. 4748. That aromatic wax denotes the truth of interior natural good, n. 5621. Inasmuch as aromatics signified the truth of good, they were applied to a holy use, as frankincense in perfumes, and in the oil of anointing, n. 5621. That

aromatics denote interior truths, whence the oil of anointing was made aromatic, n.9474, and the perfumes thence, n.9474. See also INCENSE and FRANKINCENSE. That the aromatic of the oil of anointing signifies the gratefulness of internal truth, and the aromatic of incense the gratefulness of external truth, n.9474 at the end. That aromatics denote interior truths, which are grateful, *ill.* and *sh.* n.10,199. That the aromatics, from which the oil of anointing was composed, appertain to the celestial class, n.10,254. That those aromatics denote celestial perceptions and affections, n.10,254. That ointment of ointment, or aromatic of aromatic, denotes in all and singular things, n.10,264. That the work of a maker of ointment or of aromatics, when it relates to the Lord, denotes the influx and operation of the divine principle itself, n.10,265. That the aromatics of incense denote the affections of truth derived from good in worship, n.10,291, and that they appertain to the spiritual class, n.10295.

ARPHAXAD [*Arphachschad*]. What, n.1230, 1339, 1341.

ARROW [*sagitta*]. See Bow.

ARSENALS [*armentaria*]. That arsenals denote truth combating against falses, and, in the opposite sense, the false combating against truth, n.6661.

ART [*ars*]. The arts of magicians unknown in the world, n.831.

ARTIFICER [*artifex*]. That it denotes one who is wise, intelligent, knowing, n.424.

ARVADITES [*arvadi*]. What, n.1205.

ASCEND, *to*, or Go UP. [*ascendere*]. What it is, n.1543. That it denotes from what is exterior to what is interior, n.3084, 4969. That it is predicated of going towards things interior, n.4539. That it denotes elevation towards things interior, n.5817, 6007. That it also denotes to recede and to depart, concerning which signification, see n.5964. That it denotes to conjoin, n.8760. That it denotes conjunction, n.9373. That to ascend is to go towards things interior, and to descend is to go towards things exterior, n.5406.

ASHER [*Ascher*]. That Asher denotes, in the supreme sense, eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affections, n.3936, 3938, 3939, 6048.

ASHES OR CINDERS [*cinis seu favilla*]. That ashes of a furnace denote the falses of lusts, n.7519, 7520. That ashes denote the false principle derived from the evil of lusts, n.7520. That ashes of the altar denote things which are to be removed after uses, lest they should oppose other uses, *sh.* n.9723.

ASHUR or ASSYRIA [*Ashur seu Assyria*]. That Ashur denotes the rational mind, or the rational principle, n.119; also reason and ratiocination, n.1186, 3391, 5044; also perverse reasoning, n.5897.

ASIDE, *to go*, and *see* [*secedere et videre*]. That it denotes to reflect, n.6836.

ASKENAS [*askenas*]. What, n.1154.

ASKING, *to ASK* [*interrogatio, interrogare*]. That it denotes to

inquire, n. 3385. And that it denotes to perceive the thought of another, n. 5597, 5800. Why men are asked (or interrogated) by the Lord, when yet he knows all things, n. 2693, and *sh.* n. 6132. That to ask Jehovah, when it relates to the Lord, denotes a state of communication, n. 3291. That askings (interrogations) in the sense of the letter, denote acknowledgment in the supreme sense, n. 4358; and that they denote prediction, n. 5168, and also acknowledgment from perception, n. 6250. That to ask Jehovah denotes to be instructed in the truths and goods of the church and of worship, n. 10,548.

ASS, HE AND SHE, [*asinus et asina*]. What it means, n. 1486. That truth natural, is a he ass, and truth rational is a mule, *sh.* n. 2781. That the son of a she ass denotes truth rational, n. 2781. That judges rode on a she ass, their sons on young asses, a king on a she mule, his sons on mules, n. 2781. What is meant by the Lord riding on a she ass and a colt, n. 2781. That a he ass denotes what is scientific, n. 5492. That he asses, when they served for riding on, denote rational truth, because it is a badge of judgment and of royalty; but he asses, which served to carry burdens, denote scientifics, n. 5741. That he asses denote scientifics, n. 5958; also she asses, n. 5959. That a bony ass denotes the lowest service, n. 6389. That to ride upon a he ass denotes the interior things of intelligence, n. 7024. That the first born of an ass denotes the mere natural mind, n. 8078. That a he ass denotes the natural principle, n. 8078. Explained how the Lord, riding upon a she ass, was a badge of the supreme judgment and of a kingdom, n. 9212. What is meant by ploughing with an ox and an ass together, n. 10,669.

ASSA [*assa*]. What, n. 1210.

ASSEMBLED, *to be* [*congregari*]. That to be assembled denotes to be arranged, n. 6338, 10,397.

ASSYRIA [*Assyria*]. See ASHUR.

ASYLUM [*azylum*]. They who have hurt any one as to spiritual life by falses of religion, which they had believed to be true, were represented by those who fled to an asylum, *sh.* n. 9011.

ATAD [*Atad*]. Attad and the threshing floor of Atad, what, n. 6537, 6541.

ATMOSPHERES [*atmosphæræ*]. That the sons of the most ancient church have delightful atmospheres, n. 1116. Adamantine auras of precious stones, of pearls, of flowers, of infants, n. 1621. That most beautiful atmospheres encompass infants, n. 2297. That there are forces acting from within and from without, into all forms and substances, and that the forces acting from within are alive, and the forces from without not alive, but that they correspond to each other, n. 3628.

ATTRACTION [*attractio*]. That the life which is from the Lord appears attractive, *ill.* and *sh.* n. 8604. And that all love appears attractive, n. 8604.

AURA [*aura*]. See ATMOSPHERE.

AUTHORITY [*auctoritas*]. The sphere of authority of a certain one born in dignity, n. 1507. That the sphere of authority is tem-

pered with goodness, and that honour is shewn to those that are born in authority, n. 1508.

AVARICE [*avaritia*]. Concerning the sordidly avaricious, and their hells, that they are infested with mice, n. 938, 954. That they are made sensible of a vapour as from excoriated hogs, n. 939. Concerning the Jews and the robbers in the wilderness, n. 940. That avarice is a lust in the lowest degree terrestrial, *ill.* n. 1327. That they who are in filthy avarice are principled in the love of self more than others, although they do not outwardly appear so; and hence that they are against all good whatsoever, n. 4751. That the avaricious in the higher part of the stomach, infuse anxieties, n. 6202.

AVERT, to [*avertere*]. See TO TURN.

AWAKE, to [*expergisci*]. That it denotes to be illustrated, n. 3715, 5208, 5218.

AWL [*subula*]. That an awl denotes affixion or adjunction, and in the spiritual sense addication, and the like is signified by a peg or a nail, n. 8990.

AZZAH [*Assa*]. What, n. 1210, 1211.

B.

BABEL [*Babel*]. That it denotes worship, the externals of which appear holy, but the internals profane, n. 1183. What is meant by Babel, n. 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, especially, n. 1326. That Babel also denotes what vastates, n. 1327 at the close. That Babel denotes the profanation of good, and Chaldæa the profanation of truth; thus those who in the love of self institute worship, and regard themselves in worship as its end, n. 1327.

BACK [*retro*]. What is meant by backwards, n. 248. What is meant by looking back, n. 2454. What by returning back to take a garment, that it denotes to turn from the good of truth, in which is truth, to the doctrinal of truth, n. 3652. That to look back denotes to look from good, in which is a celestial principle, to the doctrinals of faith; and thus to leave good, n. 5865 at the end, n. 5897 near the end, n. 7857, 7923. An explication of what is meant by looking from good to truth, and what from truth to good; that in the latter case the order is inverted, and that to look from good is according to the order of heaven, and that in this case the Lord and man have rest, n. 8505, 8506, 8510. That he who is led of the Lord by good, lives according to divine order, thus in the Lord, n. 8512. That man ought not to turn away from good to truth, *ill.* n. 8516, 10, 184. That to go backwards denotes to be in evil, *sh.* n. 10, 584.

BACK [*tergum seu post*]. That to look back [*respicere*] denotes the privation of apperception, n. 7650. That to go after them, when concerning the divine being or principle, denotes to defend the will-principle, lest it should be infested by those who are from the back, n. 8194. That it denotes the will-principle of man, from correspondence with the grand man or heaven, n. 8194.

BADGER [*melis*]. That the skins of badgers denote exterior goods, n.9471.

BAKER [*pistor*]. That in the internal sense it denotes things sensual, subject to the will part, whence, n.5078, 5082.

BALAAM [*Bileam*]. Concerning Balaam, see n.1343 at the end. That amongst various nations there was divine prophecy, exemplified by Balaam, n.2898.

BALDNESS [*calvities*]. That baldness denotes that there is no truth, *sh.* n.3301. See **HAIR**. That it denotes deprivation of the intelligence of truth, and of the wisdom of good, *sh.* n.9960. How it appears in another life, n.2492.

BAPTISM [*baptismus*]. See **INUNDATION**. A representation of baptism to infants, n.2299. What is meant by baptism, briefly, n.2902 at the end. That baptism at this day denotes initiation into the church, and into those things which are of the church; and that it denotes initiation into regeneration, and into those things which are of regeneration, n.4255. That baptism signifies regeneration; and since the latter is effected by spiritual combats, it also signifies temptation, n.5120 at the end. That washings formerly, and baptism at this day, signify regeneration by the truths of faith, because waters denote the truths of faith, n.9088. That washing denotes purification; but that total washing, or the washing of the whole body, denotes regeneration, which is called baptizing, *sh.* n.10,239. That the baptizing of the Lord was a representative of the Lord's glorification by temptations, n.10,239. The Lord's washing the feet of the disciples, John xiii. 5—18, is explained, n.10,243. Doctrine concerning baptism, n.10,386—10,392. That it is a sign that man is of the church, and for a memorial that he is to be regenerated by the truths of faith, and by a life according to them, n.10,386, 10,387, 10,388. That the waters of baptism signify temptations, n.10,389. That since baptism is for a sign and a memorial, on this account man may be baptized when an infant, and also when an adult, n.10,390. That baptism does not give faith nor salvation, but that it testifies concerning them, if any one be regenerating, n.10,391. An explication of Mark xvi. 16, that baptism denotes regeneration from the Lord by truths derived from the Word, n.10,392.

BARED [*Bared*]. What, n.1958.

BARLEY [*hordeum*]. That it denotes the good of the natural or external man, *sh.* n.7602.

BARREN [*sterilis*]. What, n.3857. That truths were not received, n.3857. That the reason why the barren called themselves dead, was, because they had not truths and goods, which are sons and daughters, n.3908. That barren denotes no life from truth and good, *sh.* n.9325. That the barren also denote the nations who are not in good, because not in truths, and still desire truths that they may be in good, *sh.* n.9325. That barren, in a spiritual sense, denotes not to enjoy spiritual life, which is the life of truth from good, n.9325. That therefore the wives, who did not bear children, called themselves dead, n.3908.

BASHAN [*Baschan*]. That Bashan denotes the good of the natural principle, n.3923.

BASIS [*basis*]. That it denotes support by the truth of faith derived from good, n.9643. That the basis of the laver, in which purification was effected, denotes the good of the ultimate natural principle, represented by the ten bases, near the temple of Solomon, n.10,236.

BASKET [*corbis*]. That it denotes the voluntary principle as containing good, n.5144. That baskets bored through denote the things of the will without termination in the midst, n.5145. That basket denotes sensual delight, and is predicated of good; and that cup denotes the sensual scientific principle which is the ultimate, and is predicated of truths, n.9996.

BAT [*vespertilis*]. See **MOLES**.

BDELLIUM [*bdellium*]. That bdellium denotes the truth of love, such as appertains to the celestial man, n.110.—[*Note.* Bdellium is said to be a species of myrrh, and with which the correspondence is in agreement].

BE, *to* [*esse*]. That to be is predicated of the Lord, n.2572. See **ESSE**.

BEAM [*trabes*]. The shade of a beam, what, n.2367.

BEAR, *to* [*parere*]. See **to BRING FORTH**.

BEARD [*barba*]. That before the flood they believed that the Lord would come, but old and bearded; hence the religious reverence for the beard, n.1124. That the beard denotes sensual scientifics which are ultimate truths, n.9960.

BEAST [*bestia*]. That beasts denote lusts, and also affections; evil with the evil, and good with the good, n.45, 46, 142, 143, 246, 714, 715, 719, 774, 776, 987. Difference between beasts [*bestia*] and wild beasts [*feræ*], n.774, 908, 1006. That wild beasts of the earth and wild beasts of the field are predicated according to the subject treated, n.1030. That in the sacrifices they signified celestial and spiritual things, n.1823. That they live according to order, but not man, n.637. That by evil beasts are signified evil affections, n.719. That influx into the lives of beasts is known, n.1633. Concerning the souls or lives of animals see **Apoc. Explic.** n.1201, 1202. That beasts in the Word and in rituals, denote the goods and truths appertaining to man, and whence this is, n.2179. That they denote goods, n.2180. That there are beasts which signify voluntary principles, and which signify also the intellectual principles of man, what they are, n.2781. That beasts of various kinds are represented, when there is discourse amongst the angels concerning affections, beautiful, tame, and useful animals, when concerning good affections; hideous, fierce, and useless animals, when concerning evil affections, n.3218. That tame and useful beasts signify the celestial things which are of good, and the spiritual things which are of truth, *sh.* n.3518, especially in sacrifices, n.3519. That there is an influx out of the spiritual world, even into the souls of brutes and their bodies, but

it is diversely received, n.3646. Concerning certain spirits, who, like beasts, had little of life, and that life was inspired into them by the angels, n.3647. That man has connection with the Lord, more than the beasts have, and that hence he cannot die, n.4525. That an evil beast denotes a lie grounded in the life of lusts, n.4729, 4776. That the recipient forms of the life of animals are dissipated, n.5114. That beasts denote affections, is from representatives in the spiritual world, n.5198. That beasts are in the order of their nature, and on this account there is a common influx into them from the spiritual world, n.5850. That all scientifics are in loves, illustrated from the case of beasts, n.6323. Inasmuch, as man is more excellent than the beasts, therefore man and beast denote interior and exterior cupidity, interior and exterior good or evil, *sh.* n.7523. That from man even to beast denotes evil lusts interior and exterior, n.7872. That beasts signify such things as are of affection and inclination, illustrated by representatives in heaven, n.9090. That a beast of burden denotes what is foolish and little conscious, n.9140. That a beast of burden denotes affections merely corporeal, n.9140. The distinction between beasts and man, that man has an internal principle which is capable of being elevated to the Lord, of seeing external things in itself, of thinking concerning things divine, and of being conjoined with the Lord, and thus of living for ever, n.9231. That beasts signified affections and inclinations, such as man has in common with them, and that on this account they were applied in sacrifices, *sh.* and *ill.* n.9280.

BEAST OF BURDEN [*jumentum*]. See BEAST.

BEAUTY [*pulchritudo*]. That every thing beautiful is from good, in which is innocence, n. 553, 3080, 4985, 5199. That hence the beauty of the angels is ineffable, because they are recipient of truth, originating in good from the Lord, n.4985. That angels are forms of love and charity, and that love and charity are brightly typified in their faces, n.3804, 4735, 4797, 5199, 5530, 9879, 10,177. And that they are forms of heaven, n.5199. But what this form of heaven is, n.4040—4043, 6607, 9877. That old women who have lived well, on entering heaven, return to the flower of their youth, and become beauties, n.553. When mention is made in the Word of beautiful in form, and beautiful in aspect, that form has reference to the *esse* of a thing, thus to good, aspect to the *existere* thence derived, thus to truth, n.3821, 4985, 5199.

BED [*lectus*]. That it denotes the natural principle, *sh.* n.6188. That the head of the bed denotes the interior natural principle, n.6188. That to sit upon a bed denotes to turn oneself to the natural principle, n.6226. That a bed is attributed to Jacob, and that when Jacob is thought of, there appears a bed with a man in it, because a bed denotes the natural principle, and so does Jacob, n.6463. That a bed denotes what is inmost, when, n.7354. That a bed denotes the natural principle which is serviceable to the spiritual, the reason, n.6188. That beds of ivory denote the pleasures of the lowest natural principle, n.6188.

BED CHAMBER [*cubiculum*]. See **HOUSE**.

BEERLAHAIROI [*Beerlahairoi*]. That it denotes divine good rational born from the divine truth, n.3194. That it also denotes divine light, n.3261.

BEERSHEBA [*Beersheba*]. That it denotes the state and quality of doctrine, viz. that it is divine to which human rational things are adjoined, n.2614, 2723. That it denotes the doctrine of charity and of faith, n.2858, 2859. That it denotes doctrine, n.3436, 3466. That it denotes charity and faith, n.5997.

BEGINNING [*principium, initium*]. What is meant by beginning, viz. the most ancient time, or the first time during man's regeneration, n.16, 1560. See **COMMENCEMENT**.

BEHIND [*post*]. See **BACK**.

BELA. What, n.1663.

BELLS [*tintinnabula*]. What they signify in the Word, that they denote all things of doctrine and worship passing to those who are of the church, n.9921.

BELLY [*venter*]. What is signified by the serpent walking on the belly, n.247, 248. The fruit of the belly, what, n.3911. See **TO BRING FORTH**.

BELT [*balthus seu cingulum*]. See **GIRDLE** [*cingulum*].

BEND, to [*inflectere*]. See **TO BOW**.

BENJAMIN [*Benjamin*]. That it denotes the spiritual-celestial man ; but Joseph the celestial-spiritual, n.3969 ; or Benjamin denotes faith in which is charity, or truth in which is good ; Joseph charity from which is faith, or good from which is truth, n.3969. That Benjamin denotes the spiritual of the celestial principle, Joseph the celestial of the spiritual principle, *sh.* n.4592. That Joseph denotes the celestial of the spiritual principle, n.4592. That Benjamin denotes a medium, n.4511, concerning which, see also n.5413, 5443. That it denotes interior truth, n.5600, 5631. That it denotes a spiritual medium, n.5639. That it denotes what is internal, as being a medium ; from the celestial of the spiritual principle as a father, and from the natural principle as a mother, n.5685, 5686. As a medium, that it was born after all, on which subject see n.5688. That it denotes new truth, n.5804, 5806, 5809, 5812, 5816, 5830. That it denotes a medium and why, and that it denotes interior truth, *sh.* n.5843. That it denotes a conjoining medium, and how it partakes of both, n.5822. That Benjamin denotes the truth of spiritual good, and of the spiritual church, which is Joseph, n.6440. That Joseph and Benjamin denote the uniting medium represented by the vail, n.9671.

BERA. What, n.1663.

BEREAVED [*orbus*]. That to be bereaved, when applied to the church, denotes to be deprived of its truths, n.5536, 5632.

BERYL [*tharschich*]. That beryl, onyx, and jasper, denote the spiritual love of truth, or the external good of the spiritual kingdom, n.9872.

BETHEL [*Bethel*]. What, n.1450, 1451, 1453, 1557. That

it denotes the knowledge of things [celestial, n. 1451. That it denotes good in the ultimate of order, n. 3729. That the God of Bethel denotes the divine principle in the natural, n. 4089, 4539. That Bethel denotes the knowledges of good and of truth, specifically the natural principle wherein things interior terminate, n. 4539. That El-Bethel denotes a holy natural principle, and the divine natural principle, n. 4559, 4560.

BETHLEHEM [*Bethlehem*]. That it denotes the spiritual of the celestial principle in a new state; Ephratah in a former state, n. 4594.

BETHUEL [*Bethuel*]. That it denotes the good of the nations of the first class, n. 2865, 3665, 3778.

BETROTHED, to be [*desponsari*]. That it denotes the agreement of minds [*animi et mentes*], which precedes the conjunction of marriage, n. 8996.

BEZALEEL [*Bezaleel*]. Who did works, that he denotes those who are in the good of love, amongst whom the church is about to be established, n. 10,329.

BILHAH [*Bilha*]. The handmaid of Rachel, that she denotes exterior affections serving for mediums, n. 3849.

BIND, to [*alligare*]. That to bind denotes to be conjoined, n. 6375.

BINDING TOGETHER [*colligatio*]. See **FASCICLE**.

BIRD, **FOWL** [*volucer, avis*]. That birds (or fowls) denote things rational and intellectual, n. 40, 745, 776, 991. That they denote phantasies and falses, n. 778, 866, 988. Why the birds were not divided in sacrifices, n. 1832 at the close. That they are presented when the angels hold discourse concerning knowledges, ideas, and concerning influx, n. 3219. A vision that obscure and deform birds are presented, also noble and beautiful when there was discourse concerning influx of thoughts and when some fell down from an angelic society who were in falses, n. 3219. That birds denote those things which are of the understanding, as thoughts, ideas, reasonings, thus truths and falses, n. 5149, 7441. Concerning the noxious flying thing amongst the Egyptians, n. 7441. See **INSECT**. Concerning the beautiful bird, which signified the inhabitants of Mars, n. 7620, 7621, 7622. See **MARS**.

BIRSHA [*Birscha*]. What, n. 1663.

BIRTH [*partus*]. See to **BRING FORTH**. **NATIVITY**.

BITE, to [*mordere*]. That to bite denotes to adhere and thereby to occasion hurt, n. 6400.

BITTER, or **BITTERNESS** [*amarum, amaror, seu amaritudo*]. That they denote things undelightful, and that they denote the undelightful things of temptations, *sh.* n. 7854. That what is bitter denotes what is undelightful, n. 8349.

BITUMEN or **TAR** [*bitumen*]. See **PITCH** [*pix*].

BLACKS [*nigri*]. That the sordidly avaricious, when they are excoriated like hogs, from black become white, n. 939. That in the habitation of dragons were seen blacks, n. 950. That one who sup-

posed he had lived holily without works of charity, became black, n. 952. That black denotes evil, specifically the proprium of man, n. 3993, 3994. That black in lambs denotes the proprium of innocence, concerning which, n. 3994, 4001.

BLADDER [*vesica*]. Concerning the correspondence of the kidneys, of the ureters, and of the bladder, n. 5380—5386. See **KIDNEYS**. The functions of those who constitute the sphincter of the bladder or ureters, n. 5389.

BLASPHEMY [*blasphemia*]. That they who in heart deny the word, blaspheme it, *sh.* n. 9222. See **TO CURSE**. Blasphemy, which is from the intellectual principle, and that which is from the will principle, n. 9222. See also n. 9321.

BLESS, *to* [*benedicere*]. What is meant by being blessed, n. 981, 1731. What is meant by blessing, n. 1096, 1420, 1422. What by the blessed of Jehovah, n. 1096, 1422, 3119. That to bless denotes also to be made fruitful from the affection of truth, n. 2846. That to be blessed denotes to be arranged into spiritual and celestial order, n. 3017. That the blessed of Jehovah denotes the divine good; and that it denotes also the divine truth thence derived, n. 3141. That to bless, when we bid farewell to one who is parting from us, denotes to wish him all prosperity, n. 3185. That by the prayer, God bless, is denoted a beginning, n. 3260. That to be blessed of Jehovah denotes to be enriched with every good of love, n. 3406. That to bless denotes conjunction, n. 3504, 3514, 3530, 3565, 3584. That to bless denotes joy, n. 4216. That to bless denotes that it was so done, n. 4309. That blessing signifies love and charity from the Lord, and hence various things which are consequent, and increments in good and truth, n. 4981. That to bless denotes a wish for conjunction and the fructification thence derived, n. 6091, 6099. That blessing denotes prediction, n. 6230, *sh.* n. 6254. That to bless denotes foresight and providence, n. 6268. That it denotes to intercede, n. 7963. That the blessed of Jehovah denotes all good from the Lord, n. 8674. That blessing denotes happiness to eternity, which is not what it is in time, *ill.* n. 8939. That blessing denotes the reception of divine truth, and by it conjunction with the Lord, n. 10,495.

BLESSEDNESS [*beatitudo*]. From which Asher was called, that, in the supreme sense, it denotes eternity, in the inmost the happiness of eternal life, and, in the external, the delights of the affections, n. 3938, 3939.

BLIND [*cæcus aut cæcus*]. That blindness is predicated of those who are in falses, and of those who are in ignorance, *sh.* n. 2383. That blind denotes a want of faith by reason of a want of knowledges, and that in the Word, it denotes those who are in ignorance of truth, because out of the church; but who, being instructed, receive faith in some measure, *sh.* n. 6990. That it denotes not having faith by knowledges, n. 6990.

BLINDNESS [*cæcitas*]. That blindness is predicated in the Word of those who are in the false, n. 2383.

BLOOD [*sanguis*]. That it denotes what is holy, charity, love, the Lord himself, n.1001. That blood crying, denotes guilt, n.376. That blood denotes violence offered to charity and all evil, n.374, 1005. That the eating of blood denotes profanation, n.1003. That the cruel and the violent in the other life, are delighted to see blood, n.954. That blood denotes holy truth proceeding from the Lord, and, in the opposite sense, truth falsified and profaned, *sh.* n.4735, 4978, 7317, 7326. That blood being inquired into, denotes sting of conscience, n.5476. That blood of grapes denotes divine good from the divine love of the Lord, n.6378. That blood denotes holy truth which is of the good of innocence, n.7846. That blood denotes divine truth of divine good, which is from the divine human principle of the Lord, and what is reciprocal on the part of man, n.7851. See **SUPPER**. That the blood of a lamb denotes the truth of the good of innocence, n.7846, 7877. That blood denotes divine truth, *sh.* n.9127. That to pour out blood denotes to offer violence to divine truth and good, *sh.* n.9127. That to purge away bloods denotes to cleanse from evils, n.3146. The blood of the Lord poured out with water, what, n.9127 at the end. That blood denotes divine truth proceeding from the Lord, *sh.* n.9393. That blood denotes divine truth, and that the blood of the Lord is it, n.10,026, 10,033. That by the blood sprinkled upon the altar round about, and at the foundation of the altar, is signified the conjunction of divine truth with divine good in the Lord, n.10,047. What is meant by the Lord redeeming man by his blood, in the external sense, the internal, and the inmost, that it involves, that he subdued the hells, and reduced all things to order in the heavens, and that man could not otherwise be saved, n.10,152, and that this was done by his divine human principle, *sh.* n.10,152. That blood denotes divine truth, cited, n.10,204. That blood denotes the intellectual proprium, and that flesh denotes the will proprium, n.10,283.

BLUE [*cæruleum*]. That the angels of the planet Jupiter are clothed in blue, and blue is loved by them, n.8030. That it is twofold from what is red or flaming, and from what is white or lucid; that what is from red or flaming is the celestial love of truth, or the external of the good of the celestial kingdom; but that what is from white or lucid is the spiritual love of good, or the internal good of the spiritual kingdom, n.9868, 9870.

BLUE [*hyacinthinum*]. That it denotes the celestial love of truth, purple the celestial love of good, *sh.* n.9466. That blue, purple, double-dyed, and fine linen woven together, denotes the good of charity, and of faith, *ill.* n.9687, 9833.

BODY [*corpus*]. Man is regenerated that things external may comply with things internal, n.911, 913. What is meant by being withdrawn from the body, or by a person being ignorant whether he be in the body or out of the body, n.1883. That there is a resemblance of the soul and body in singular the things appertaining to man, n.1910. That all things which are in the human body represent the spiritual things which are in the Lord's kingdom, n.2996,

2998. See REPRESENTATIONS. That the thoughts and discourses of the angels, are as the interior things in the body, in respect to the outward form of the body, n. 3342 and following numbers. Concerning the spirits who appear as corporeal, and are they who have had respect to themselves in all and singular things, n. 4220. That the corporeal principle viewed in itself, is a receptacle of sensations, thus also in connection with them, it is a living corporeal principle, n. 5077. That man does not rise again with his body, but that he rises again immediately after death, and that then he is in a body, *ill.* n. 5078. The state of his body in the other life is described as to its quality, n. 5079. That the things appertaining to man, which pass from the thought to the speech, and from the will into act, thus into the body, flow according to general influx by correspondences, n. 5862. That the corporeal principle of man appears to spirits as a black mass, but the corporeal of those who are in the good of faith, appears as woody, from experience, n. 5865. That there are spirits who appear of a gross body, and that they are those who have altogether confirmed themselves against what is divine, and have thus closed their interiors, n. 5991. That the corporeal principles of man are ruled from a common influx, n. 5990. That body denotes the good of love, *ill* and *sh.* n. 6135. That body denotes a receptacle of good, n. 6135. That into the actions and speech of the body there is a common influx, n. 6192, 6211. That worldly thoughts and things of the body, disperse heavenly ideas, from experience, n. 6309. Concerning corporeal spirits, n. 6318. That there is a correspondence of the gestures of the body, with the affections of the mind, n. 7596. That to come in the body, when it is said of servants, denotes with truth without delight, n. 8977, 8978, 8984. That from the head through the neck into the body, corresponds to the influx of the celestial kingdom into the spiritual kingdom, n. 9913, 9914. That the soul is the *esse* of the life of man, the body the *existere* thence derived, n. 10,823.

BOIL, *to* [*coquere*]. That what is boiled in waters, denotes what comes forth from the truths of faith, *sh.* n. 7857. That to boil and seethe on the sixth day for the sabbath, denotes preparation for conjunction, n. 8496. To boil for the conjunction of good, and to seethe for the conjunction of truth, *sh.* n. 8496. That to boil flesh, denotes to prepare for use of life, *sh.* n. 10,105. That boiled with waters, denotes what is from the doctrine of truth, n. 7857. That pot denotes doctrine, n. 10,105.

BOND [*vinculum*]. See CONSCIENCE. That they are ruled by external bonds, who are without conscience, n. 1077, 1080, 1835. That these bonds are of no avail in the other life, howsoever a man has lived according to them, n. 1835. What external bonds are, and that they are taken away in the other life, n. 1944, 2126. That when they are taken away, there are some who rage against innocence, n. 2126. What the bonds of the neck are, n. 3542. See NECK. That all affections are bonds, and that they are external and internal, n. 3835. That unless the Lord ruled the evil by external bonds, they would all become insane, and the human race would perish, n. 4217.

That they who are in external bonds can well perform the more eminent duties, and that they do good from those bonds, concerning which, n. 6207. That internal bonds are the affections of truth and good, and external bonds are the loves of self and of the world, n. 9096.

BONE [*os, ossis*]. That the bone of the breast or the rib, denotes the proprium, n. 147, 148, 149. What is meant by bone of bones and flesh of flesh, n. 157. That my bone and my flesh, denotes conjunction as to truths and goods, n. 157, 3812 at the end. That bones denote the intellectual proprium, or the proprium as to truth, and in the proper sense, divine truth, which is the proprium of the Lord, n. 3812. Concerning those in the grand man to whom bones correspond, n. 5560—5564. That they who constitute bones, denote the first principle of the spiritual life, n. 5560, 5561. That they are such as have been evil, but still had remains of good after vastations of several ages, n. 5561. That they who are bones have common thought, almost indeterminate, n. 5562. That pains are felt in various places of the skull, arising from falses grounded in lusts, whence, n. 5563. That bones denote the ultimate of the church, thus they are representative, concerning which, n. 6592. That not to break a bone of the paschal lamb, denotes that the scientific principle shall be entire, n. 8005. That scientifics in what is spiritual, are as bones in the body, n. 8005.

BOOK [*liber*]. That the Book of Nativities is an account of those who were of the most ancient church, n. 470. That the interior memory is the book of life, n. 2474. That the ancient church had historical and prophetic books; the former were called the wars of Jehovah, and the latter, prophetic enunciations, cited from Moses, n. 2686. That to write in a book, denotes to remember, *sh.* n. 8620. That the book of life is the interior memory, because on it are inscribed the things of the will, n. 9386. That the book of life denotes what is internal, and that the things which are said to be written there, are what are from the Lord, *ill.* and *sh.* n. 10,505. That to be blotted out of the book of life, denotes to perish as to spiritual life, n. 10,505, 10,506.

BORDER [*limbus*]. That it denotes termination from good, to prevent the good being approached and hurt by the evil, n. 9492.

BORDER [*terminus*]. That in every border, denotes as far as truth which is from good, extends itself, n. 8063. That to dilate the border (or boundary), denotes the multiplication and extension of truth derived from good, n. 10,675.

BORDERS OF A GARMENT [*fimbriæ*]. That they denote the extremes where the natural principle is, and that the borders of a robe denote the extremes of the spiritual kingdom, *sh.* n. 9917.

BORN, to be [*nasci*]. See **NATIVITY**.

BORN IN THE HOUSE [*natus domus*]. What, n. 1708.

BORROW AND LEND, to [*mutuum commodato, seu mutuo petere et dare*]. That it denotes to communicate the goods of heaven from the affection of charity; and also the goods of the Word accord-

ing to the laws of charity, *ill.* and *sh.* n.9174. That to lend denotes instruction, n.9209.

BORROW, *to*, AND TO LEND, [*commodatum petere et dare*]. See TO BORROW.

BOSOM [*sinus*]. That bosom denotes that very principle which is proper to man, thus the proprium and appropriation by love, *sh.* n. 6960.

BOUND [*vinctus*]. See PRISON and PIT. What is meant by being bound in a prison, *sh.* n.5037. That to be bound denotes to be separated, n.5452. That the bound in a pit denote the spiritual, who, before the coming of the Lord, were detained in the inferior earth, and were afterwards liberated and elevated into heaven, n.6854.

BOUNDARY [*terminus*]. See BORDER.

BOW [*arcus*]. That it denotes the doctrine of truth, and that arrows, darts, weapons, denote the doctrinals of truth, and, in the opposite sense, falses, *sh.* n.2680, 2709. That a shooter of a bow denotes a man of the spiritual church, n.2686, 2709. That to teach the bow denotes to teach the doctrine of love and charity, n.9823. That a shooter of a bow denotes a spiritual man, and, in the opposite sense, those who assault him, n.6422. That to be thrust through with darts, denotes to perish as to spiritual good, n.8800.

BOW-DOWN, *to* [*incurvare*]. That it is an effect of humiliation, n.2153. That it also denotes to rejoice and be glad, n.2927, 2950, 3118. That to bend denotes exterior humiliation, and to bow interior humiliation, n.5682. That to bow denotes worship from the good of love and to serve, worship from the truth of faith, n.8873 end.

BOW-HIMSELF, *to* [*curvare se*]. That when it is predicated of a lion, it denotes to put himself into ability, n.6369.

BOWELS [*visceræ*]. What is meant by bowels and coming forth from the bowels, n.1803. That to come forth from the womb and from the loins is predicated of good, and to be separated from the bowels, is predicated of truth, n.3294. Concerning the correspondence of the bowels, with the grand man, n.5171—5189.

BOWL, OR CUP [*scyphus*]. That it denotes the truth of faith, which is from the good of charity, and, in the opposite sense, the false principle productive of evil; and also, the false principle derived from evil, *sh.* n.5120. That bowls like unto almonds, denote scientifics, grounded in good, n.9557. That a bowl or cup, denotes the sensual scientific principle, and is predicated of truth, but a basket denotes sensual delight, and is predicated of good, n.9996.

BOWL [*pelvis*]. That it denotes the good of the natural principle, n.7920, and the natural principle, n.7922.

BOY [*puer*]. See INFANT. What a little boy is, n.430. That the education of boys is at this day very bad, from experience concerning boys fighting, to which they are incited by their parents, n.2309. That boys signify various things, as the rational principle, n.2782. And the rational divine principle, in a certain state, n.2793. That boy denotes the first principle of the state of the church, n.

4672. That boy denotes innocence of the degree which is called guiltless, *sh.* n.5236. That boys denote the simple, when they are adjoined to old men, n.7661.

BOZRAH [*Bozrah*]. n.4650.

BRACELETS [*armillæ*]. Both an ornament for the nose and bracelets were to be given to the bride; the former was to be set on the nose, the latter on the hands, and by the ornament on the nose were signified good, by bracelets truth, and by a bride the church, n.3103, 3105. That bracelets on the arm of a king, were representative and significative of divine truth, from which is power, n.3105.

BRAIN [*cerebrum*]. The operation of heaven into the brain was observed, and that the left part of the brain is for things rational or intellectual, n.3884. Concerning the grand man, and correspondence with the cerebrum and cerebellum, n.4039—4055. That all things in the brain are according to a heavenly form, n.4040—4042. That according to that form, there are gyrations and circumvolutions in the brain, n.4041. That the reason of this is, because by [or through] man alone, there is descent from the heavens into the world, and ascent from the world into the heavens, n.4042. That in the heavens there are heavens and societies, which have reference to the cerebrum and cerebellum, in common and in parts, n.4045. What is the quality of those which have reference to the dura mater, n.4046. What the quality of those which have reference to the pia mater, n.4047. What the quality of those which have reference to the sines, and the longitudinal sine, n.4048. What the quality of those which have reference to the ventricles, n.4049. What the quality of those which have reference to the infundibulum, from representations, n.4050. What is the quality of those who have reference to the isthmus and heaps of glands, n.4051. That they who are in the will of good, and thence are good, have reference to the cortical substances, and they who are in the understanding of truth, and thence are affections, have reference to the fibres, n.4052. That the right part of the brain is for those who are in the will of good, and the left part for those who are in the understanding of truth, n.4052. That as in heaven there is a sphere of ends, so in the brain, and that there are given societies which only have for an end the pleasures of friendship, concerning which, n.4054. In what manner the fibres of the cerebellum and of the cerebrum have moved themselves as to the face, n.4326. Concerning those who have reference to the viscous excrementitious things of the brain, that they enter into the chambers of the brain, even into the spinal marrow, and induce insanities and death, from experience, n.5717. Of what quality they are and whence, n.5717. Concerning those who have reference to the gross phlegm of the brain, n.5718. See DISEASE. Concerning the viscous things of the brain, wherein is any vital principle, that the conscientious have reference to them, concerning whom, see n.5724. That the left part of the brain is for truths and falses, but the right for good and evil, n.5725. That the inhabitants of Mars have reference to the medium, between the cerebrum and the cerebellum, n.7480 7481.

That the inhabitants who love knowledges, and not a life according to them, have reference to the interior membrane of the skull, and they who are accustomed to speak without affection, and to withdraw thoughts from others, have reference to that membrane, when it becomes bony, n.7748.

BRAMBLE [*rubus*]. That it denotes scientific truth, n.6832, 6833, 6834.

BRASS [*æs*]. That it denotes natural good, n.425, 643, 1551. Also the natural principle, n.3863.

BREACH [*ruptura*]. That it denotes the false, by separation of truth from good, and hurt thence derived, n.4926, 9163 at the end.

BREACH [*fractura*]. See To BREAK.

BREAD [*panis*]. What the bread and wine are in the sacred supper, n.1798. That bread denotes every thing celestial and spiritual, n.276, 680, 681. That to eat bread in the sweat of the countenance, denotes to hold in aversion, n.276. That bread denotes all food in general, *sh.* n.2165. That the bread in the holy supper, denotes the Lord, thus all the celestial principle of love, n.2165, 2177. What is meant by eating together in the holy supper, n.2187. See To EAT. That when man is in the holy principle of the sacred supper, he has, in such case, correspondence with the angels, n.3464. That the bread on the table, in the tabernacle, represented celestial and spiritual love, and in it the Lord himself, n.3478. See also To EAT, FEASTS, and FOOD. That by bread in the sacred supper, and in the Lord's prayer, the angels perceive the good of love and the Lord, n.3735. That bread denotes the flesh of the Lord, and this latter his divine good, *sh.* n.3813. See FLESH; see also SUPPER. That bread, in the sacred supper, signifies the Lord, hence his love towards the human race, and reciprocal love from man, *sh.* n.4211, 4217, 4735. That to eat bread, in the opposite sense, denotes the appropriation of evil, n.4745. That truth, in regard to good, is altogether as water in regard to bread, or as drink in regard to meat, in nourishment, n.4976. That to break bread, denotes mutual conjunction by charity, n.5405. See To BREAK. That since bread denotes all food, it denotes spiritual life, n.6118. That bread denotes the primary principle, which nourishes the soul, whether of those who are in heaven, or of those who are in hell, and how the infernals live, n.8410. That bread and water are spoken of, when all the goods of love and truths of faith are meant, *sh.* n.9323. That the bread of faces on the table denotes the Lord as to celestial good, n.9545. The bread of the sacrifices. See MEAT-OFFERING. Why, amongst the Roman Catholics, bread is given in the sacred supper, and not wine, n.10,040. See SUPPER. That the meat-offering which was bread, and the drink-offering which was wine, signified such things as are of the church; hence these things in the sacred supper, *ill.* n.10,137. That bread denotes the good of celestial love, n.10,686. That not to eat bread, and not to drink water for forty days and nights, denotes a state of temptation, n.10,686.

BREADTH [*latitudo*]. What length, breadth, and height, are, n.

650. That length denotes good, breadth truth, n.1613. That breadths denote truths, n.3433. That a land broad of space denotes the extension of truth, which is of the church, n.4482. That breadth denotes truth, *sh.* n. 4482. That height, length, and breadth, denote good, truth, and the holy principle thence proceeding: the reason is, because they are extensions in respect to the Lord, *sh.* n.4482. That length denotes good, breadth truth, *sh.* n.9487, and illustrated by extensions in the heavens, n.10,179.

BREAK, to [*frangere*]. That to break bread was representative and significative of mutual love in the ancient church, *ill.* and *sh.* n. 5405. That a breach [*ruptura*] denotes the infraction and perversion of truth by separation from good, n.4926. See **BREACH**. That to be broken, and a breach, denotes the dissipation and hurt of truth and of good, *sh.* n.9163.

BREAK FORTH, to [*erumpere*]. That to break forth denotes extension, and, when predicated of the Lord, infinite extension, n. 3708.

BREAST [*pectus*]. That it denotes the good of charity, in the supreme sense, the divine spiritual principle of the Lord, n.10,087. That to lie at the breast, or in the bosom, denotes to be loved, n. 10,087. And that John lay at the Lord's breast, because he represented works of charity, n.10,087. See **WORKS**.

BREASTS, or **PAPS** [*ubera*]. That they denote the affections of good and truth, *ill.* and *sh.* n.6432.

BREAST-PLATE [*pectorale*]. See **URIM**. That the breast-plate denotes divine truth shining forth from divine good, n.9823.

BREECHES OF LINEN [*femoralia lini*]. That they denote the external of conjugal love, *ill.* and *sh.* n. 9959. That they denote also protection from the hells, n.9962.

BRIARS [*senticetum*]. That briars and thorns denote falsity and lust, n.2831. See **THORN**. That a pricking briar denotes the false of the concupiscences of self-love, and the thorn the false of the concupiscences of the love of the world, n.9144, *sh.*

BRICK [*later*]. That bricks denote falses which are devised, n. 1296. That in clay and in bricks denotes on account of the evils which they have invented, n.6669. That to make brick denotes things fictitious and false, which are injected from the evil, n. 7113.

BRIDE, **BRIDEGROOM** [*sponsa, sponsus*]. See **WIFE**, **HUSBAND**, **MAN**, (*vir*,) and **WOMAN**. That bride represents the church, and on this account were given to her a necklace and bracelets, concerning which, n.3103, 3105. That the church is compared to a bride; and that in ancient time were given to a bride vessels of silver, of gold, and raiment, that truth, good, and their adorning, which are things of the church, might be signified, n.3164, 3165. That the veil, with which brides covered the face when they first saw the bridegroom, denotes the appearances of truth, n.3207. That the Lord is called bridegroom, from the affection of good which flows-in from himself, n.3207. That the church is called bride from the affection of truth;

and that brides, with the ancients, represented the affections of truth, n.3207. That bridegroom denotes the representative of the church amongst the posterity of Jacob, n.7047. That to be betrothed denotes agreement and thence conjunction, n.8996. That betrothing denotes first conjunction, which is of the internal man without the external, marriage denotes conjunction also of the external, *sh.* n.9182. That bridegroom denotes good and bride truth, *sh.* n.9182.

BRING, *to* [*ferre*]. That to bring, when spoken of the Lord, denotes that it may perpetually exist, *sh.* n.9737. See to **MAKE**.

BRINGFORTH, *to, or to BEAR BIRTH* [*parere, partus*]. That birth and conception denote thought and device of the heart, n.264. That to bring forth denotes to exist, n.2621, 2629. That to bring forth denotes fruitfulness as to those things which are of doctrine, n.2584. See also **NATIVITY**, **GENERATION**, **WOMB**. That spiritual conceptions and births are what are signified, n.3860, 3868. That to bring forth denotes to acknowledge in faith, also in act, n.3905, 3915, 3919, 4919. That to conceive denotes to receive, and that to bring forth denotes to acknowledge, n.3919. That to bring forth on the knees denotes to acknowledge for their own, n.6585. That the grief (or pain) of a woman in labour is the height of grief (or pain), and that it denotes despair, *sh.* n.8313. That the things relating to birth signify those things which are of regeneration, *sh.* n.9325. Thus that abortion denotes when goods and truths do not succeed in their order, n.9325.

BRING FORTH ABROAD, *to* [*educere foras*]. That to bring forth abroad denotes the sight [*visus*] of the interior man, which from things external seeth things internal, *ill.* n.1806, 1807.

BRING NEAR, *to* [*appropinquare*]. That to bring himself near denotes to conjoin himself, n.4348.

BROKEN, *to be* [*frangi*]. That to be broken denotes to dissipate truths and goods, n.9348.

BROTHER [*frater*]. That charity is the brother of faith, n.367. That the internal and external church, also the first and second ancient churches, are brethren, n.1222. That the good of the rational principle, is a brother; truth, a sister, n.2508, 2524. That brother is predicated from good, and that it is the same thing as neighbour, n.2360. That the affection of good and the affection of truth, in the natural man, are as brother and sister; but the affection of truth in the natural man, called forth into the rational, is as a married woman, n.3160. That brother denotes good and also truth, n.3303, 6756. That a man with a brother, denotes the good of truth, n.3459. That they were called brethren in the church from good, and that a change took place when doctrine succeeded instead of life, n.3803. That brother denotes one who is related from good, n.3815. That brethren denote goods, n.4131. That to set before his brethren and my brethren, that they may judge, denotes judgment from what is just and equitable, n.4167. That they who are in charity are in conjunction with the Lord, and are called brethren, n.4191. That good is respectively lord, and truth a servant; and also that they are brethren,

n.4267. That a man to a brother denotes what is mutual, n.4725. They are called brethren who are in truths from good; they are also called brethren by the Lord, n.5049. That all are called brethren by the Lord who have any thing of the good of charity from him, n.5686, 5692. That brethren denote the truths of the church, n.6756. Why the Lord called those brethren who are in good, and that they were called brethren who were from Jacob, but all others were called companions, *sh.* n.6756. The conjunction of good and of truth was represented by two conjugal partners, and by two brothers, but with a difference, n.9806. That by father, mother, brethren, children, and by several other names of relationship, are signified goods and truths, also evils and falses, *sh.* n.10,490. That brother and companion denote good and truth, n.10,490.

BROTHER-IN-LAW. **THE OFFICE OF A BROTHER-IN-LAW.** [*levir. leviratus*]. That to perform the office of a brother-in-law denotes to preserve, and to continue what is of the church, *sh.* n.4834.

BRUISE, *to* [*tundere*]. What is signified in the Word by bruising, viz. that by bruising and grinding is denoted the arrangement of truths into serieses, and the preparation of good, that it may be applied to uses, *sh.* n.10,303. See **TO GRIND.** Also n.9781 end.

BUILD, *to* [*ædificare*]. That to build a house denotes the increase of good from truth, n.4390. That to build denotes to raise up that which is fallen, n.153.

BULLOCK [*juvencus*]. See **CALF, OX.**

BULRUSH [*juncus*]. That it denotes what is vile, but still derived from truth, and in the opposite sense, n.6723.

BUNDLES [*colligationes*]. See **FASCICLES.**

BURDEN [*onus*]. That burdens denote services, n.6660. That burdens denote works done for the sake of recompence, n.6390. That they denote infestations from falses, n.6757. That they denote combats, n.7104. That they denote spiritual combats, n.7105.

BURIAL [*sepultura*]. See **TO BURY.**

BURNT-OFFERING [*holocaustum*]. See **SACRIFICE.** That it denotes divine worship, n.10,143. That it denotes purification from evils and falses, n.10,143.

BURY, *to.* **BURIAL.** **SEPULCHRE.** [*sepelire, sepultura, sepulchrum*]. To be buried in a good old age, n.1854. That sepulchre, in the internal sense of the Word, signifies life or heaven, and, in the opposite sense, death or hell; and that burial signifies resurrection, thus regeneration; and that to be buried signifies resuscitation and resurrection, and why, n.2916, 2917, 4621, 5551, 6516, 6554. That hence to be buried signifies regeneration, since he who is regenerated is, as it were, resuscitated and raised from the dead, n.2916, 6516, 6554. In like manner, it signifies the establishment of a new church, n.6522, 6554. These things are signified by the burial of Abraham, of Isaac, and Jacob, in the land of Canaan, n.6516. To be buried in good old age, what, n.6516. That to be buried, in the

opposite sense, signifies rejection and damnation, *sh.* n.6516, 4564, 6246. That to go down mourning to the sepulchre, denotes to perish, n.4785. That to be buried denotes an end of representation in one, but a continuation in another, in like manner as to die, n.3253, 3254, 3256, 3276, 3975, 6302, 6645, 9928, 10,244.

BUS, or BUZ [*bus, seu buz*]. That Uz, or Buz, denote various religious persuasions, n.2860.

BUTLER [*pincerna*]. That it denotes sensual things subordinate and subject to the intellectual part, n.5077, 5080.

BUTTER [*butyrum*]. That butter denotes the celestial of the rational principle and milk the spiritual principle thence derived, n.2184. That butter denotes what is celestial, n.2134. Butter, n.3527. See OIL.

BUTTERFLY [*papilio*]. See WORM and INSECT. A comparison of the state of the blessed with the state of butterflies, n.2483. A comparison of the conjugal state with the same, n.2758. A representation of the state of spirits in the spiritual world, when they are preparing for heaven, derived from the changes of worms into butterflies, which are then in their heaven, n.8848.

BUY, to [*emere*]. That it denotes to procure for himself, n.2967. That it denotes to appropriate, n.4397, 5377. That acquisition denotes the good of truth, and that buying denotes truth, n.4487. See also SILVER. That to buy denotes to appropriate, n.5397, 5406, 5410, 5426. That to buy denotes redemption, n.6458, 6461. What is meant by the buying of silver, n.7999. See SILVER. That bought with silver denotes what has been acquired in the natural principle by the spiritual, n.7999.

C.

CADESH [*Kadesch*]. En-mishpat or Cadesh, what, n.1678. That Cadesh denotes truths and contention about truths, n.1678, 1958. That Cadesh denotes the affection of interior truths proceeding from things rational, and Sehur the affection of exterior truth proceeding from scientifics, *ill.* n.2503.

CAIN [*Cain*]. What, n.340, 1179.

CAKE [*placenta*]. What is signified by meal, fine flour, and cake in sacrifices, n.2177. That cake denotes the good of spiritual love, *sh.* n.7978. That heavenly things in their order were represented by bread, cakes, and wafers, of things unleavened, n.9992. That bread, of which the meat-offering consisted, on the altar, together with the burnt-offering and sacrifice, denotes the purification of the celestial man in his inmost principle, cake in his internal, and wafer in the external, n.9993, 9994.

CALAH [*kalach*]. What, n.1189.

CALAMUS [*Calamus*]. That aromatic calamus denotes the perception and affection of interior truth, n.10,256. See AROMATICS.

CALF [*vitulus, vitula*]. What is signified by he-calf, she-goat,

and ram, in sacrifices, n. 1824. What is meant by a she-calf of three years old, n. 1825. See also Ox. That bullocks or he-calves denote the good of innocence and charity in the external man, *sh.* n. 9391. That in Egypt he and she-calves of gold were the principal idols, on account of their signification, since they denote the scientific principle in the natural principle, and several things concerning the he-calf of Egypt, n. 9391. That the sacrifice of a bullock denotes purification from evils and falses, which are in the natural man, n. 9990. That a he-calf or a bullock denotes the external good of innocence, a sheep the internal, and a lamb the inmost, in some measure shewn, n. 10,132. That a he-calf denotes good in the rational principle, and in the opposite sense, when it was made an idol, that it denotes natural and sensual delight, *sh.* n. 10,407. That a bullock, in sacrifices, signified the divine principle in the Lord, and hence the natural spiritual principle appertaining to man, n. 2830.

CALL, *to* [*vocare*]. That it denotes to be of such a quality, *sh.* n. 3421. See also NAME. That to call to any one denotes perception of quality, n. 3659. That to call to himself denotes to be willing to be conjoined, n. 6047. That to call any one to himself denotes presence, n. 6177, 7390. That to call to himself, or to call together, denotes to arrange, n. 6335. That to call to any one denotes influx, n. 6840. That to call denotes presence, n. 7451, 7721; and that it denotes afflux, n. 7955; and that it denotes conjunction; and when concerning things divine, that it denotes union, n. 8761. That to call denotes also to choose, n. 8773. That to call denotes enticement and reception, n. 10,650.

CALL ON THE NAME OF GOD, *to* [*invocare nomen Dei*]. That it denotes worship, n. 2724.

CALLED [*vocati*]. That the called and the chosen denote those who are in internal worship and from internal in external, that is who are in love and in faith to the Lord and hence in love towards their neighbour, n. 9373 end. See CHOSEN.

CALLOSITY [*callus*]. The callosities of the memories how they appear in the other life, n. 2492. That pains are felt in various places of the skull, flowing from falses and lusts, n. 5563.

CALNEH [*Kalneh*]. What, n. 1183.

CAME TO PASS [*fuit*]. See IT WAS, TO DO and DONE. That it came to pass involves a new state, n. 4979, 4987, 5031, 5578.

CAMEL [*camelus*]. That camels denote common scientifics in the natural man, *sh.* n. 3048, 3071. That camels, inasmuch as they denote common scientifics, denote also those things which are in the natural principle of man, and which are serviceable to the spiritual principle, n. 3143, 3145. That the straw of a camel denotes scientific truths, n. 3114, 4156.

CAMP, ENCAMP, *to* [*castra, castramentari*]. That the camp of God denotes heaven or heavenly order, and that encamping denotes arrangement according to that order, n. 4236. That camp denotes special things (or principles) confirming, n. 4364. That to encamp denotes application, n. 4396. That encamping denotes the arrange-

ment of truth and good which are of the life, n.8103 at the end. That it denotes the arrangement of truth and of good to undergo temptations, n.8130, 8131, 8155. That camp denotes truths and goods, and, in the opposite sense, falses and evils, n.8193, 8196. That it denotes the natural principle, n.8453. That the camp of the sons of Israel in the wilderness, denotes heaven and the church, and that out of the camp denotes where heaven and the church are not, and where hell is, *sh.* n.10,038.

CANAAN, CANAANITE [*Canaan, Canaanita*]. See also LAND, or EARTH. That the land of Canaan denotes the Lord's kingdom, n.1413, 1437, 1607. That the places in the land of Canaan were variously representative, n.1585. That the borders of the land of Canaan in like manner, n.1866. That the river of Egypt denotes the extension of things spiritual; the river Euphrates the extension of things celestial, n.1866. That the ante-diluvians were in the land of Canaan, n.567. That the nations in the land of Canaan signify idolatries, n.1205. What is signified by their being expelled, n.1868. What by the Canaanite being in the land, n.1444. That the Canaanite denotes evil; the Perezite the false, n.1573, 1574. That the Jews are Canaanites, n.1167, 1200. That Canaan, the son of Ham, denotes external worship separate from internal, n.1903, 1140, 1141, 1167. That those things which were in the land of Canaan were representative according to distance, situation, boundaries, n.1585. That the land of Canaan denotes the celestial kingdom of the Lord, n.1607. That the land of Canaan denotes the kingdom of the Lord; in the supreme sense, the divine human principle of the Lord, because this flows-in into heaven, and makes heaven, n.3038. I discoursed with the Jews concerning the land of Canaan, that it denotes the Lord's kingdom, n.3481. That the land of Canaan denotes the Lord, his kingdom, the good of love, and the church, n.3705. That the most ancient church was in the land of Canaan, and also the ancient church, and that hence were the representatives of places, and, on this account Abraham was ordered to go thither, and the land of Canaan was given to his posterity, that the representatives of a church might be instituted amongst them, n.3686, 4447. That great rivers were the last and first boundaries of the land of Canaan, n.4116. That to speak the lips of Canaan is to apply to the divine being, or principle, n.4197. That the ultimates of the land of Canaan were representative of the ultimates in the kingdom of the Lord, n.4240. That the land of Canaan denotes the kingdom of the Lord and the church, n.4447. That the most ancient church was in the land of Canaan, and that its remains were with the Hittites and the Hivites, n.4447, 4454. That the ancient Hebrew church was a long time in the land of Canaan, n.4516, 4517. That Canaanite denotes the church as to good, and Perezite the church as to truth, so long as the ancient church was in the land of Canaan, n.4517. That the daughter of a man, [*vir,*] a Canaanite, denotes the affection of evil from the false of evil, n.4818. That the church was in the land of Canaan from the most ancient time, on account of the representatives of places, and

therefore for the sake of the Word, n.5126. That the land of Canaan denotes a religious principle, n.5757. That it signifies several things, n.5757. That the sons of Israel in the land of Canaan represented the church, and that the nations there represented things infernal; and that on this account it was forbidden to enter into covenant with them, and they were given to the curse, n.6306. That in the land of Canaan there were churches from the most ancient times, and the church was continued there, because all things were representative there, and thus that the Word might be written there, in singular the things of which there might be representatives and significatives, n.6516. That Canaanite denotes evil from the false of evil, n.6858. What is signified by the nations in the land of Canaan, n.8054. That they represented the state of heaven before the coming of the Lord, and afterwards, n.8054. That the inhabitants of Canaan denote those who have adulterated goods, and have falsified truths, n.8317. That land (or earth) denotes the church, and that the reason is, because the land of Canaan was the church from the most ancient times, n.9325. That the nations there signified the evils of the false and the falses of evil, n.9327. That the nations of the land of Canaan represented evils and falses, which cannot be together with the goods and truths which were represented by the sons of Israel, n.9320. That to be introduced into the land of Canaan denotes to be made a church, n.10,559, by reason that the church was there from the most ancient times, n.10,559. That the land of Canaan denotes the church in the idea of the angels, n.10,558. That the inhabitant of the land denotes a religious principle in which is evil, n.10,640.

CANAANITE [*Canaanita*]. See CANAAN.

CANDLE [*lucerna*]. See LAMP and CANDLESTICK.

CANDLESTICK [*candelabrum*]. A representative formed in heaven, n.552. That it denotes the spiritual heaven, and that lamp denotes faith and intelligence of truth, and the wisdom of good, which are from the Lord alone, *sh.* n.9548. That some things of the candlestick signify things spiritual, n.9551. That the pipes of the candlestick denote truths derived from good, n.9555, 9558, 9561. That various things of the candlestick, as the tongs and the snuff-dishes, signify things purificatory and evacuatory in the natural principle, n.9572. That the candlestick represents the Lord as a moon, n.9684.

CAPTIVE, CAPTIVITY [*captivus, captivitas*]. That a captive in the house of a pit denotes those in the last place, who are in the sensual corporeal principle, n.7950. What is meant by spiritual captivity, n.7990. See VASTATION. That being led away captive denotes removal from the midst, *ill.* n.9164.

CARCASE [*cadaver*]. That it denotes evil of fault or blame, and torn evil without its fault or blame, the reason, n.4171, 4172.

CARE [*cura*]. What is meant by care and solicitude for the morrow, and who are in it, and not in it, *ill.* n.8478, 8479 at the end, n.8480 at the end.

CARMEL and SHARON [*Carmelus et Scharon*]. That Carmel

and Sharon denote the celestial church, and Libanus the spiritual church, n.5922.

CARRIAGES [*vehicula*]. See CHARIOTS.

CARRY, *to* [*portare*]. That it denotes to hold together in a state of good and of truth, thus to exist and subsist, n.9500. That to carry denotes to exist and subsist, briefly shewn, n.9737. That to carry denotes to preserve, n.9900.

CARTILAGE [*cartilago*]. That the lunar spirits have reference to the scutiform cartilage, n.5564, 9236.

CASIA [*Casia*]. That it denotes inmost truth which is immediately from good, *sh.* n.10,258.

CASLUKIM [*Kasluchim*]. Doctrinals of rituals, which are only scientific, n.1193.

CASTLE [*castellum*]. That villages denote the external things of the church, castles the internal things, especially amongst the nations, n.3270, 3271.

CAST OUT, *to be* [*ejeci*]. That to be cast out of the garden of Eden denotes to be deprived of all intelligence and wisdom, n.305. That to be cast out or driven from the faces of the ground, denotes to be separated from every truth of the church, n.386. That to cast out denotes to exterminate, n.2657.

CATARACTS [*cataractæ*]. What, n.757.

CATHOLIC [*catholica*]. Religion. See PONTIFF.

CATTLE [*pecus*]. See FLOCK.

CAVE [*spelunca*]. Of a mountain, that it denotes obscure good, or such as is of a false principle, n.2463. That the cave of the field of Machpelah denotes an obscure principle of faith, n.2935.

CAUL [*reticulum*]. On the liver, that it denotes the interior good of the external or natural man, n.10,031.

CAUSE [*causa*]. That the end is the all in the cause and effect, n.3562. See END. The quality of correspondence illustrated from end, cause, and effect, what they ought to be respectively, n.5131. That the effect is not the cause, but formed and clothed that it may act as a cause in a lower sphere, and that the cause must be continually in the effect, otherwise it is dissipated, n.5711. The case is the same with the cause in respect to the end, n.5711. That the internal clothes itself with such things in the external, as enable it to be effective there, n.6275, 6284, *ill.* 6299. That the whole man is a resemblance of his will and of his understanding thence derived, illustrated from end, cause, and effect, n.10,076. That causes of diseases originating in diseases or passions of the mind, see note (s) n.74, in the Treatise on the Worship and Love of God.

CEDAR [*cedrus*]. That cedar denotes an internal medium of purification; hyssop an external, *sh.* n.7918.

CELESTIAL [*celeste et cælestis*]. See also LOVE and CHARITY. What is meant by celestial and spiritual, n.1155, 1577. That what is spiritual is from what is celestial, n.1577. That what is celestial is love to the Lord, and towards the neighbour, n.1824. What interior and exterior celestial things are; also what celestial-spiritual

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CHAINS. LITTLE CHAINS [*catenæ, catenulæ*]. That they denote things cohering, n. 9852, 9879.

CHALDEA [*Chaldea*]. What is meant by Ur of the Chaldeans, n. 1368, 1816. That Chaldea denotes worship, in which is the false principle, n. 1368. That Babel denotes the profanation of good, and Chaldea the profanation of truth, n. 1368.

CHAMBER [*camera*]. Concerning an obscure chamber where the deceitful are in darkness and plot deceits, n. 949.

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CHARITIES [*charites*] or **GRACES**. That they denote the affections of good, n.4966.

CHARITY [*charitas*]. See also **LOVE**. What charity is, n. 615. That love is a likeness, charity an image of God, n.1013. That it is the brother of faith, n.367. That charity is above faith, not contrariwise, n.363, 364. That there is no faith where there is no charity, n.654, 1162, 1176. That the church is one, if all have charity, notwithstanding the diversity of worship and of doctrinals, n.1286, 1316. That charity, not the doctrinal of faith, constitutes the church, n.809, 1798, 1799, 1834, 1844. That they who are of the external church have an internal principle in worship, if they have charity, n. 1100. See **INTERNAL** and **WORSHIP**. That the church is spiritual from charity, not by professing faith without charity, n.916. That charity saves, and not faith without charity, n.379, 389. That they who place the essential of salvation in faith, do not even attend to or see what the Lord so often spake concerning charity and love, n.1917, 2373. See **FAITH**. That every one may know from charity whether he has an internal principle of worship, n.1102, 1151, 1153. That charity is by faith, n.393. See **FAITH**. That the increments of good and of truth are according to charity, n.1016. That with a person about to be regenerated, seed cannot be rooted, except in the good of charity, n.880. That no one is regenerated who is not endowed with charity, n.989. That the illumination of a regenerate person is from charity, not from faith, n.854. That wisdom, intelligence, and science, are the sons of charity, n.1126. That the presence of the Lord is according to the state of love and charity, n.904. That all the precepts of the decalogue, and all things of faith, are from charity, n.1798. That they who are in charity have a law inscribed on themselves, and are every where accepted citizens, on earth as in the heavens, n.1121. That in heaven all are viewed from charity, and the faith thence derived, n.1258. That the delightful states of charity return in the other life, n.823. That angelic life consists in use and the good works of charity, n.454. That the angels are forms of charity, n.553. That they who exercise charity from obedience are regenerated in the other life, n.989 at the end. It was made visible from experience that they came into heaven immediately who have the life of charity, n.318. That the fruit of faith is good work, that good work is charity, that charity is love to the Lord, and that love to the Lord is the Lord, n.161, 1873. That the Word is vivified according to every one's state of charity and innocence, n.1776. That the odours of charity and faith are grateful, n.1519. That the church, in process of time, recedes from charity, n.1327, 1834, 1835. That in the last times there is no faith, which is owing to there being

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CHAUNTING [*decantatio*]. Of the land, that it denotes the more excellent things of the church, n.5618.

CHECKERED [*tesselatum*]. That it is the work of a weaver, *ill.* n. 9942.

CHEDORLAOMER [*kedorlaomer*]. What, n.1667, 1685.

CHEEK-BONE [*maxilla*]. The Lord's words are explained concerning a blow on the right cheek-bone, and concerning a coat, n.9048. That smiting the cheek-bone denotes to destroy truth, n.9048 at the end.

CHERUB [*cherub*]. That cherubs signify the providence of the Lord, to prevent man's entering of himself into the mysteries of faith, n.308. That they denote the guard and providence of the Lord, to prevent access to himself, except by good, n.9277 at the end. That they denote the guard and providence of the Lord, to prevent the Lord being come to except by good, and to prevent the good, which from the Lord is in heaven and with man, being injured, *sh.* n.9509. That they also denote a guard to prevent spiritual good and celestial good being mixed together, n.9674.

CHILD, TO BE BIG WITH [*gravida esse*]. See WOMB.

CHINESE, THE [*Chinenses*]. Instructed concerning the Christian doctrine, that it prescribes love above every other doctrine, n.2596.

CHOIR [*chorus*]. That speech falling in choirs is, as it were, rhythmical, n.1648, 1649. Something concerning choirs, n.2595, 2596. Concerning choirs how they act in unity, and concerning several choirs how they also are one, n.3350. That thus the universal heaven is one from mutual love, and from love to the Lord, n.3350. That the more numerous they are, so much the more distinct and perfect, n.3350. That it is by choirs that inauguration into unanimity is effected, and that they are successively more interior, n.5182. That angelic choirs much delight the spirits of Jupiter, n. 8115.

CHOSEN, OR ELECT [*electum*]. That it denotes what is well pleasing, n.2922. That the chosen (or elect) are those who are in the life of good and of truth, n.3755 at the end, n.3900. There is no election and reception into heaven from mercy, according to the opinion of the vulgar, n.5057, 5058 at the end.

CHRIST [*Christus*]. That in the internal sense by Jesus is signified divine good, and by Christ divine truth; and by both the divine marriage of good and truth, n.3004. That by Jesus is signified di-

vine good, n.3005. That by the name Jesus is signified all in one complex, by which the Lord is worshiped, n.3006. That Christ is the same thing as Messiah, anointed, and king, *sh.* n.3007, 3008. That Messiah, anointed, and king, is the same thing as divine truth, *sh.* n.3009. Hence what is the regal principle, and what the priestly principle of the Lord, n.3009. That by false Christs are signified truths not divine, or falses, n.3010. That they who profess themselves Christians, and do not live according to the precepts of the Lord, worship false Christs, n.3732 at the end.

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CHRYSOPRASE [*chrysoprasus*], n. 9868. See DIAMOND, SAPPHIRE.

CHURCH [*ecclesia*]. See also LOVE, CHARITY, HEAVEN, WORSHIP, DOCTRINE, FAITH, INTERNAL and EXTERNAL. Concerning the most ancient church, n.1114—1125. That they are above the head, and that seldom any come to them, that they have beautiful habitations and delightful auras, n.1116. That they are in the highest light, n.1117. That they have internal respiration which is described, n.607, 608, 1118, 1119, 1120. That the speech of the man of the most ancient church was not by expressions, but by the lips and face, n.1118. Concerning the perception of the most ancient church, n.607, 895, 1121. Concerning the genius of the most ancient church, n.608. That the most ancient church had communication with heaven, not so the ancient, n.780. That the men of the most ancient church had the law inscribed on them, n.1121. That the man of the most ancient church, in terrestrial and corporeal things, saw only spiritual and celestial things, and cared for nothing else, n.920. Whence they had revelations and representatives, n.1121. That the antediluvians saw nothing but corporeal and terrestrial things, n.920. That goods and truths were inseminated in the voluntary part with the most ancient church, not so with the ancient, or spiritual, n.895. The quality of the most ancient church, and the quality of the ancient, what was the difference, n.597, 607. That the ancient church was altogether of another temper, and was formed in their intellectual part, n.640, 641, 765. That the ancient church was instructed by doctrinals, n.609. in what manner the most ancient church expected the Lord, n.1123. In what manner their posterity, who were worse, n.1124. The church Enos, what was its quality, n.1125. The church Noah, what was its quality, n.1126. The church Shem, what was its quality, n.1127. The ancient church represented as to its quality, when it began to decline, n.1128. Through how many kingdoms the ancient church was spread, n.1238. That by Eber in Syria, a new church was established, n.1238. What was the quality of the church from Eber; that it was in externals, and was instituted when the

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and propheticals. See WORD. And that that Word was divine, like to the Word written by the prophets, *sh.* n.2897. That there were divine propheticals, amongst others, confirmed by the prophecy of Balaam, n.2898. That states of the church are compared to times of the year and of the day, n.2905. That every church decreases, and this even to no charity, and at length to hatred against others, n.2910. The reasons are, because hereditary evil increases with age, n.2910 at the end. That a new church rarely, if ever, is raised up by the Lord from the men of a former church, but from the nations which were in ignorance, n.2910. That there will be few within the present church with whom the true Christian church will be established, n.3898. That of many there is one church, when love to the Lord and charity towards the neighbour is the essential, not when faith is, n.2982. That a new church will always be renewed amongst the nations; the reason is, because they have no principles of what is false, contrary to the truths of faith, n.2986. The case will be the same with this church which is called Christian, n.2986 at the end. That the Hebrew church, in the time of Abraham, altogether departed from the truth, n.3031. That the church is compared to a bride; and that in ancient time vessels of silver, and of gold, and garments, were given to a bride, to signify truth, good, and their ornaments, which things are of the church, n.3164, 3165. That the church of the Lord is amongst the nations; and that the nations, who are in good, easily acknowledge many truths from themselves, n.3263. That the spiritual church is every where various as to truths, but that it is one by charity, n.3267. That there is no church, unless the truths of doctrine are implanted in the good of life, n.3310. Concerning the first state of the perversion of the church, n.3353, 3354. That internal truths are not revealed until the church is vastated, lest they should be profaned, and that on this account the Lord then came into the world; and that, at this day, the internal sense of the Word is revealed, because there is scarce any faith in consequence of there being no charity, n.3398. Concerning the doctrinals of love and charity of the ancient church; also concerning representatives and significatives, n.3419, 3420. See DOCTRINALS and REPRESENTATIVES. That there is only one doctrine of the church, viz. the doctrine of charity towards the neighbour and of love to the Lord, n.3445. That although doctrinals are various, still the church is one, if all have charity, n.3451, 3452. That all the representatives of the Jewish church contained in them all the arcana of the Christian church, n.3478 at the end. That the representative church was not a church, n.3480. What is the quality of the Christian church at this day as to things external, and as to things internal, and how wicked they appear in another life, n.3489. Concerning the states of the perversion of the church spoken of by the Lord, in Matt. xxiv. 15—18, n.3655. See JUDGMENT. That the most ancient church was in the land of Canaan; and that the ancient church, which was after the flood, was also there, and hence the places there were representative; Abraham likewise was ordered to go thither, and this land was given

to his posterity, that with them celestial things might be represented, n. 3686. That the Word is unclosed to churches in their infancy; because, love to the Lord, and charity towards the neighbour, is assumed as a principle; but afterwards, when faith is so assumed, the Word then becomes closed, n. 3773. That the knowledges of doctrinals, that is, the Word, must precede before the church can be established, n. 3786. That there would be no church, unless man was spoken to in the Word by exterior truths, *ill.* n. 3857. Concerning churches, that they were in external truths, n. 3857. That they are not of the church who are in the affection of truth and not in good, and who are in the affection of good which is not productive of truth, n. 3963. That the church is the foundation of heaven, n. 4060. That the genuine principle of the church was capable of being represented amongst the Jews, although they were idolaters, n. 4208. That amongst the posterity of Jacob there was the representative of a church, not a church, n. 4281. What the representative church was, which was amongst the ancients, and what the representative of a church, which was amongst the posterity of Jacob; that the former had place with those amongst whom there was an internal principle in the external; but the latter with those amongst whom there was an external principle without an internal, *ill.* n. 4288. That man is the church, n. 4292. That amongst the Jews there was not a church, but the representative of a church. See JEW and REPRESENTATION. That they who are of the vastated church are removed from heaven by a cloudy mist, because by an inundation of falses, n. 4423, 4454. Concerning the most ancient church. See CELESTIAL. That the Jewish statutes and laws commanded to the posterity of Jacob, were known in the ancient churches, n. 4449. That life makes the church, not doctrine thence separated, n. 4468. That the most ancient church, the ancient, and the Christian, as to internals agree, because they are one, n. 4489. That the man of the most ancient church was of a different genius, from the man of the ancient church, *ill.* n. 4493. See CELESTIAL. That the man of the most ancient church had not the externals of worship, neither could he receive them unless his internals were closed, n. 4493. That the ancient Hebrew church was a long time in the land of Canaan, n. 4516, 4517. That the human race would grow insane and be extinguished, if there was no church, n. 4545. That the church, commencing from faith, has no other regulator than the understanding; but the church which commences from good, has for its regulator charity, and the Lord, n. 4672. That the internals of the ancient church had reference to charity, which was to them the essential of the church, but not to the posterity of Jacob, n. 4680. That the church in process of time usually declines to faith, n. 4683, 4689. That there is no church where there is not an acknowledgment in life and doctrine, that the human principle of the Lord is divine, and thus one with the Father, *sh.* n. 4766. That neither is there any church, where charity is not acknowledged for an essential of the church, n. 4766. That a new church is established amongst

the nations, because the old is in a state not to receive truth, n. 4747. That the Christian church is the same with the ancient church and the Jewish; the interior things of these latter, being the things of the Christian church, n. 4772. That the internal of the church is charity towards the neighbour in willing, and from willing in acting, and hence faith in perceiving, n. 4899. That the internal things of the church which the Lord taught, were known to the ancients, and that he abolished external representatives, n. 4904. Concerning the representation of the man of the celestial church as to the voluntary part, and of the man of the spiritual church as to the intellectual part, n. 5113. That they who are in the affection of truth, do not remain in the doctrinals of their own church, but search the Word, and see whether they be true, *ill.* n. 5432. That the man of the church was heretofore in interior things; but at this day in what is external, or the body, n. 4649. That man ought to be in the good of truth, that he may be a church, n. 5826. That the Word ought to be searched, to know whether the doctrinals of the church are true, otherwise truths would be estimated only from the soil in which they are propagated, and their birth-place, n. 6047. See FAITH. How much good there would be in the church, if charity was in the first place, and faith in the second, *ill.* n. 6269. But how much of evil, if faith be in the first place, and charity in the second, n. 6272. That charity is actually in the first place, and faith apparently. See TRUTH and REGENERATION. That they who are in the external church, do not elevate the thoughts higher than to the natural human principle of the Lord; but it is otherwise with those who are of the internal church, n. 6380. That the church is internal and external; and what the internal of the church is, and what the external, n. 6587. That the church is not a church from having the Word, from knowing the Lord, and from sacraments, &c. but from living according to doctrine derived from the Word, n. 6637. That the man of the spiritual church is infested in the other life by scientifics and falses, and that he is thereby purified so as to be capable of being elevated into heaven, n. 6639. That man is a church, and howsoever such are dispersed, they make the church in general, n. 6637. That they who are in the externals of the church, are in the literal sense of the Word, and that an internal principle flows-in: but this becomes with them a general principle, hence obscure, n. 6775. The spiritual church. See SPIRITUAL. That it is worse with those who are of the church, and are vastated, than with those who are out of the church, the reason why, n. 7554. Who they are, and of what quality; who are of the internal church, and who of the external church, n. 7840, illustrated also, n. 8762. That heaven is as one man before the Lord, and also the church, n. 9276 at the end. What the celestial church is, and what the spiritual church, and what the difference, cited, n. 9277. Concerning the conjunction of the Lord with the human race, by the good of charity and by the church, n. 9276. See MAN. That the church is internal and external, n. 9375, 9680. That the Lord is heaven and the church; thus all in all, because he dwells there in his

own, and not in the proprium of any, n. 10,125, 10,151, 10,157. The states of the church decreasing from love and light, are compared with the state of man, decreasing from infancy to old age, n. 10,134. That in the church, amongst the Israelitish nation, all things were representative of the interior things of the church and of heaven, n. 10,149. That there have been four churches, the most ancient celestial church, the ancient spiritual, the Israelitish, and the Christian; and that their times are meant by the golden, silver, brazen and iron ages, treated of, n. 10,355. Concerning the revelations in those four churches; that in the first there was communication immediately with heaven, in the second by correspondences and representatives, in the third by a living voice, and in the fourth by the Word, n. 10,355. That if there was no church where the Word is, the human race would perish, n. 10,452. That in heaven there are earths, mountains, rocks, &c. concerning which, n. 10,608. That the church is in the internal of man, not in the external without it, n. 10,698. What is of doctrine concerning churches, n. 10,760—10,766. That what makes heaven, makes also the church with man, n. 10,760. That the church is where the Lord is acknowledged, and where the Word is, n. 10,761. The church is internal and external; that which is in love, and that which is in faith, n. 10,762. That there ought to be doctrine of life, which is the doctrine of charity and faith together, n. 10,763, 10,764. That they who are out of the church and live well, are in communion with the church, n. 10,765. They who are of the church will be saved; they who are not, will be damned, n. 10,766.

CHURCH-MILITANT [*ecclesia pugnans*]. That the Lord's church is called militant before regeneration, the reason, *ill.* n. 59.

CICERO. Discourse with him in the spiritual world, n. 2592. See also **HEAVEN** and **HELL**, n. 322.

CINDERS [*favilla*]. See **ASHES**.

CINNAMON [*cinnamomum*]. That aromatic cinnamon denotes the perception and affection of natural truth, n. 10,254.

CIRCLE [*circulus*]. That there is a circle from the hearing and sight into the will, and from the will into the endeavour, and into the act; in like manner from the memory by the same way, n. 4247. The process of the regeneration of man, and of the glorification of the Lord's human principle, is described and illustrated by the circle of life with man, n. 10,057.

CIRCUIT [*circuitus*]. That it denotes outermost, n. 2973. See **BORDER**. **OUTERMOST**.

CIRCUMCISION [*circumcisio*]. That it denotes purification from filthy loves, *sh.* n. 2039, 2632. Why it was performed with knives of flints, n. 2039 at the end, n. 2046 at the end. That circumcision being performed on the eighth day, denotes that purification ought to be effected every moment, n. 2044. That the uncircumcised within the church, are they who are not in charity, howsoever they may be in doctrinals, n. 2049 at the end. That every thing is called uncircumcised which impedes and defiles, as an uncircumcised ear, n. 2056. That to circumcise denotes to purify, n. 2632. That circumcision

was effected by knives of flints, to the intent that the truths of faith might be signified, by which purification is effected, n. 2799 to the middle. That they were called uncircumcised, who were in the loves of self and of gain, n. 3412, 3413. That circumcision was effected, because the foreskin in the ancient church corresponded to the defilement of good, but in the most ancient to its obscuration; wherefore with this latter, there was no circumcision, n. 4462. That all are circumcised who are spiritually circumcised, viz. purified from the love of self and of the world, *sh.* n. 4462. That it is an external representative sign that they were of the church, n. 4462. That circumcision is initiation into the externals of the church, n. 4486, 4493. That pain after circumcision denotes lust, n. 4496. That the flint by which circumcision was performed, denotes the truth of faith, n. 7044. That to cut off the foreskin denotes the removal of filthy loves, n. 7045. That the foreskin corresponds to loves most external, viz. corporeal and terrestrial, n. 7045. That one uncircumcised in lips, denotes one who is impure as to doctrine, n. 7225. That an uncircumcised ear denotes disobedience, and that an uncircumcised heart is that which does not admit good and truth, n. 7225. That Moses calling himself uncircumcised in lips, is spoken in respect to the nation of which he was the head; that its worship, which was merely external, was impure, n. 7245.

CIRCUMFERENCE [*peripheria*]. See MIDDLE and CENTRE.

CITADEL [*arx*]. See CASTLES.

CITY [*civitas*]. That a city denotes the spiritual principle of love and charity; thus what is doctrinal, even heretical, n. 404. Concerning those who build cities, hide a secret thing therein, and present them to others, n. 2601. That the goods and truths appertaining to man form as it were a city, and this from the form of heaven, and influx thence, n. 7584.

CITY [*urbs*]. See CITY [*civitas*]. That city denotes doctrinal truth, also what is heretical, n. 402. That cities and palaces are seen in the other life, n. 1626, 1627, 940. Concerning the filthy Jerusalem, n. 940. Concerning another Jerusalem, between Gehenna and a lake, n. 941. Concerning the judgment of Gehenna, n. 942. That cities denote truths, inhabitant good, n. 2268, 2451, 2712. That inhabitants denote the goods of truth, n. 2451. That cities denote doctrinals, n. 2450. That the city of bloods denote the falsification of truth, n. 7297.

CIVIL [*civilis*]. That civil life corresponds with spiritual, n. 4366.

CLAY [*lutum*]. That it denotes good, n. 1300. That it denotes good, and, in the opposite sense, evil, *sh.* n. 6669.

CLEANSSED, *to be* [*mundari*]. That it denotes to be sanctified, *sh.* n. 4545.

CLEFT OF THE ROCK [*fissura petræ*]. That it denotes an obscure and false principle of faith, *ill.* and *sh.* n. 10,582.

CLEMENCY [*clementia*]. That the clemency of Jehovah denotes grace and mercy, n. 2412.

CLOSET, or **SECRET CHAMBER** [*conclave*]. See **HOUSE**.

CLOSURE [*clausura*]. Out of the border ; that it denotes conjunction with truth from the divine being, or principle, n.9534.

CLOTHING or **RAIMENT** [*tegumenti seu amictus*]. That it denotes the support of exterior life, the same as garment which denotes inferior scientifics, n.9003. See **GARMENT**. **SCIENTIFICS**.

CLOUD [*nubes*]. That all appearances, ignorances, and falsities, are clouds, n.1043. The clouds of falsity, whence, n.1047. That cloud denotes the literal sense of the Word, preface to chap. xviii. Gen. That clouds represent things affirmative and things negative, n.3221. That cloud denotes the literal sense of the Word, n.4060, 4391. That cloud denotes the literal sense of the Word, and glory the internal sense, *sh.* n.5922, 6343 at the end. That spheres of thoughts from societies are represented by clouds, concerning which, n.6609, 6614. That cloud denotes the literal sense, *sh.* n.6752. That cloud denotes the obscurity of truth, also the literal sense, n.8106. That falses derived from evils appear as mists, clouds, and waters, around those who are in the hells, n.8137, 8138. The pillar of a cloud, what, n.8106. See **PILLAR**. That cloud denotes truth accommodated to reception, n.8443. That cloud denotes in the letter, that the thickness of a cloud denotes in a species the most natural, n.8781. That even the angels are veiled with a suitable cloud, n.6849. That because the Israelites were in obscurity, and in a false principle as to the truths of faith, therefore the Lord appeared to them on Mount Sinai in a thick cloud, and in smoke, and in devouring fire, n.8814, 8819. That the external sense of the Word without doctrine, which is glory derived from the Word, is the obscurity of a cloud, n.9430. That a pillar of a cloud denotes thick obscurity, thus the Word to those who are in an exterior principle without an internal, n.10,551. That cloud denotes the external of the Word, of the church, and of worship ; it is also called glory, *sh.* n.10,574. How the Lord appeared in a cloud with angels in a human form, and afterwards in radiance, to the inhabitants of a certain earth, n.10,810, and afterwards descending, and that he appeared according to reception, n.10,811.

COAT [*tunica*]. **COAT**, see **WAISTCOAT**.

COAT OF MAIL [*lorica*]. That it denotes what is safe from hurt, and strongly woven together, n.9916.

COAT OF SKIN [*tunica pellis*]. That coat of skin denotes spiritual and natural good, *ill.* n.294. That coats of hair denote truths of doctrine of the natural or external man, n.4676. Coat of various colours, what, n.4742. See **COLOUR**.

COCK, or **COEK-CROW** [*gallus seu gallinaceus*]. That it denotes the time before morning, or twilight, and that hence it signifies the first time of the commencing church, n.10,134. See **MORNING**.

COFFER [*capsa*]. See **ARK**.

COITION, *to be in* [*coire*]. That the first in coition of the flock denote things spontaneous, n.4029. That the next in coition denote things forced (or compelled), n.4031.

COLD [*frigus*]. What cold and heat are with one who is about to be regenerated, n.933. What summer and winter are with one about to be regenerated, n.935, 936. That the fire of evils is turned into cold, n.825, 1528. That in the hells there is thick darkness, and that in such case it is from falses; and that there is also cold, and that it is from evils, n.3340. That there is also a lumen there, but it is the false principle; and likewise heat as of an unclean bath; and this latter is turned into cold to the inhabitants, n.3340. That when hell is looked into there is a dark mist; and that when any exhalation issues thence, there are perceived infatuations exhaling from falses, and hatreds from evils, n.3340. That cold does not signify the privation of all love, but the privation of spiritual and celestial love, *ill.* n.4175.

COLLATERAL [*collateralis*]. Collateral good and truth, what, n.3665. See **GOOD**. **TRUTH**, called also middle good, n.4063.

COLLECT, *to* [*colligere*]. When concerning good, that it denotes to receive, n.8467, 8472.

COLLECTIONS [*collectiones*]. That they denote serieses, n.5339; also bindings together and fascicles (or bundles). See **FASCICLE**.

COLON [*colon*]. An intestine. See **INTESTINE**.

COLOUR [*color*]. Whence colour is, and what it represents in spiritual things, concerning the rainbow, n.1042, 1043, 1053. That the most beautiful colours appear in the other life, n.1053. That there are colours which have not been seen in the world, n.1624. That colours in the other life are from the modification of light and shade there, and the variegation thereof in things white and black, n.3993. And that they are modifications of intelligence and wisdom, concerning which from experience, n.4530, 4922. That colours in heaven are from the variegations of light there, and that they are the qualities of truth, and its appearances; and appear from the affections of truth and of good, n.4677. That a coat of various colours denotes the appearances of truth, n.4677, 4741, 4742. That colours in the other life are various, and that they are through heaven, and are appearances of truth, n.4742. That colours in the other life derive their origin from good and truth, n.9466. That colours, so far as they partake of red, so far signify good, n.9467. That there are two fundamental colours, white and red, whence, n.9467. That the precious stones in the breast-plate, signify goods and truths of heaven, from their colour, n.9865, 9868, 9905. And whence those colours are derived, n.9865, 9868. Concerning colours. See also, n.3662, 9446, 9823.

COMB, *to* [*pectere*]. That they who have made everything to consist in adorning their persons, comb the hair; and that to comb the hair, denotes to accommodate natural things, that they may appear decent, n.5570.

COMBAT [*pugna*]. Concerning combats and temptations. See **TEMPTATION**.

COME, *to* [*venire*]. See **TO ENTER-IN**. That to come, or enter-

in to any one, when it is predicated of what is matrimonial, denotes to be conjoined, n.3914, 3918. That to come to any one denotes communication, n.5249. That to come denotes what is successive, n.5505. That to come denotes presence, n. 5934, 6063, 6089. That it denotes accession, n.5941, 5947. That to come denotes to be applied, n.6117. That it denotes conjunction, n.6782, 6783. That to come, or to enter-in to any one, denotes presence and appearance, n.7498, 7631. That to come after them, when concerning those who are in falses derived from evil, denotes an attempt to do violence by the influx of what is false from evil, n.8187.

COME NEAR, *to* [*accedere*]. See TO APPROACH [*appropinquare*]. That it denotes presence, also perception thence, n.3572, 3574. That it denotes interior communication, n.5883. That to approach to God, denotes to think from the faith of charity, concerning the divine being, or principle, n.6843.

COMELINESS [*decus*]. That it denotes divine truth in its exterior form, also its splendour, thus likewise the spiritual church, *sh.* n. 9815.

COMMAND, *to*, and To-SAY [*præcipere et dicere*]. That it denotes to reflect, and thence to perceive, n.3661, 3682. That it denotes influx, n.5486. That it denotes influx, and on the part of the recipient, perception, *ill.* n.5732. That it denotes consent, n.6105. That to command denotes a precept of the church, n.6561. That to command denotes lust, n.7110. That to command, when concerning the Lord, denotes the law of order, n.10,119. That Jehovah commanding, denotes that it was so done because they were urgent, when it relates to the Israelitish nation ; and this from permission, *ill.* n. 10,612.

COMMENCEMENT [*initium*]. See BEGINNING. That commencement denotes a state when man begins to be instructed, and beginning a state previous to instruction, n.1560.

COMMON [*commune*]. That he who has perception is acquainted with the singulars of particulars, and with the particulars of generals ; not so he who has conscience, n.865. Such as man is in general, such he is in singulars, n.918, 1040, 1316. That fallacies come from general ideas, n.865. That particulars insinuate themselves into general affections, and thence flow, n.920. See also UNIVERSAL. Concerning what is particular, and what is general, n.2384. That during man's reformation, generals are first arranged into order, and on this occasion doctrinals are removed, n.3057. That highest things are in what is ultimate as in their general principle, n.3739. That generals ought to be known that singulars may be apprehended, n. 4269. That there must be a general principle, otherwise there cannot be anything particular and singular, n.4325 at the end : n.4329 in the middle. That generals are so called from particulars, and that particulars are insinuated in order into generals, and into particulars singulars ; and that such is the progress from things exterior to things interior, *ill.* n.4345. That generals are insinuated into those who are regenerating, wherein are particulars and singulars, which successively

come forth, n. 4383. That the angels know, and perceive only, the most general things of truth, n. 4383 at the end. That in all and singular things, what is general must precede, and particulars are insinuated into it, n. 5028. That there are serieses of things in arrangement under their general principles, according to angelic societies, with the regenerate, n. 5339. That general principles have their receptacles; and that in those general principles are arranged things less general, or particulars, and in these singulars, n. 5531. That what is general is the father of what is internal in the beginning, but not afterwards, *ill.* n. 6089. That all things must have reference to what is general, that they may be kept in form, and general things be under more generals; and that the most general universal principle is the Lord, n. 6115. That all things are to be referred to general things, thus to doctrinals, n. 6146. That not even general things can be known to eternity, n. 6618. That general things may be filled with things innumerable, n. 7131.

COMMUNICATION [*communicatio*]. See also **PERCEPTION**. That there is a communication of joys and of happiness in heaven, n. 549, 550. That there is a communication there of the interiors of spirits and of men, n. 1399. That in the other life there is a communication of all things of thought and affection, n. 1390, 1391. That communications are effected by transmissions, n. 1392; also by removals or rejections, n. 1393, 1399, 1875. That communication is from perceiving and willing, n. 3060. That there are spirits and angels by whom communication is effected, n. 4047, 4048.

COMMUNION [*communio*]. Of the church, what, n. 2853.

COMPANION [*socius*]. That brother and companion denote good and its truth, *sh.* n. 10,490. That a man to a companion denotes mutually, and the conjunction of good and truth, n. 10,555.

COMPARISON [*comparatio, comparativa*]. That all comparisons, or comparatives, in the Word are grounded in significatives, n. 3579, 3901, 4231, which are also representatives, n. 1404, 1408, 1409, and correspondences, n. 8989, 9828. See **REPRESENTATION**.

COMPASSION [*commiseratio*]. To have **COMPASSION** [*misereri*]. That compassion denotes admonition from the Lord to give aid; and to have compassion denotes an influx of charity, n. 6737. That compassion is spoken of truth, and moving of the bowels is spoken of good, n. 8875.

COMPEL, to [*cogere*]. That man ought to compel himself to resist evil, and to do good, and that otherwise, he cannot receive a celestial proprium, n. 1937, 1947. That for a man to compel himself is freedom, but not to be compelled, n. 1937 at the end, n. 1947. That men ought to compel themselves in several cases, n. 7914.

COMPLAISANCE [*assentatio*]. See also **SIMULATION**. That the sphere of the complaisant induces torpor in respect to things serious and good, n. 1509.

COMPLAISANT, the [*assentatores*]. That they who are of this character, for the sake of doing mischief, constitute the sphincter of the bladder, or of the urethers, and correspond to things contrary, n. 5388.

CONCEAL, *to* [*celare*]. See TO HIDE.

CONCEIVE, *to* [*concupere*]. See NATIVITIES. BRINGING-FORTH. GENERATION. That to conceive is the first thing of birth, n. 6718.

CONCEIVING [*conceptus*]. That conceiving denotes thought and device of the heart, n. 261, 264. See TO CONCEIVE, &c.

CONCUBINE [*concubina*]. That handmaids, on whom children are procreated, are called concubines; and that children were procreated from them, that they might be represented who were out of the church, n. 2868. That the spiritual are sons of concubines, n. 3246. That it was permitted those who were in externals, for the sake of representation, to adjoin a concubine to a wife, but not to those who are in internals, and in good and truth; therefore not to Christians, to whom it is adultery, n. 3246. That it is not allowed to have concubines for wives at this day, as with the Jews, n. 9002.

CONCUPISCENCE [*concupiscentia*]. See LUST.

CONFESS, *to* [*confiteri*]. See below, CONFESSIO. That to confess, from which Judah takes his name, denotes, in the supreme sense, the Lord; in the internal, the Word; and in the external, doctrine thence derived; and what confessing further means is shewn, n. 3880. And that it means the divine principle of love, and the celestial kingdom of the Lord, n. 3880. That it denotes to acknowledge the Lord, and the things which are of him; thus, that that acknowledgment is doctrine derived from the Word, n. 3880. That it is the voice of celestial love, n. 3880. Sacrifices of confession, what, n. 3880. There must be confession of sins, that man may be saved, n. 8387. Confession of sins, what; and that it must be before God, n. 8388. That universal confession is not the confession of repentance, n. 8390.

CONFESSIO [*confessio*]. See above, TO CONFESS.

CONFIDENCE [*fiducia*]. Which is called faith which is saving, n. 2982, 4352, 4683. See above, FAITH. That confidence is diverse, and what is its quality, n. 2982. That confidence is of love by faith, n. 8240.

CONFIDENCE [*confidentia*]. That the confidence which, in an eminent sense, is called faith, is various, being given even with the wicked; but that true confidence is not given, except with those who are in love and charity, n. 4352, 4683, 6578.

CONFIRM, *to* [*confirmare*]. See also PERCEPTION. That it is not the part of a wise man to confirm a point of doctrine, but first to see whether it be so, n. 4741, 7012. That the things which have been confirmed by doctrine and life, remain to eternity from experience, n. 4747. That falses may be confirmed, so as to appear altogether like truths, n. 5033, 6865. That perception consists in seeing what is true and false, not in confirming it whatsoever it be, n. 7680, 7950. That all things may be confirmed; and that it is not seen whether they be true, except by those who are affected with truth for the sake of the uses of life, n. 8521. That the light of confirmation is not the light of perception, or divine light from heaven, but is

sensual light, such as belongs to the infernals, n. 8780 ; if without perception of what is true, n. 8780.

CONFOUND, *to* [*confundere*]. That to confound denotes to darken, to obliterate, and to dissipate, n. 1321, and to confound lips is spoken in relation to doctrine, n. 1321. See **LIP**.

CONGLUTINATION [*conglutinatio*]. The punishment of conglutination for the deceitful, n. 961.

CONGREGATION [*congregatio*]. That congregation like multitude is predicated of truths, and, in the opposite sense, of falses, n. 6355.

CONJUGIAL LOVE [*amor conjugal*]. See **MARRIAGE**.

CONJUNCTION [*conjunctio*]. That the conjunction of the divine essence of the Lord is union, but of the Lord with man is conjunction, n. 2021. That there can be no conjunction of what is false with good, nor of what is true with evil, but only of what is false with evil, and of what is true with good ; *ill.* n. 3033. The reason why conjunction depends upon the end regarded, n. 3565. In what manner conjunction constitutes the regeneration of man, n. 4353. That conjunction is of good, that adjunction is of natural truth with rational, n. 3514. That the process of the conjunction of one good with another is mutual acknowledgment, agreement, affection, initiation to conjunction, n. 3809, 3810. That all conjunction requires what is reciprocal ; thus, what is reciprocal is consent, n. 6047.

CONSANGUINITY [*consanguinitas*]. See **AFFINITY**.

CONSCIENCE [*conscientia*]. See also **BONDS** and **PERCEPTION**. That conscience is formed by the truths of faith, n. 1077. That conscience with the spiritual man is the conscience of what is right, n. 986 at the end. What is the quality of conscience with a regenerate man, n. 977. That a new will is conscience, n. 1023, 1043. That conscience is an intermediate between the Lord and man, n. 1862. That the Lord rules man by bonds of conscience ; and if he has not conscience, by external bonds, n. 1835. That there is a true, a spurious, and a false conscience, n. 1033. That conscience is in the intellectual part, n. 863, 865, 875, 1023, 1043. That when conscience is assaulted, there is spiritual temptation, n. 847. That pain of conscience arises from the combat of evil spirits and angels, n. 227. That evil genii and spirits attempt especially to destroy conscience, n. 1820. That he who has perception is acquainted with the particulars, and the singulars of particulars of general truths ; not so he who has conscience, n. 865. That with the unregenerate man there is no conscience ; and what its quality is, if there be any thing like conscience, n. 977. That they who actually separate faith from charity, cannot have any conscience, n. 1076, 1077. That they who believe that worship and the Word are for the vulgar, that they may be kept in the bond of conscience, are in the habitation of dragons, n. 950. That adulterers have no conscience, n. 827 ; nor jugglers or syrens, n. 831. That they who are evil in the other life, cannot be punished by conscience, because they have had none ; they who have

had conscience are amongst the happy, n. 965. Whence conscience is, n. 1919. That conscience cannot be given without charity, n. 1919. That all who have conscience are in the good of charity, n. 2380. That conscience is formed by the truths of faith, and that the conscience is better in proportion as the truths of faith are more genuine, n. 2053, 2063 at the end. That they who have conscience, have interior thought from the Lord; it is otherwise with those who have not, n. 1935. What is the difference between perception and conscience, n. 2144. That there is thought from perception, from conscience, and from no conscience, n. 2515. That they have thought from conscience who have conscience; and they thought from no conscience, who have no conscience, n. 1914, 1919. That they are not rational who have not conscience, n. 1914, 1944. That the simple in faith, who have lived in conjugal love, and have had conscience, come into heaven, n. 2759. That they who have conscience do not swear, still less they who have perception; wherefore it was forbidden by the Lord to swear, n. 2842. That conscience is formed in spiritual good and truth, also in what is just and equitable, and in what is honest and becoming, which are goods that succeed each other, n. 2915. That there are three planes into which the Lord operates, interior conscience, which is of spiritual good and truth, exterior conscience, which is of natural good and truth, and of civil good and truth, or of what is just and equitable; and the outermost plane, for the sake of those things which are of the love of self and of the world, n. 4167. That conscience is a new will, and a new understanding from the Lord, n. 4299. That the conscience of what is good is from the good, which is derived from truth, n. 4390. That they who are without conscience, are in external things alone, n. 4459. That conscience is the boundary where the plane terminates in the exterior rational principle, or the interior natural principle, which terminates to the intent that the divine principle which flows-in may rest there; but that perception is the boundary in the interior rational principle, n. 5145. That conscience is twofold; that is, of good and truth, and of what is just and equitable, n. 5145. Concerning the conscientious, that they correspond to the phlegmy parts of the brain, n. 5386. That where any thing of anxiety is felt, when man betakes himself to what is evil, it is a proof that he may be reformed, n. 5470. Concerning the conscientious, what their quality is in another life, n. 5724. That the influx of the angels is into those things which are of man's conscience, n. 6207, 6213. That interior conscience is that of spiritual good and truth, and that exterior conscience is that of what is just and equitable; and that the conscience is false, when all things are done for the sake of self, n. 6207. That they who are in false conscience, or in external bands, are able well to discharge more eminent duties, and do goods according to those bands, n. 6207. That they who do good from natural good, and not from the doctrine of religion, cannot be saved, and that they have not conscience, n. 6208. That mere natural men call it weakness of mind to be tormented on account of the privation

of truth and good, because they have no conscience, *ill.* n. 7217. That conscience is born from the truths of faith, and that it resides in the interior memory, where truths become familiar, as those things which are in the body, n. 7935. That they who are of the spiritual church have a conscience of what is true, n. 8081. The doctrine concerning conscience, n. 9112—9122. That it is from a religious principle, n. 9112. That it is from the truths of faith, according to their reception in the heart, n. 9113. That they who have conscience speak and act from the heart, and that conscience is improved with the illustrated and the intelligent, n. 9114. That conscience is a new will and from charity, n. 9115. That conscience is formed by the truths of faith, n. 9116. That the spiritual life of man is from conscience, n. 9117. That they are in tranquillity and blessedness, who act according to conscience, and contrariwise, n. 9118. That there is a conscience of what is good and a conscience of what is just, concerning which, n. 9119. Two examples concerning gain and dignity, to illustrate what conscience is, n. 9120. What is the quality of those who have not conscience, neither know what conscience is, n. 9121. That they who have not had conscience in the world, have it not in another life, n. 9122. That conscience is the plane and receptacle of the influx of good from the Lord, n. 9122.

CONSENT [*consensus*]. In order that truth may be conjoined with good, there must be consent from the understanding and the will; and when it is from the will, then there is conjunction, n. 3157, 3158.

CONSOCIATION [*consociatio*]. Concerning consociations in the other life, n. 685, 1394, 1398. See **SOCIETIES**.

CONSOLATION [*consolatio*]. That there is consolation after temptation, and that it is insinuated into good, n. 2822. That all consolation is by good and from good, n. 2821, 2841. That to be consoled, is to appease the restlessness of the mind with hope, n. 3610, 6577, 6578. That to speak to the heart denotes consolation, n. 6578.

CONSTERNATION [*consternatio*]. That it denotes commotion, by which is meant a new arrangement and ordination of truths in the natural principle, *ill.* n. 5881. See **FEAR**.

CONSUMMATION [*consummatio*]. That evil is consummated, and what consummation is, n. 1857. What consummation is, viz. when evil has come to the height in the churches, n. 2243. That the consummation of the age and the coming of the Lord, denotes the last time of a former church, and the first of a new one, n. 4535, 10,622. That consummation in general denotes the end of the church, and in particular the end of every one, n. 10,622. That consummation, and what is consummated, have reference to evil when it is brought to the height, both in general and in particular, n. 1857, 2243, 10,622.

CONTAIN HIMSELF [*continere se*]. Denotes to conceal, n. 5697.

CONTEMPT [*contemptus*]. Of others in comparison of self. See **THE LOVE OF SELF**.

CONTEND, to [*contendere*]. What is signified by contending with God and men, n.4287. What by not contending in the way, n.5963.

CONTINGENCIES [*contingentia*]. See **FORTUNE**. That they denote all things in providence, and that they are of providence, n.5508, 9010.

CONTINUALLY [*juge*]. That it denotes all and in all, *ill.* and *sh.* n.10,133.

CONTRIVE, to [*machinari*]. That it denotes to will from a depraved mind, n.4724.

CONTRIVER [*excogitator*]. That a contriver denotes the intellectual principle, n.9598, 9688, 9838, 9915.

CONVOCATION [*convocatio*]. Holy; that it denotes that all are together, n.7891.

COPPER [*cuprum*]. See **BRASS**.

CORD [*funis*]. See **ROPE**.

CORMORANT [*platea*]. That the cormorant, the bittern, the owl, the raven, denote genera of the false which exist when the divine truths that are in the Word become of no account, n.5044.

CORN [*frumentum*]. That corn denotes natural good, and new wine (*mustum*) natural truth, n.3580. See **NEW WINE** (*mustum*). That abundance of provision denotes the multiplication of truth, n.5276, 5280, 5292. What are meant by ears or spikes of corn, n.5212. That ears of corn denote truths of the exterior natural principle, n.5266. That corn denotes the good of truth, n.5295, 5410. That provision denotes the truth of the church, n.5402. That corn denotes the truth of good, why and when, n.5959.

CORN, standing [*seges*]. See **HARVEST**. That standing corn denotes truth in conception, *sh.* n.9146.

CORNERS [*anguli*]. That they denote firmness and strength, *sh.* n.9494. That the four corners, or four winds, denote all things of truth and of good, n.9642. See **QUARTERS**.

CORRESPONDENCE [*correspondentia*]. What things in the external man correspond, and do not correspond in the internal, n.1563, 1568. That between the Lord and man there is given parallelism and correspondence as to things celestial, n.1831; not as to things spiritual, n.1832. See also **REPRESENTATION**. That the laws enacted concerning servants, have reference to things correspondent, to things representative, and to things significative, n.2567 towards the end. That several things in the Word originate in representatives in the other life, and in correspondences, n.2763. What correspondences are, n.2763. Concerning representatives and correspondences, n.2987—3003. See **REPRESENTATIONS**. That the literal sense of the Word and its internal sense correspond, n.3131. Concerning representations and correspondences, n.3213—3226. See **REPRESENTATIONS**. That when man is in the Holy Supper, he is in correspondence with the angels, n.3464. That there is but one single life, and that to that life correspond forms, which are substances or organs; which organs have a quality according to the qua-

ity of their correspondence, and that this is the correspondence of life with organs, n.3484. That the rational principle appears to itself to see nothing, unless the natural corresponds, n.3493. That heaven corresponds to the Lord, and that man, as to all and singular things, corresponds to heaven, and that hence heaven is the grand man, n.3624—3649. See MAN. That the Lord is the sun of heaven; and that hence is light in which is intelligence, and heat in which is love, and that hence are correspondences, n.3636, 3643. Continuation concerning the grand man, and the correspondence of the heart and the lungs, n.3883—3896. See HEART and RESPIRATION. Continuation concerning correspondence with the cerebrum and cerebellum, n.4039—4055. See BRAIN. That representations and correspondences are given of spiritual things in natural, and that it may be known from many things which appertain to man, and with which man is acquainted, n.4044, 4053. That gestures correspond to the affections of the internal, concerning which affections, n.4215. Continuation concerning the grand man, and concerning correspondence in general, n.4218—4228. That there is correspondence in singular the organical forms in the body, and in the parts of their parts, n.4222. That there is correspondence in their functions, and therefore with their forms, n.4223, 4224. That there is correspondence not only with the organical visible forms, but also with the invisible, by which is internal sight and affection, n.4224. How much the science of representations and correspondences excels other sciences, n.4280. That since men doubt concerning heaven and hell, it cannot be known that there is influx thence, and correspondences, n.4322. Concerning the correspondence of common voluntary and involuntary sense, n.4326, and following numbers. See SENSE. That civil life corresponds with spiritual life, *ill.* n.4366. Concerning the correspondence of the eye with the understanding and with truths, and concerning correspondence with light, n.4403—4420. See EYE, LIGHT, UNDERSTANDING. Concerning the correspondence of the sight of the eye, and of light with the grand man, n.4523—4533. Continuation concerning the grand man, and concerning correspondence of the smell and of the nostrils with him, n.4624—4634. That general societies are what constitute heaven; and that in each society there are those who correspond to the grand man, n.4625. Who they are that correspond to the mucus of the nostrils, n.4627. See NOSTRILS. Concerning the correspondence of the hearing and of the ear with the grand man, n.4652—4660. See EAR. Concerning the correspondence of the taste, of the tongue, of the face, n.4791—4805. Concerning the correspondence of the hands, of the arms, of the shoulders, of the feet, of the soles of the feet, of the heels, with the grand man, n.4931—4953. Concerning the correspondence of the loins, of the genitals, with the grand man, n.5050—5062. That there is a correspondence of exterior things (or principles) with interior; and that in the composition of administering mediums there must be correspondence, illustrated by end, cause, and effect, n.5131. Concerning the correspondence of the interior viscera of the body with the grand

man, n. 5171—5189. That from situation and influx it may be known to what province the angelic societies belong, n. 5171. Concerning the correspondence of the peritonæum, of the kidneys, of the ureters, of the bladder, with the grand man, n. 5377—5396. That nothing exists in the natural world which has not correspondence with the spiritual world, *ill.* n. 5377. If there be not correspondence, that the internal appears to the external to be alienated and hard, n. 5422, 5423. Illustrated by examples, n. 5511. Concerning correspondence with the skin, the bones, and the hairs, n. 5552—5573. That by correspondences is effected a conjunction of things internal and things external, n. 8610. That by correspondences heaven is conjoined with earth, n. 8615. That correspondences have the greatest force, and that on this account the Word was written by mere correspondences, n. 8615. That all things which are in the world, in its three kingdoms, are representative of the spiritual and celestial things of the Lord's kingdom, n. 9280 at the end. And that they are correspondences of all, n. 9280. Concerning the correspondence of man, and of all things appertaining to man with heaven, n. 10,030 at the end. That there are correspondences of all the members of the body with heaven, shewn from the statue of Nebuchadnezzar, n. 10,030; and that the head corresponds to the inmost heaven, the breast and body to the middle heaven, but the legs and feet to the ultimate heaven, n. 10,030. That the science of correspondences prevailed amongst the orientals, shewn; but that it was afterwards obliterated, especially in Europe, n. 10,252.

CORRUPT, *to* [*corrumpere*]. That it is predicated of things intellectual, thus of persuasions, n. 622. That to be corrupted denotes to turn away from the Divine Being or principle, n. 10,420.

COTTAGES [*tuguria*]. See **TENT**.

COUCH [*sponda*]. See **BED**. That the extremity of a couch in the sensual principle, and in the corner of a bed, denotes the lowest natural principle, *sh.* n. 6188.

COUNTENANCE or **LOOKS** [*vultus*]. That to eat bread in the sweat of the countenance denotes to hold in aversion, n. 276. That it is an index of the mind, n. 1388, 6616; also a type of the interiors, n. 3527, 4066, 4292. See **FACE** or **COUNTENANCE** [*facies*].

COUNTRY [*patria*]. That a man's country is his neighbour, n. 6819, 6821. See **NEIGHBOUR**. That he who loves his country in the other life, loves the kingdom of the Lord; for this latter is then to him his country, n. 6821.

COURT [*atrium*]. Of the habitation, that it denotes the ultimate heaven, *sh.* n. 9741. That there is an outer and inner court, the latter for the celestial kingdom, the former for the spiritual, n. 9741. That there is a court of each heaven, *ill.* n. 9741. That in the outer court are they who are in the good of faith, concerning whom see, n. 9741, 9742.

COVENANT [*fœdus*]. That it denotes the conjunction and presence of the Lord in man, by love and charity, and that covenants represented it, n. 665, 666, 1023, 1038, 1864. That the Lord does not establish a covenant with man according to the literal idea of a cove-

nant, n. 1864. That the rites of the church were signs of a covenant, n. 1038. That a covenant is with things internal, n. 1038. That it denotes conjunction and union, n. 1996, 2003, 2021. That all external rites were signs of a covenant, n. 2037. That the covenant with Abraham, Isaac, and Jacob, denotes conjunction by the divine human principle of the Lord, n. 6804. That the stipulations or compacts, which, in the Word, are a covenant, in a confined sense, are the ten precepts, or the decalogue; in a more extended sense are all the precepts, &c. which the Lord enjoined by Moses from Mount Sinai; and in the most extended sense on the part of man, are the books of Moses; but on the part of the Lord are mercy and election, n. 6804. That to keep a covenant denotes life in good, and to be thereby conjoined to the Lord, *sh.* n. 8767. That conjunction with the Divine Being or principle is represented by a covenant from Jehovah with the people, and that it denotes the reception of influx by correspondence, and thereby conjunction, *sh.* n. 8778. That to establish a covenant denotes communication, n. 9344. Inasmuch as the conjunction of the Lord with man is effected by the Word, it is called a covenant, as also the law, the tables, and the ark where the law was, *sh.* n. 9396. That things were halved, and set opposite to each other, when a covenant was entered into, thus it was with the tables on which the law was inscribed, *sh.* n. 9416. That a covenant denotes conjunction, cited, n. 10,632.

COVERING [*velamen*]. See VAIL.

COVERING [*tegumuntum*]. See VAIL.

COVET, to [*concupiscere*]. See TO LUST AFTER.

COW [*vacca*]. That cows denote truths, n. 5198. That they also denote falses, n. 5202.

CREATE, to [*creare*]. That it denotes to regenerate, n. 1688. The distinction between creating and making, n. 472. That the historicals of creation in the first chapters of Genesis are historicals so made, illustrated from various things appertaining thereto, n. 8891, 9942. That to create denotes to reform and regenerate man, *sh.* n. 10,373. That to create denotes to form anew; that it denotes quality, and that to make denotes effect, n. 10,373. The difference between creating, forming, and making, n. 10,373. That in the first chapters of Genesis the establishment of a celestial church is described, n. 10,545. That to be created denotes to be from the Divine Being or principle from first principles to last, or from inmost principles to outermost, n. 10,634.

CREeping THING [*reptile*]. That creeping things of the water denote scientifics which belong to the external man, n. 40. That it denotes the sensual principle, also the principle of pleasure, n. 746, 909, 911. That it denotes pleasures, thus both things unclean and clean, n. 994.

CRITIC [*criticus*]. That the ideas of critics appear in the spiritual world like closed lines, n. 6621.

CROOKED [*obliquus*]. That the crooked made straight denotes the evil of ignorance turned into good, and the rough places made into

plain ways denotes the falses of ignorance turned into truths, n. 3527 end.

CROSS, *the* [*crux*]. That it denotes truth divine, which by the Jews was treated with contumely, was scourged and crucified, n. 2313. That the passion of the cross was the ultimate of temptation, and is not to be understood according to the faith prevalent at this day, *ill.* n. 10,659. See the LORD.

CROWD [*turba*]. That a mixed crowd denotes goods not genuine, and the quality of those who are principled in such goods, n. 7975.

CROWN [*corona*]. That it denotes divine good from which is divine truth, n. 9930.

CROWN [*vertex*]. That the crown of the head, &c. denotes exterior things, n. 6437. See HEAD.

CRUELTY [*crudelitas*]. Concerning the hells of the cruel. See HELL. That adulterers are cruel, n. 824. Into what phantasies cruelties are changed in the other life, n. 954. The hell of cruel adulterers beneath the right foot, where there are such from the Jewish nation, n. 5057. How cruelly they treated the nations from delight, n. 5057. That the cruel are in the excrementitious hells, and that cadaverous things are therein, n. 5394.

CRY, or SHOUT [*clamor*]. That it is predicated of what is false, n. 2240. That to cry from heaven denotes consolation, n. 2821, 2841. That the cry in Matthew xxv. 6, denotes a change in the church, n. 4638. That to cry with a great voice denotes aversion, n. 5016, 5018, 5027. That to cry denotes confession and acknowledgment by faith, *sh.* n. 5323. That to cry is predicated of indigence, n. 5355. That to cry denotes what is nearly effected, n. 5870. That to cry denotes imploration, n. 6801. That a cry ascending to God denotes that they are heard, n. 6802. That to cry denotes thought with a full intention of doing, n. 7119. That to cry denotes to testify indignation, n. 7142. That a great cry denotes interior lamentation, n. 7182. That to cry denotes intercession, n. 8170. That to cry denotes supplication from feeling of pain, n. 8353. That supplication from good is heard as a cry in heaven, and from evil in hell, n. 9202.

CULTIVATE or TILL [*colere*]. That to cultivate or till the ground, &c. denotes to become corporeal, n. 305, 345, 381. That a cultivator or tiller of the ground denotes one who is without charity, n. 345, 381.

CUNNING [*astus*]. See DECEIT.

CUP [*schypus seu poculum*]. That cup denotes the truth of faith which is from the good of charity, and, in the opposite sense, the false derived from evil, *sh.* n. 5120. That cup denotes the scientific sensual principle, and is predicated of truths, n. 9996.

CUP [*calix*]. See BOWL [*scyphus*].

CUP [*poculum*]. See BOWL.

CURE, to, OR TAKE CARE OF [*curare*]. See TO HEAL.

CURSE, to [*maledicere*]. That the Lord curses none, but is mer-

ciful to all, n. 245, 592, 1093, 1874. That cursed denotes to turn away from what is celestial, and to turn to what is corporeal, n. 245, 379, 1423. That curse denotes disjunction, or aversion from good, n. 245, 379, 1423, 3514, 3530, 3565, 3584. That they are called cursed who have averted themselves, n. 5071. That not to curse God signifies that divine truths ought not to be blasphemed, n. 9221.

CURTAINS [*aulæa*]. Of the habitation, that they denote truths, n. 9595, 9596. That to stretch out the heavens, and to expand the earth, denotes to regenerate, or to give a new intellectual-principle, and a new will-principle; and that the like is signified by expanding the curtains of the habitation, n. 9596. That the edge of a curtain denotes the sphere of truth, n. 9606. That hangings denote truths, such as are in the ultimate heaven, n. 9756.

CUSH [*Cusch*]. See ETHIOPIA.

CUSH [*Kusch*]. What Kush or Ethiopia is, n. 116, 117, 1163, 1164, 1166. See ETHIOPIA.

CUSTODY, GUARD, OR WATCH. TO GUARD, OR WATCH, OR KEEP [*custodia, custodire*]. See PRISON. That to be given into custody denotes rejection, n. 5083, 5101. That it denotes separation, n. 5456. That guard and custody are predicated of the Lord; also of the prophets and priests; thus of the Word, *sh.* n. 8211 at the end. That to guard or keep denotes the memory, n. 9149. That to guard or keep precepts, and like things, denotes to live according to them, *ill.* n. 8767. That to guard or keep, denotes to hold in bonds, n. 9096. That to guard, when concerning the Lord, denotes providence and guardianship, n. 9304.

CUT ASUNDER THE SEA, *to* [*findere mare*]. That it denotes to dissipate fables, n. 8184.

CUTICULARS [*cuticulares*]. That cuticulars in the grand man were represented by Hebrew servant, and what their quality, n. 8980.

CUTTERS OF WOOD [*sectores lignorum*]. What, n. 1109, 1110.

D.

DAGGER [*machæra*]. See SWORD.

DAILY [*quotidie*]. That it denotes continually, what is perpetual and eternal, n. 2838. In like manner as to-day, which see, n. 2838, 3998, 4304, 6165, 6984, 9934. This part of the Lord's prayer is explained; give us to-day our daily bread, n. 2838 at the end. See also YESTERDAY, THE DAY BEFORE YESTERDAY, and TIME.

DAINTIES, or SAVOURY MEAT [*cupediæ*]. See TASTE.

DAMASCUS [*Damascus*]. What, n. 1715, 1796.

DAMSEL [*puella*]. The difference between daughter, young woman, damsel, and infant, n. 3067. See also GIRLS. That damsel denotes affection in which is innocence, n. 3080.

DAN [*Dan*]. That it denotes the ultimate boundary, n. 1710. That in the supreme sense it signifies justice and mercy; in the internal sense, the holy principle of faith; in the external, the good of life, n. 3921, 3923. That it denotes the affirmative and first acknowledgment of that truth; thus, the first principle of the man who is about to be regenerated, but the last of the man who is regenerated, *sh.* n. 3923. That it denotes those who are in truth, and not yet in good, n. 6396. That it denotes those who are in the ultimate of the Lord's kingdom, because they do good from truth, and not so much from good, n. 6396. That it is the last tribe, n. 10,335.

DANCE [*chorea*]. That formerly in divine worship they had plays and dances, *sh.* n. 8339. That it denotes the truth of faith, n. 8339. That dances denote interior festivity, *sh.* n. 10,416, 10,459.

DANIEL [*Daniel*]. That by Daniel is represented what is prophetic, concerning the coming of the Lord, and concerning the state of the church, n. 3652.

DARKNESS [*tenebræ*]. That darkness denotes falsities, n. 1839. That darkness denotes falses, thick darkness evils, n. 1860. That the lumen of the evil is turned into darkness, n. 1528. That the evil love darkness, n. 1528. See also **THICK DARKNESS** and **SHADE**. That the hells are said to be in darkness, because in falses, and concerning their lumen, n. 4418. That of the hells is predicated darkness, because they are in falses, and that they have a lumen as from a coal fire, n. 4531. Concerning those who believe that they are wise from themselves, that they are sent into a state of darkness, from experience, n. 4531. See also **OBSCURE** and **SHADE**. That darkness denotes falses, *sh.* n. 7688. That thick darkness denotes the privation of truth and of good; thus the most dense false principle derived from evil; but that darkness denotes the privation of truth, thus what is false, *sh.* n. 7711. That divine light is thick darkness to the evil, *ill.* n. 1861, at the end, n. 6837, 8197.

DARKNESS, *thick* [*caligo*]. See **DARKNESS**. That darkness denotes falses, thick darkness evils, n. 1860. That in the hells there is thick darkness, and this from falses; and that there is cold there, and that this is from evils, n. 3340. That there is also a luminous principle there, but it is like what is derived from an *ignis fatuus*; and there is also warmth, but it is like that of unclean baths, n. 3340. That when the hells are looked into, there is a thickly dark mist; and that the inhabitants have warmth from the hatreds, revenges, and murders, which they breathe, from experience, n. 3440. That thick darkness denotes the privation altogether of truth, and at the same time of good, darkness only the privation of truth, *sh.* n. 7711. That thick darkness denotes the most dense false in opposition to heaven, n. 7711. That to feel or grope in thick darkness, denotes where there is contrariety to truth and good, often to stumble, and not to find, *sh.* n. 7712. That truth divine is thick darkness to those who are of the

spiritual church, and still more so to the Israelitish and Judaic people, n.8918.

DART, OR ARROW. To DART, OR SHOOT [*jaculum, jaculari*]. See Bow.

DATES [*nucis terebinthinæ*]. See TURPENTINE NUTS.

DAUGHTER [*filia*]. That sons denote truths, daughters goods, n.489, 490, 491. That daughter denotes lust, n.568. That daughters signify the affections of good and truth; the daughter of Zion the affections of good, and the daughter of Jerusalem the affections of truth; thus celestial and spiritual churches, n.2362. That the daughters of the nations signify the various affections of evil and the false, and their religious principle, *sh.* n.3024. That daughter denotes affection; also the church and faith wherein is good, n.3963. That daughter denotes the church and faith, and likewise religious principle, *sh.* n.6726, 6729. That daughter denotes the church, and also a false religious principle, *sh.* n.6729. That the seven daughters of a priest denote the holy things of the church, n.6775, 6778. What is the quality of women, of a daughter, of a handmaid, in respect to those who are in truths without affection, the difference, n.8994. That the daughter of Zion denotes the celestial church, n.9055 at the end.

DAUGHTER-IN-LAW [*nurus*]. That it denotes the truth of the church adjoined to its good; and, in the opposite sense, the false adjoined to its evil, *sh.* n.4843.

DAVID [*David*]. That David denotes the Lord in the Word throughout, n.1888; also, n.9954.

DAY [*dies*]. See also YEAR. That day is taken for time and for state, n.6, 23, 487, 488, 493, 839. That a state of faith is day, a state of no faith night, n.221. That the changes of the regenerate man as to things of the will, are as summer and winter; and as to things of the understanding, as day and night, n.935, 936. That day, like all times, signifies states, n.2788. That to this day even to to-day, and to-day, denote what is perpetual and eternal, n.2838, 4304, 6165. That to come into days, denotes to put off the human principle, n.3016. That it came to pass in that day, denotes state, n.3462. That as yet a great day denotes a foregoing state, n.3785. That days multiplied denote change of state, n.4850. That the times of the day, as morning, mid-day, evening, twilight, in hell, denote night and torment; on which subject, see the illustration, n.6110. That from that even to this day, denotes continually, n.6278. That in that day denotes what is eternal, n.6298. That in the whole day, and in the whole night, denotes a state of perception not obscure and obscure, n.7680. That of a day in its day denotes continually, n.8418, 8423. That changes of state in the other life are as the changes of the times of a day in the world, to the intent that they may be continually perfecting, n.8426. That in the other life states succeed each other, like the seasons of the year in the world, n.9213. That the states, appertaining to the angels, are as the times of a day, *ill.* n.10,605. That day denotes state, cited, n.10,656.

DAY BEFORE YESTERDAY, *the [nudijs tertius]*. That it denotes from eternity, n.6983. And that it denotes a prior state. See **YESTERDAY**. That it denotes a prior state, n.7114.

DAY-DAWN [*aurora.*] See **MORNING**. That it denotes conjunction after temptation, n.4283, 4299.

DAY FOLLOWING [*postridie*]. See **TO-MORROW**.

DAYS OF ETERNITY [*dies æternitatis*]. That it denotes the most ancient church, and generation of generation, the ancient church, n.477, 1259, 6239. See **ETERNAL, GENERATION**.

DEAF [*surdus*]. That it denotes non-perception, and hence non-obedience; and that the deaf in the Word, denote those who do not know the truths of faith, and hence cannot live according to them, *sh.* n.6989. That the deaf are they who are not in the faith of truth, because not yet in the perception of it, briefly, *sh.* n.9209.

DEATH, DEAD [*mors, mortuum*]. Concerning the life of man after death. See **LIFE**. Concerning the resuscitation of man from the dead, n. 168—189. See **RESURRECTION**. That they who are not in faith, are dead, n.290 at the end. What is the quality of a dead man, what of a spiritual, and what of a celestial man, n.81. How what is alive, and how what is dead, appears in the other life, n.671. That to die also, denotes that a thing ceases to be of such a quality, n.494. That to die also, denotes the last time of the church; when all faith, that is charity, has expired, n.2908. Also, that it denotes as to the truths of faith, n.2908, 2912, 2917, 2923. That to die, denotes an end of representation, n.3253, 3259, 3276. That to die, denotes to rise again, n.3326. That to be slain and to die, denotes not to be received, when it is predicated of good and truth, n.3387, 3395. That to die, denotes resuscitation, n.3498, 3595. That to bemoan the dead, denotes a last farewell, n.4565. That death denotes resuscitation to life, *ill.* n.4616, 4621. That by death in the Word is signified hell and eternal unhappiness, and what is evil and false; because opposition to the life of intelligence and wisdom, n.5407. That man derives death from sin, n.5712 at the end. That if man had lived the life of good, he would have been without disease; and when old, would have been again an infant, but a wise one; and would have passed into heaven, and put on a body such as the angels have, n.5716. That the physical cause of disease and death is from sin, n.5716. That to die denotes a new representative, n.5975. That to place the hand on the eyes, when a man dies, denotes to vivify, n.6008. That to die, denotes new life, n.6036. That death denotes spiritual death, *sh.* n.6119. That in desolation there is presented an image of spiritual death, which is damnation, n.6119. That death is resurrection to life, and is regeneration, *ill.* n.6221. That to die, denotes to cease to be, n.6587, 6593. That to die, denotes an end of a former state, and the beginning of a following one, n.6644, 6645. That to die, denotes to be removed, n.7021. That they have life, and are said to be alive, who will what is good, and believe what is true; and that they have not life, and are said to be dead, who will what is evil, and believe what is false, *sh.* n.7494.

That to die, denotes to be consumed, n. 7507, 7511. That to die denotes extirpation, n. 7738. That death denotes damnation, and why it is called spiritual death, and yet they live, *ill.* n. 9008. That death, when concerning Aaron, denotes a cessation of what is representative, and of conjunction with heaven, n. 9928. That death, when concerning the ministration of Aaron and of his sons, denotes that the representative perished, *sh.* n. 10,244.

DEBORAH [*Deborah*]. The nurse of Rebecca, that it denotes hereditary evil, n. 4563.

DECALOGUE [*decalogus*]. See LAW.

DECEIT [*dolus*]. See also PRETENCE. The hell of those who deceive by artful deceit, with a view to destroy souls, n. 830. The differences of deceit, that some deceits are premeditated, and some not premeditated, n. 830. Concerning deceitful jugglers, and their hells and punishments, n. 831. That the most deceitful are in an infernal tun; that they infuse deceits subtilly, neither are they admitted to men, n. 947. Concerning the deceitful in an obscure chamber, n. 949. That deceitful pretenders undergo the punishments of discription, n. 957, 958, 959, 960. That the deceitful and hypocrites insinuate themselves into societies; but that they are rejected and fined, n. 1273. That deceitful hypocrites are meant by those who enter in, not having on a wedding garment, n. 2132. That pretence and deceit were regarded as enormities by the most ancient people; and the deceitful were cast out, as devils, from society, n. 3573 at the end. That fraud is evil opinion and intention, and that it speaks and thinks differently from him with whom it speaks, n. 4459, 4469. That the deceitful, when viewed by the angels, appear as serpents and vipers, n. 4533. That the most malicious are under the heel of the foot, their quality shewn, n. 4951. That what the evil act from cunning, and also from deceit, they call prudence, n. 6655. That to lie in wait is to act from will and from what is foreseen, n. 9009. That deceit is wickedness grounded in the will, in previous thought, or premeditation, n. 9013. That genii are to the back and invisible, n. 9013. That they destroy the all of spiritual and interior life, n. 9013. That poison denotes deceit in the Word, and poisonous serpents denote the deceitful, *sh.* n. 9013. That deceit is hypocrisy in the spiritual sense, *sh.* n. 9013. See HYPOCRISY.

DECLARE TO, *to, or to tell* [*indicare*]. That it denotes to think and reflect, n. 2862, 5508. That it also denotes to perceive, n. 3608, 8601. That it denotes to communicate, n. 4856. That it denotes to conjoin, n. 5596. That it denotes to flow-in, n. 5966, or influx, n. 6063.

DECLINE, OR TURN ASIDE, *to* [*declinare*]. That it denotes to what is false, n. 4815, 4816.

DECORUM [*decorum*]. That truths are the forms of good, illustrated from a principle of honesty, and a principle of decorum, n. 4574. That honesty is the complex of all moral virtues, decorum is only the form thereof, n. 2915.

DEDAN [*Dedan*]. What, n. 1172. That Sheba and Dedan

denote the knowledges of the church, and the derivations of truth there ; or the doctrinals of charity, and of faith, and those who are in them, n. 3240. That Sheba and Dedan, are not the great grand-sons of Ham, or the sons of Ramah, but the grand-children of Abraham from Keturah, n. 3240. That Sheba properly denotes those who are in the good of faith ; and Dedan those who are in truth, derived from good, n. 3240 at the end ; n. 3241, at the beginning.

DEEP, DEPTH [*profundum, profunditas*]. That they denote the hells as to evils, *sh.* n. 8279. See ABYSS.

DEGREE, OR STEP [*gradus*]. See FORM. Living decorations of steps and gates, n. 1627. How much those things, which are in a superior degree, exceed, in perfection and abundance, those which are in an inferior, n. 3405. Definition, according to degrees, what and of what quality, *ill.* n. 3691. That there are goods and truths of a triple degree in the internal man, according to the three heavens ; and goods and truths of a triple degree in the external man, which correspond to them, n. 4154. That degrees are as ladders from things interior to things exterior, appertaining to man, concerning which, n. 5114. That the interiors of man are distinguished into degrees, and every degree terminated, why ; if not, that evil in the ultimate degree flows-in with defilement, n. 5144. That things interior and things exterior are not known, unless degrees are known, n. 5146. That they are not continuously purer and grosser, but distinct, n. 6326, 6465. That he who conceives of formations, as of things continuously purer and grosser, cannot comprehend the internal and external of man, n. 6465. See INTERNAL, EXTERNAL, and FORM. How the case is with degrees in successive order, illustrated from fruits, n. 8603. That to ascend by degrees (or steps), denotes to be elevated to things interior, *sh.* n. 8945. Concerning degrees in successive order with men ; concerning the modern idea, that it is continuous ; and concerning the idea amongst the ancients, that they are degrees ; thus discrete, whence this separation, n. 10,099. What is the quality of degrees of altitude, that they are those which proceed from things interior to things exterior ; and that without an idea concerning them, little is known about things interior and exterior appertaining to man, and in the heavens, and what they are, illustrated, and that degrees consociate themselves, from experience, n. 10,181. See also, n. 1689, 5194, 8423, 9489, 9773 ; and also, n. 3405, 3691, 4145, 5114, 5146, 8603, 10,099. That the spiritual degree, which is interior, does not communicate with the natural or exterior by continuity, but by correspondences. See the ANGELIC WISDOM concerning the Divine Love, n. 238.

DELIGHT [*jucunditas*]. The filthy delights which succeed in the other life, n. 954. That delights are not denied man, provided his intentions are good, n. 995. See PLEASURE. That delight grows viler the more it approaches to things external, n. 996. That pleasures derive their delight from use, n. 997. That the natural principle is regenerated by delights and pleasantnesses which are suitable, n. 3502, 3512. And that truths gain a place in the natural principle,

according to their pleasantnesses and delights, n. 3512. That the combat between the delights of the natural man, and the delights of the spiritual, is temptation, n. 3928. That the delights of the affections of what is evil and false, and the delights of the affections of good and truth, disagree with each other, what is the difference, n. 3938. That they who are in the delight of the affections of what is evil and false, do not know what the delight of the affections of good and truth is; and suppose, that they should perish if they were deprived of their delight, shewn from experience, n. 3938.

DEPART, *to* [*egredi*]. See TO GO FORTH.

DEPART, *to* [*proficisci*]. That to depart denotes the institutes and order of life, n. 1293.

DEPART, *to, or GO AWAY* [*abire*]. That to cause to depart denotes to dissipate, n. 8201.

DEPOPULATE, *to* [*depopulari*]. That it denotes to disturb order, or to cause a want of order, n. 6405, 6406.

DERIVATIONS [*derivationes*]. That derivations are as steps or degrees, as of a ladder, between the intellectual and sensual principle, *ill.* n. 5114.

DESCEND, *to* [*descendere*]. That when it is predicated of God, it denotes for judgment, n. 1311. That to descend involves casting down to evil, as to ascend involves elevation to good, *ill.* n. 4815. See also TO ASCEND. That to ascend denotes towards interior things, and to descend, denotes towards things exterior, n. 5406. That to descend, also denotes life when it is similar with going, n. 5637. That when descending is predicated of the Lord, it denotes to lower things, n. 6854. That to descend denotes to look in, to survey and to examine, n. 10,419. That to descend denotes influx, n. 10,689.

DESERT [*solitudo*]. See WILDERNESS.

DESOLATION [*desolatio*]. That desolation respects the spiritual things of faith, and vastation the celestial things of faith, n. 411. That vastation and desolation are elsewhere called consummation and excision, n. 411. That in the Word desolation is used when truths are deficient, and vastation when goods are deficient, n. 5360. Concerning desolation in relation to spiritual famine or the defect of good and of knowledges, n. 6110, *ill.* See VASTATION. FAMINE. That to desolate denotes to deprive by lusts, and thereby to consume, n. 9141.

DESPAIR, OR DESPERATION [*desperatio*]. That temptations are accompanied with despair concerning the end, n. 1787. The reasons why they who are regenerating are reduced to despair, n. 2694. That the despair attendant on those who are about to be regenerated is concerning spiritual life, n. 5279. That it is the last of vastation and of desolation, the reason, n. 5280. By despairs, desolations, and temptations, it is acknowledged, that the all of truth and of good is from the Lord, n. 6144. That they who are in infestations, and in temptations, are brought to despair, n. 7147. That this is effected by the withdrawing of truths, n. 7147. Something concerning a state of despair, that the subjects of it suppose themselves delivered up to the

infernals, n. 7155. That infestation and temptation must be brought to a state of despair, and that otherwise the ultimate of use would be wanting, shewn from the temptation of the Lord, that it was even to despair, n. 7166. That despair is in temptations ; and that on such occasion bitter things are spoken, which, at the time, are not attended to, because temptation is to the last limit of the power of resisting, n. 8165. That temptations are continual despairs concerning salvation, n. 8567.

DESTROY, *to* [*perdere*]. That to destroy when predicated of the Lord, denotes, in an internal sense, to perish by evil, that is, to be damned, n. 2395, 2397. That to destroy is to deprive any one of the truths and goods of faith and of love, n. 10,510. See **DESOLATION**.

DESTROYER [*perditor*]. That it denotes hell, n. 7819.

DEVASTATION [*devastatio*]. See **VASTATION**. That a total devastation is the privation of all good and truth, n. 7776, 7947.

DEVIL, *the* [*diabolus*]. See **HELL**. That hell constitutes one devil, n. 694, 968. What the devil is, and who are devils together, and that I have discoursed with them, n. 968. That the Lord has no need of infernal spirits, because all power is from good, n. 1749. See also **SPIRIT**.

DEW [*ros*]. That it denotes truth ; and especially truth derived from a state of peace and innocence, n. 3570, *sh.* 3579, 3600, 8455.

DIAMOND [*adamas*]. That precious stones denote the truths of faith, n. 114. See also **URIM**.

DIE, *to*, and **DYING** [*mori*]. See **DEATH**. That to die denotes to die spiritually, thus to perish as to the life of heaven, n. 8922.

DIET [*victus*]. That diet or meat and drink in the spiritual sense denotes the knowledges of good and truth, n. 9003. See **FOOD**.

DIG, *to* [*fodere*]. That it denotes the investigation of truth, n. 7343. That it also denotes to devise, n. 9085. That digging-through as a thief, denotes the perpetration of what is evil in what is hidden, *sh.* n. 9125.

DIG THROUGH, *to* [*perfodere*]. See **TO DIG**.

DIKLAH. What, n. 1245, 1247.

DINAH [*Dinah*]. That it denotes the affection of general truths, or the church in which there is good, n. 3963, 3964. That it denotes the affection of all things of faith, n. 4427 ; and that it denotes the church corrupted, n. 4504.

DISCERPTION [*discerptio*]. Divers punishments of discerption, and for whom, n. 829, 957, 959. That they who inflict the punishment of discerption act in the form of a cone, n. 957, 958. Discerption as to the thoughts, n. 962. See also **LACERATION**.

DISCIPLES [*discipuli*]. See **APOSTLES**.

DISCOURSE [*loquela*]. See **SPEECH**, and **TO SPEAK**.

DISEASE [*morbus*]. That he is sick who is in evil, he bound who is in the false, briefly, n. 4958. Concerning the correspondence

of diseases with the spiritual world, n. 5711—5727. That diseases correspond to the spiritual world in a wide sense, not to the grand man, n. 5712. That diseases correspond to lusts, and that they are from sin, n. 5712. That the hells induce diseases, when they are permitted to flow-in into the solid parts of the body, n. 5713. That in the highest degree adulterers inflict pains on the periosteums, and wheresoever they go; also oppression on the stomach, from experience, n. 5714. A cold fever from unclean colds, n. 5716. Concerning those who have reference to the vitiated excrements of the brain, that they rush into the skull, and by continuity, even into the spinal marrow, and induce insanities and death, from experience, n. 5717. Of what quality and where they are, n. 5717. That they who in principles and life have been desirous of rule, excite enmities and hatreds, and that they have reference to the gross phlegm of the brain, and induce torpor, and take away the vital principle, concerning whom, n. 5718. That they who despise the Word and the life, have reference to the vitiated principles of the blood, n. 5719. That hypocrites induce pains in the teeth, in the bones of the temples, even into the cheeks, n. 5720. That they who, in the life of the body, have appeared more just and serious than others, and have lived only a life of self-love, in hatred against those who have not worshiped them, communicate wearisomeness, and hence infirmity to mind and body, concerning whom, n. 5721. Concerning the most filthy, who also induce wearisomeness and torpor, so that a man cannot raise himself from his bed, n. 5722. That they who indulge in scruples of conscience on all occasions, induce anxieties, n. 5724. That they who have been given up to sloth and indolence, induce heaviness in the stomach, n. 5723. How it is with man when he is inundated, that he is indignant, and under the influence of vehement desire, n. 5725. That if man had lived the life of good, he would have been without disease, and would have become again an infant, but a wise infant; and would then have passed into heaven, and have put on a body such as the angels have, n. 5726. The physical cause of diseases and death, n. 5726. That to be sick denotes a successive state of regeneration, *ill.* n. 6221. That diseases denote evils of spiritual life, and that they correspond to each other, n. 8364. That the Lord's miracles were healings of diseases, and that they involved and signified states of the church, n. 8364 at the end. That the cures of diseases denote the healings of spiritual life, n. 9031. That dropsy involves the perversion of truth and good, n. 9086. That disease denotes falsified truth, and adulterated good, n. 9324.

DISPERSED [*dispergi*]. That to be dispersed denotes to be dissipated, and is spoken in relation to internal worship, n. 1328. That it denotes extermination, n. 6361. See **DIVIDE**.

DISPUTE [*lis*]. That to dispute (or litigate) denotes to deny, n. 3427. That not to contend, denotes to be in tranquillity, n. 5963. That to dispute denotes combat, n. 6764. That to dispute denotes contention concerning truths, or to defend truths against falses, and liberate them, n. 9024.

DISSOLUTE [*dissolutus*]. That to be dissolute denotes to be averted from what is internal, n.10,479, 10,480.

DISTANCE [*distantia*]. See **PLACE** and **SITUATION**. Concerning distance in the other life, from experience, n.1273—1277; n.1376—1381. That distance denotes diversity of state of life, n.9104.

DISTURB, to [*turbare*]. That it denotes consternation, *sh.* n.9328.

DIVIDE UPON, to [*dividere super*]. That it denotes arrangement, n.4342, 4344. That to be divided denotes separation and removal from truths and goods, n.4424. That to divide denotes to exterminate, n.6360, 6361. That it denotes also to separate and likewise to dissipate, whence, *sh.* n.9093.

DIVINE, to [*divinare*]. That it denotes to know what is hidden, n.5748. That it denotes to know things hidden and future, when it is predicated of the Lord, n.5781. That divination, when it relates to the prophets, denotes revelation which respects life; seeing has respect to doctrine, n.9248.

DO WELL, to [*benefacere*]. That to do well denotes to gain life, n.4258.

DOCTRINE, **DOCTRINAL**, **LEARNED** [*doctrina, doctrinale, doctus*]. See also **SCIENCE**, **CHURCH**, **WORD**, **CHARITY**, **LOVE**. That the learned do not know more than the simple, n.206. Whence the doctrinals of the ancient church, n.608, 609, 920. That what is doctrinal does not make the church, but charity, n.1798, 1799, 1834, 1844. That the church would be one, if all had charity, notwithstanding their difference as to worship and doctrinals, n.809, 1285, 1316, 1798, 1799, 1834, 1844. That doctrinals are of no account, unless the life be formed accordingly, n.1515. That the Lord is doctrine itself. See **LORD**, n.2545. That the doctrine of faith is celestial spiritual, not from the rational principle, n.2510, 2516, 2519. That the doctrine of faith is the doctrine of charity, n.2571. That the doctrine of faith is clad with appearances from things human, n.2719, 2720. That doctrine is not perceived unless it be expounded rationally and sensually, n.2553. That the Lord thought from a divine celestial principle, but taught according to apprehension, n.2553. That they who look to doctrinals and not to life, do not think of a life after death, and *vice versa*, n.2416. That there is a doctrinal of charity and a doctrinal of faith, and that the doctrinal of the ancient church was that of charity, which at this day is among things that are lost, n.2417. That hence they were enabled to know what is meant by neighbour, n.2417. In what ignorance they are, who are in no doctrinal of charity, n.2435. What it is to look to doctrinals, n.2454. That it is allowed those, who are in an affirmative principle concerning divine truths, to enter into things rational and scientific, but not for those who are in a negative principle, n.2568, 2588. That doctrinals are from scientifics, n.3052. What is meant by doctrinals being removed when man is first reforming, n.3057. That the doctrinals of faith are appearances of truth divine. See **APPEAR-**

ANCES. That truths are not knowledges, but are in knowledges, n. 3391. That the spiritual separate what is divine from what is rational, insomuch, that they are willing that the things of faith should be simply believed, without any intuition from the rational principle, n. 3394. That the Philistines rejected the doctrinals of charity, before they obliterated interior truths, n. 3412, 3413. That the doctrinals of the ancients were altogether different from those of this day, viz. besides representatives and significatives, they had the doctrinals of love to the Lord, and of charity towards the neighbour, n. 3419. That those doctrinals at this day have been obliterated by the modern Babylonians and Philistines, n. 3419, 3420. That the Word may be known according to those doctrinals, *sh.* n. 3419, 3420. That there is only one doctrine, viz., of charity towards the neighbour, and of love to the Lord, n. 3445. That although doctrinals are various, still the church is one, if all have charity, n. 3451, 3452. That in all doctrinals, which are from the literal sense of the Word, there are interior truths, n. 3464. That the learned at this day love to wander only in the bark (the outward rind or covering of knowledge), and to dispute whether a thing be so, n. 3677. That the Lord is the Word, or divine doctrine, in a threefold sense, the supreme, the internal, and the literal, n. 3712. That the learned know less than the simple, and in what ignorance they are concerning good and truth, concerning heaven and several other things, from experience, n. 3747, 3748, 3749. That scientifics are the means of becoming wise, and the means of becoming insane, and that hence the learned in the other life are more stupid than the simple, n. 4156. That from a false principle flow falses, *ill.* n. 4717, 4721. That special things of doctrine are confirming additions and explicatory, n. 4720. That the ancients had doctrinals of charity, which led to life, and how much they prevailed over doctrinals of faith, n. 4844. That their knowledges and scientifics consisted in knowing what the rituals of the church signified, n. 4844. That the doctrinals of the ancient church were doctrinals of charity, concerning which, n. 4955. That those doctrinals at this day are lost, and why, n. 4955. That scientifics in the ancient church were subservient to their doctrinals, n. 4964, 4966. See SCIENCE. That the truths of the church are procured by doctrinals, and by the Word; if only by doctrinals, in this case man believes those who have collected confirmations, but if by the Word, then he may procure to himself truths from the Divine Being or Principle, n. 5402. That they who are in the affection of truth for the sake of truth, and for the sake of life, do not remain in doctrinals, but search the Word, and see whether they be truths, n. 5432. That the doctrinals of scientifics are those which are derived from the literal sense of the Word, n. 5945. That he who is arrived at spiritual good has no need of doctrinals, n. 5997. That the Word ought to be searched to know whether doctrinals be true, n. 6047. See FAITH. That all things have reference to general things, thus to doctrinals, n. 6146. The doctrine of charity. See

CHARITY. That all doctrine is of truth, n. 7053. That they who read the Word from heavenly love are illustrated, and thence make to themselves doctrine; but that they who read from infernal love, are not illustrated, but are thereby more blinded, *ill.* n. 9382. That they who are in the external sense of the Word, and not in the internal, make to themselves no doctrine from the Word, n. 9409. That all doctrine from the Word ought to lead to the understanding of the Word, *ill.* n. 9409. That with those who are in the sense of the letter without doctrine, truth is not in any power, *ill.* n. 9410. That doctrine ought to be derived from the Word by those who are in illustration from the Lord, n. 9424. That the Word by genuine doctrine is sustained, *ill.* n. 9424. That by idols in the Word are signified doctrines derived from the external sense of the Word, without the internal, *sh.* n. 9424. That genuine doctrine from the Word is the internal sense, n. 9430. That the external sense of the Word, without genuine doctrine from the Word, is obscure like a cloud, n. 9430. The distinction between those who teach and learn from the literal sense of the Word, and those who teach and learn from doctrine derived from the Word, that the latter understand interior things, the former only exterior, n. 9025. That doctrine from the Word ought to be fashioned by those who are in illustration from the Lord, to the intent that the Word may be understood; and who are in illustration, n. 10,105. That the Word is to be comprehended by doctrine derived from the Word by one who is illustrated, n. 10,324. That doctrine from the Word is a lamp, and that the internal sense of the Word teaches it, n. 10,401. That the sense of the letter of the Word, without doctrine, leads into errors, *ill.* n. 10,431. That they who are in things external, without an internal principle, and the merely sensual, read the Word without doctrine, and believe only the sense of the letter, and that hence come falses, for they have a material idea concerning truth, n. 10,582. There must in all cases be doctrine from the Word, to the intent that it may be understood, n. 10,582. Where the church is, there must be doctrine from the Word, and indeed doctrine of life, which is doctrine of charity and of faith together, and not of faith alone, n. 10,763, 10,765.

DODANIM. What, n. 1156.

DOG [*canis*]. That the dog, Cerberus, denotes a guard to prevent any one passing from the delight of heavenly conjugal love, to the delight of adultery, which is infernal, n. 2743. That by a dog not moving the tongue, is signified that there would not be the least of damnation, or of lamentation, n. 7784. That dogs denote the lowest in the church, and those who are out of the church; also those who bark or babble much at such things as are of the church, and know little; and in the opposite sense, who privately are out of the faith of the church, and those who speak contemptuously of the things of faith, *sh.* n. 7784. That dogs denote those, who, by reason of unclean falses, are out of the church, *sh.* n. 9231.

DOMINION [*dominium*]. The difference of dominion derived from evil and false, and of dominion derived from good and truth, *ill.* and *sh.* n. 1749. See **RULE**.

DOOR [*janua*]. That the door of a tent denotes entrance to what is holy, n. 2145, 2152. That door denotes what introduces to good, n. 2356, 2385. What is meant by door (*ostium*) of fountains, n. 4861. See **FOUNTAIN**. That the posts of a door denote the truths of the natural principle, and the lintel the goods of the natural principle, n. 7847. That door denotes introduction and communication, *sh.* n. 8989; and that door has actually this signification in heaven, n. 8989. That to bore the ear through with an awl to a door, denotes to addict to perpetual obedience, n. 8990.

DOOR [*ostium*]. See **DOOR** [*janua*].

DOTHAN [*Dothan*]. That it denotes special truths of doctrine, *sh.* n. 4720; and in the opposite sense, of the false, and special things of false principles, n. 4720, 4721.

DOUBLE [*duplum*]. That double or two denotes conjunction, *ill.* n. 8423.

DOUBLE-DYED [*dibaphum*], and **SCARLET**. That it denotes spiritual good, *sh.* n. 4922. That scarlet denotes good, double-dyed truth, n. 9468.

DOUBT [*dubium*]. That those who are in doubt before they deny, are those who incline to a life of evil, but they who are in doubt before they affirm, are those who incline to a life of goodness, n. 2568. See **AFFIRMATIVE**, **NEGATIVE**. That the prudent cherish doubt in which is the affirmative principle, and the foolish cherish doubt in which is the negative principle, n. 4638.

DOUGH [*massa*]. Of which bread is made, that it denotes the first state of truth derived from good, n. 7966, 7979.

DOVE [*columba*]. That doves denote the goods and truths of faith, with a person about to be regenerated, n. 870. That a turtle and young pigeon signify things spiritual, n. 1826, 1827. Why the birds were not divided in sacrifices, n. 1892.

DOWNWARDS [*deorsum*]. What is meant by looking upwards and looking downwards, n. 6952, 6954. See **ELEVATION**.

DOWRY [*dos*]. That dowry denotes a ticket of consent and confirmation of initiation, n. 4456, 9187. That dowry is a ticket of consent to conjunction, n. 9186. That it is predicated of the conjunction of truth with good, n. 9186.

DRAGON [*draco*]. Concerning the habitation of dragons, near Gehennah; who, and of what quality they are, n. 950. The dragon, the old serpent in the Apocalypse, what, n. 7293 at the end.

DRAW, *to* [*haurire*]. That to draw waters denotes to be instructed in the truths of faith, and to be illustrated, n. 3058, 3071. Drawers of waters, n. 3058, 3071. See **WATER**, and **TO DRINK**.

DREAD [*pavor, terror, formido*]. See **TERROR**, **FEAR**.

DREAM, and *to* **DREAM** [*somnium, somnire*]. That dreams and

dreaming denote foresight, because prophetic dreams were divine and were predictions, n. 3698. That to dream dreams denotes to teach and preach truths, n. 4682.

DRINK, *to* [*bibere*]. That where the subject treated of is concerning the goods and truths of faith, it denotes to be instructed in them and to receive them, *sh.* n. 3069, 8352. That to give to drink, denotes to illustrate, n. 3071. See also **TO DRAW**. That to sup, or to drink, denotes also communication and conjunction, n. 3089. That to make to drink, denotes nearly the same as drinking, but involves somewhat of an active principle, n. 3092. That to eat denotes the appropriation of good, and to drink the appropriation of truth, n. 3168. That to give a flock to drink, denotes to instruct in the Word or doctrine, n. 3772, 6778. That to come to drink, denotes the affection of truth, n. 4012, 4018. That to drink, denotes the application of truth to its good, n. 5709. As meats and drinks recreate the natural life, so goods and truths corresponding to them, spiritual life, n. 8562. That to eat and to drink, denotes information concerning good and truth, *sh.* n. 9412.

DRINK-OFFERING [*libamen*]. That it denotes the good of truth, the good of faith, spiritual good, n. 4580. That meat-offering denotes celestial good, and drink-offering spiritual good; in like manner, bread and wine in the holy supper, *sh.* n. 4581. That drink-offering, in the opposite sense, denotes the worship of what is false, n. 4581. That by setting up a statue of stone, offering a drink-offering upon it, and pouring oil upon it, is represented the progress of the Lord's glorification, and of the regeneration of man from truth to celestial good, n. 4582. That by a meat-offering which was bread, and by a drink-offering which was wine, were signified such things as relate to the church; thus good and truth, *ill.* n. 10, 137.

DRIVE OUT, *to* [*expellere*]. See **TO EXPEL**.

DROVES [*catervæ*]. Of a flock. See **FLOCK**, n. 3767. That droves denote the science of doctrinals, n. 3767, 3768, 3770. That droves (troop or company) denote scientifics, also knowledges and thus doctrinals, n. 4266.

DRUM [*tympanum*]. That it is predicated of spiritual good, n. 4138. That it denotes the good of truth, *sh.* n. 8337.

DRUNKENNESS, **DRUNKARD** [*ebrietas, ebrius*]. A drunkard is one who slides into errors, and who reasons, n. 1072; and denotes those who are insane in spiritual things, n. 1072.

DRY [*arida*]. **DRYNESS** or **DROUGHT** [*siccitas*]. That dryness or drought from failure of dew or rain denotes a failure of truth derived from any good, n. 3580. Dry as the earth, what is meant by it, n. 806, 6976. Dry and drying, when concerning waters, what they signify; that when waters denote falses, dry and drying denote non-falses; but when waters denote truths, that dry and drying denote non-truths, *sh.* n. 8185. When concerning trees, concerning herbs, concerning harvest, concerning bones, that dry and drying denote what is contrary to those things; and that dry earth is predicated of good, n. 8185 at the end.

DUMAH [*Dumah*]. The son of Ishmael, n. 3268.

DUMB [*mutus*]. That it denotes non-utterance; and that the dumb in the Word denote those, who, by reason of ignorance, cannot confess the Lord, and preach faith in him, *sh.* n. 6988.

DUNG [*fimur*]. See EXCREMENT.

DUNG [*stercus*]. See EXCREMENT.

DUST [*pulvis*]. That it denotes what is damned, n. 278, 7522. What is meant by the serpent eating dust, n. 249. What is meant by the dust of the earth, the dust of the sea, the stars of the heavens, n. 3707, 7418, 7522. What is meant by the dust of the feet, n. 1748, 2162.

DWELL, *to* [*habitare*]. Denotes to live or life, n. 1293. That it denotes to be and to live, n. 3384, 3417. See **TO INHABIT**, or **TO DWELL**.

E.

EAGLE [*aquila*]. That it denotes the rational principle as to truth; and, in the opposite sense, the rational principle as to what is false or reasoning, *sh.* n. 3901. That to bear on the wings of eagles, denotes to elevate by the truths of faith to celestial light, n. 8764. That the spirits who were about the earths in the universe, and who were on high, were likened to eagles, not as to rapine, but as to keenness of sight, n. 9970.

EAR [*auris*]. That it denotes obedience, n. 2542. See also **EAR-RING**, **AN ORNAMENT FOR THE EAR**, **EAR-RINGS**. That the ornaments which were fitted to the ears, or ear-rings, signified good in act, or evil in act, n. 3103. That the ear denotes obedience, and the will of faith, n. 3869. That ear, in the supreme sense, denotes providence, n. 3869 at the close. That the ear is formed correspondently to the modifications of the air and sound, and the eye to the modifications of æther and light, n. 4523. That ear-rings in the ears were badges representative of obedience, n. 4551. See **ORNAMENT FOR THE EAR**. Concerning the correspondence of hearing and of the ear, with the grand man, n. 4652—4660. That hearing corresponds to obedience, n. 4653. That there are some who correspond to the exteriors, and some to the interiors of the ear, n. 4653. Concerning those who correspond to the external ear, n. 4654. That spirits were observed near the ear, and within it, n. 4655. That they who do not attend to the sense of a thing, correspond to the cartilaginous and bony part of the external ear, n. 4656. Concerning those who speak into the ear, or concerning whisperers, n. 4657. Concerning those who speak to the right ear, and concerning Aristotle, n. 4658. That the ear denotes consent, when it has relation to those who are in more eminent stations, n. 6513. That the ear denoting obedience, is in agreement also with human speech, n. 8990. That to bore the ear with an awl to a door, denotes to addict to perpetual obedience, n. 8990. That

ears denote hearkening and perception, and likewise obedience, *sh.* n. 9397. That the ear denotes perceptivity, n. 10,061.

EAR OF CORN [*arista*]. That ears of corn, or spikes, denote scientifics, *sh.* n. 5212.

EAR-RINGS [*inaures*]. That an ear-ring is a representative token of obedience, n. 4551, hence to put it on denotes to obey, n. 10,402. See **EAR. ORNAMENT FOR THE EARS.**

EARTH [*tellus*]. Under this title are included all the earths in our solar system, and in the starry heavens, or in the universe, as the earths *Mercury, Venus, Mars, Jupiter, Saturn, the Moon*, and our *Earth*. That heaven is immense, and few respectively are from this our earth, n. 3631. Concerning the inhabitants of other earths, n. 6695—6702. That it has been given to discourse with spirits from other earths, not with their inhabitants, n. 6695. That there is an immense number of earths, proved by the spirits of Mercury, n. 6697. That a plurality of earths may be concluded from the rational principle; that they were not created merely for the purpose of revolving about the Sun, but that the human race, and thence heaven may exist; and that they are circumstanced like our earth as to years, days, moons, n. 6697. That the starry heaven is so large, and is only a medium for an end; also, that heaven is immense; hence, it may be known, that it is not formed from one earth, n. 6698. That they who depart out of the worlds, appear as a stream; and that hence it may be concluded, that myriads depart every day, n. 6699. That the inhabitants of other earths adore the Divine Being under a human form; thus the Lord, n. 6700, 7396. That the spirits of various earths are separated, and only those conjoined who are in the inmost, or third heaven, n. 6701. That there must be several earths to constitute the grand man; and where there is any thing of correspondence wanting, instantly there are procured from some earth such as may complete it, n. 6807. That it was said, by the spirits of Mercury, that in the universe there are some hundred thousands of earths, n. 6927. When any planet appears to spirits, in what place, and at what distance it is seen, n. 7171. That the spirits of our earth, have reference to natural and corporeal sense, n. 9107. That where there is an earth, there are inhabitants, illustrated by the end of creation, n. 9237. That it pleased the Lord to be born in our earth, and not in another; which was done for the sake of the Word, n. 9350—9362. See **WORD**. That the inhabitants, spirits, and angels of our earth, in the grand man, have reference to external and corporeal sense, n. 9360. Concerning the earths in the universe, n. 9438—9441. That spirits appear about their own earth, why; viz. because they are of similar genius with the inhabitants, and that they may be present with them, n. 9968.

EARTH OR LAND [*terra*]. See **GROUND, CANAAN**. That the signification of earth or land is diverse, n. 620, 636, 1068. What is meant by ground, and what by earth or land, n. 566, 1067. That the land denotes the tract of country where the church is, n. 662, 1066. That land denotes the church, and every thing of the church; also,

where the church is not, n. 1066, 1262. That a land denotes the nation dwelling there, thus its quality, n. 1262. That heaven denotes the internal man, earth the external, n. 82, 1411, 1733, 913. What is meant by the new heaven and new earth, n. 1733, 1850. See JUDGMENT. That the land denotes the kingdom of the Lord, n. 1413, 1607. See CANAAN. That the signification of land is various, n. 2571. That the new heaven, and new earth, denote the church in general, and in particular, n. 2117, 2118 at the end. Why, in ancient times, people prostrated themselves to the earth in worship, n. 2327. That the people of the land denote those who are of the spiritual church, n. 2928. That earth denotes the church, n. 3355, 4535. That a new heaven, and new earth, denote a new church internal and external, n. 3355, 4535. That the land denotes things rational, which being illustrated by the Lord, are appearances of truth, n. 3368, 3404. That the signification of land is various, n. 3368, 3379. That the land of the shadow of death denotes the state of those who are in ignorance of good and truth, n. 3384. That the deep places of the earth signify the truths of the church, which are called strengths of the mountains from power grounded in good, n. 4402. That land denotes the kingdom of the Lord, and the church, n. 4447. That the lower earth or land is the region under the feet, where well-disposed spirits are, before they are elevated into heaven, *sh.* n. 4728. Concerning the lower earth or land; that it is under the feet and soles of the feet, and that it is inhabited by those who are natural; concerning which earth or land, and concerning its inhabitants, n. 4940—4951. That a very great part of Christians are sent into the lower earth or land, because they are natural, n. 4944. That the land denotes the church, the reason, n. 5577. The lower earth or land is described as to its situation, and by what hells it is encompassed, n. 7090. That there is a lower earth or land, shewn from the Word, n. 7090. That the vastation of what is false has place there at this day, n. 7090. The land which appears where they are who are in falses derived from evils, and where they are cast down into hell, n. 7418. That the lower earth or land is encompassed by the hells which infest, n. 7240. That the land denotes the church, n. 8011, 9643. That the earth swallowing them up, denotes a falling down into the hells, *sh.* n. 8306. That the land, in the supreme sense, denotes the divine principle, n. 8732. That the signification of land is various, but still that it retains the signification of the church, n. 8732. That the land denotes the church, whence, that from the most ancient times, the church was in the land of Canaan, citations, n. 9325. That the regenerate man in particular is the land, cited, n. 9334. That to create a new heaven, and new earth, is to establish a new church, n. 10,373. And that to create, in that passage, denotes to establish, *sh.* n. 10,373. That ground denotes the church, from the reception of seeds and from growth; and a land denotes the church, from the nation dwelling there, *sh.* n. 10,570.

EARTHQUAKE [*terræ motus*]. That it denotes a change of the state of the church, *sh.* n. 3355.

EASE, HE THAT IS AT EASE [*otium, otiosus*]. That they who have been given up only to ease and sluggishness, and not to any study, in the other life induce heaviness in the stomach, n. 5723. That being at ease, denotes that they are not enough infested, n. 7118.

EAST [*oriens*]. What is meant by the north, the south, the east and west, n. 1605, 3708. That the east denotes the Lord, n. 101. That it denotes charity from the Lord, n. 1250. What an east wind means, n. 842. That the wind of the east denotes a medium of destruction, n. 7679. That the land of the east denotes charity towards the neighbour, which is nothing else but a life according to the precepts of the Lord; also, that the Syrians, or sons of the east, denote those who are in the knowledges of good and truth, whence they were called the wise, *ill.* n. 3249. That east and west denote states of good; north and south states of truth, *sh.* n. 3708. That the sons of the east denote, as above, the knowledges of good and truth; but that in the opposite sense, they denote the knowledges of what is false, n. 3762. That the wind opposite to the east wind, is the wind of the sea or west wind, n. 7699, 7702. See **WIND**. That the east denotes the Lord, n. 9668. That it denotes the Lord, because he is the sun of heaven, which is always in its rising, and never in its setting, n. 101, 5097, 9668; hence, that east denotes a state of love, n. 1250, 3708. See **SUN**.

EAST-WIND [*eurus*]. See **WIND** and **EAST**.

EAT, to [*edere*]. That to eat, denotes to be communicated and conjoined, *sh.* n. 2187. That it has a like meaning in the Holy Supper, n. 2187, 2343. What is meant by the sanctified things of the sacrifices, which were eaten, n. 2187, 2343. That to eat denotes the appropriation of good, and to drink the appropriation of truth, n. 3168. That by eating and drinking in the Holy Supper, is signified appropriation, and what is meant by eating worthily, n. 3513 at the end. That feasts and repasts amongst the ancients, signified appropriation and conjunction by love and charity, n. 3596. See also **BREAD, FOOD, FEASTS**. What is meant by eating and drinking in the Lord's kingdom, n. 3832. That eating also denotes the appropriation of evil, n. 4745. That the ancients, after that they had decreed anything, eat together, and why, n. 4745. That to eat denotes to consume, n. 5149, 5157. That to eat denotes to be conjoined, n. 5643. That to eat together denotes enjoyment, n. 7849. That to eat the passover, denotes to be together with them, n. 8001. See **PASSOVER**. That to eat and to drink, denotes information concerning good and truth, *sh.* n. 9412. That to eat denotes conjunction and appropriation of good, cited, n. 10,686.

EBER [*Eberus*]. See **HEBREWS**.

EDEN [*Eden*]. What is meant by a garden in Eden, eastward, n. 99. That a garden denotes intelligence, Eden love, n. 100.

EDER [*Eder*]. That the tower of Eder signifies the progression of what is holy to interior things, n. 4599. See **TOWER**.

EDOM [*Edomus*]. See **ESAU**.

EDUCATION [*educatio*]. Of infants in heaven, what is its qua-

lity. See INFANTS. How very bad the education of infants in the world is, from experience; respecting boys fighting, and their parents encouraging them, n. 2309. In what manner infants and boys are initiated into the good of love, and the truth of faith, n. 3502, 3512, 3518, 3519. See TRUTH and GOOD.

EFFECT [*effectus*]. See CAUSE.

EFFIGY [*effigies*]. That effigy denotes the celestial man, the same as likeness, and image the spiritual man, n. 51.

EGG [*ovum*]. That when a man is regenerating, spiritual life proceeds, from whatever age, which he runs through as from an egg, n. 4378, 4379.

EGYPT [*Ægyptus*]. That it denotes science, n. 1164, 1165. In a good sense, n. 1462. In both senses, n. 1164, 1165, 1186. The sojourning of Abraham in Egypt, that it denotes the Lord's instruction in childhood, n. 1502. That the 430 years of the children of Israel in Egypt, are reckoned from Abraham's sojourning there, n. 1502, 1847. The river of Egypt, that it denotes the extension of things spiritual; the river Euphrates, the extension of things celestial, n. 1866. Why the sons of Israel borrowed of the Egyptians vessels of gold and silver, n. 2588. They who are in faith, separated from charity, that they cast themselves into evils and falses; and that this was represented by Cain and Abel; by Ham, and by Canaan; by Reuben, and by the Egyptians, n. 3325. That the gods of Egypt denote falses, n. 3325. Scientifics, which are signified by Egypt in a good sense, denote scientifics which are of the church, n. 4749, 4964, 4966, 6004. That an Egyptian man signifies natural truth, n. 4967. Pharaoh, king of Egypt, that thereby is denoted the new natural state, or the new natural man, n. 5079, 5080. Consequently, it is the interior natural principle, n. 5080, 5095. That Pharaoh denotes the natural principle in general, n. 5160. The things which were done in Egypt represented those things which belong to the church, &c. which things were afterwards written in the Word, n. 5275. The land of Egypt, that it denotes the natural mind, n. 5276, 5278, 5280, 5288, 5301. Egyptians with him, signify scientifics which are perverted, n. 5700, 5701. Inasmuch as the Egyptians represented scientifics in an inverted order, and turned them into things magical, therefore they abominated whatsoever things were of the Hebrew church, n. 5072. That Jacob went down into Egypt, signifies, that natural truth must be initiated into the scientifics of the church, n. 6004. Pharaoh, that he denotes the scientific principle in general, n. 6015; hence, also, the natural principle in general, n. 6015. To the end of Egypt, that it denotes extension of the scientific natural principle, n. 6147. Horses of Egypt, that they denote scientifics from the intellectual principle, *sh.* n. 6125. That Egypt denotes the natural mind, n. 6147, 6252. King, or Pharaoh, that it denotes the scientific principle in general, which is contrary to the truths of the church, and also the false principle, n. 6651, 6679, 6683. That by Pharaoh and Egypt, are signified scientifics contrary to the truths of the church, is, because the Egyptians turned the representatives of the church into magic, n. 6692.

Concerning the hieroglyphics and magic of the Egyptians, n. 6692. That the river of Egypt is the false principle, *sh.* n. 6693. The daughter of Pharaoh, or the daughter of Egypt, denotes a religious corruption, *sh.* n. 6729; and that it denotes the affection of scientifics, n. 6750. That the Lord, when an infant, being brought into Egypt, denotes that he was first to be initiated into the scientifics of the church, n. 6750. The first-born of the Egyptians, that they denote faith without charity, *ill.* n. 7039. That their being cast into the Red Sea, denotes into hell; after the truths which are of faith were taken away from them, n. 7039. That the ancient church among the Egyptians had been representative, is evident from their hieroglyphics and magic, n. 7097. That they who are in faith alone, and in evil of life, are they who infest the well-disposed in the other life, and that these are also meant by the Egyptians, n. 7097. That by Pharaoh are signified those who infest, n. 7126; that they are those who infest by falses, n. 7107, 7110, 7126, 7142. That Pharaoh, when he is also called king of Egypt, denotes those who infest by mere falses, n. 7220, 7228. That the land of Egypt, with respect to the sons of Israel, denotes where they are who are infested, which is the lower earth; and with respect to the Egyptians, that it denotes the hells which are near the lower earth, n. 7240. The land of Egypt, that it denotes infestations, n. 7278. That Egypt is called the son of the wise, confirmed, n. 7296. The waters of the river of Egypt, that they denote falses, n. 7307. That they who profess faith alone, and live a life of evil, are specifically meant by the Egyptians and Pharaoh; who they are who infest, n. 7317. What the miracles in Egypt signified, n. 7465. That the house of Pharaoh, of his servants, and of his people, denotes all things which are in the natural mind, &c. n. 7353, 7355, 7648. That first-born of Egypt slain, denote faith, without charity, damned; concerning which, n. 7766, 7778. That the reason why the first-born of the Egyptians signified that faith, is, because they turned the scientifics of the truth of the church into magic, n. 7779. Why, by the Egyptians are signified those who are in the science of faith, and in a life of evil; or in faith separated from charity, n. 7926. That Egypt, and the house of servants, denote spiritual captivity, n. 8049. That Pharaoh denotes those who are in falses derived from evil, or those who are in damnation, n. 8132, 8135, 8138. That by Egyptians, are signified those who are in persuasive faith; that, in the other life, they are in falses derived from evil, and in hell, which is the Red Sea, n. 8148. What are signified by the horses, the horsemen, and the chariots of the Egyptians, and of Pharaoh, n. 8146, 8148. See HORSES. That to be brought forth out of the land of Egypt, denotes from hell, n. 8866. What is meant by their having been sojourners in Egypt, that it signifies, that they were guarded from evils and falses, when they were infested by infernals, n. 9197. That by Egypt is signified the scientific principle in both senses, n. 9340, particularly at n. 9391; and that Egypt denotes the scientific natural principle, n. 9391. That in Egypt there was the ancient church; and there they had representatives and correspondences among their principal scientifics, that thence came the golden calf,

n. 9391. That to make to go up from the land of Egypt, denotes to be elevated from external to internal things, consequently to be led by the Lord, n. 10,400; in the opposite sense, it denotes to be led by self, n. 10,409. That hence the Egyptians derived idols and calves, when representatives were turned into things magical, n. 10,407. That in Egypt the church was representative. What such science is; that it is natural and external; and that each is infernal, may be seen from the quotations in n. 10,437.

EIGHT [*octo*]. That it denotes every beginning, because it is the first day of another week, n. 2044, 8400. Also something else distinct from what goes before, n. 2866. That eight in the Word, signifies what is full, and in all measure, n. 9659.

EIGHTEEN [*octodecem*]. What, n. 1709.

EIGHTY [*octoginta*]. When it is the same as forty; what, n. 1963, 7284.

EIGHTY-THREE, of [*octoginta trium*]. What, n. 7285.

EIGHTY-SIX [*octoginta sex*]. What, n. 1963.

EL [*El*]. See **ELOHIM**.

ELAM [*Elam*]. That it denotes faith grounded in charity, n. 1228, 1685.

ELDER [*senior*]. That elders denote the chief things of wisdom, and old men [*sapientes*] denote wisdom, n. 6524. See **WISDOM**. That elders, in the opposite sense, denote things contrary to wisdom, n. 6524 at the end.

ELDER [*major natu*]. That it denotes good, and younger truth, n. 3296, 3494. That elder denotes what is external, because it is first learnt; but younger, what is internal, because it is learnt afterwards, n. 3819.

ELEAZAR AND ITHAMAR [*Eleazar et Ithamar*]. That they denote the divine natural principle, n. 9812.

ELECT [*electum*]. See **CHOSEN**.

EL ELOHE. What is signified by it, and why the altar was called El Elohe Israel, n. 4402.

ELEVATED, to be, **ELEVATION** [*elevari, elevatio*]. See also **TO ASCEND**, **TO ARISE**, **UPWARDS**, **INTERIOR**. That man is elevated by spiritual and celestial things, n. 3171. That elevation towards the Lord is actually effected, n. 6952. Which subject is further treated of, n. 6954. That the interiors are actually elevated by the Lord, when man is in the good of faith and charity; and that they look upwards, but that otherwise they look downwards, n. 6952, 6954. On looking above self, and below self, n. 7814—7821. See **CHARITY**. That they look above themselves, who are elevated by the Lord, n. 7816. That influx and illustration is actual elevation of the interiors by the Lord, n. 10,330. That the interiors of man look downwards, or outwards by man, but are elevated upwards and inwards by the Lord, n. 10,330.

ELIAS [*Elias*]. That Moses and Elias denote all the books of the Old Testament. See Preface to chap. xviii. Gen. What is meant by the chariot of fire and horses of fire of Elias, n. 2762.

What by the words to Elias and Elisha, "My father, the chariot of Israel, and the horsemen thereof," n. 2762. That Elias and Elisha represented the Lord as to the Word, n. 2762, 5247 at the end. That the spirits of the planet Jupiter are carried away into heaven by bright horses as of fire, like Elias, n. 8029. An explication how John the Baptist was Elias, n. 7643 at the end, n. 9372.

ELIEZER [*Eliezer*]. That he signifies the good of the truth of those who are within the church, n. 8651.

ELIM [*Elim*]. That it denotes a state of consolation after temptation, n. 8367. What further, n. 8399.

ELISHA [*Elisæus*]. That Elias and Elisha represented the Lord as to the Word, n. 2762, 4844.

ELISHAH [*Elischah*]. What, n. 1156.

ELOIM [*Eloim*]. Concerning El and Eloim in the singular and plural; and El Elohe, what, n. 4402. See GOD.

ELOQUENCE [*eloquentia*]. The odour of the sphere of eloquence, n. 1514. That the affectation of eloquence and of erudition brings things into a shade, n. 6924.

ELPARAN [*Elparan*]. See PARAN.

EMBALM, to [*condire*]. That to embalm bodies after death, denotes to preserve; and represents the preservation of the soul from being infected by any contagion of evil, n. 6503, 6504, 6595.

EMBITTER, to [*exacerbare*]. That to embitter denotes resistance, n. 6420.

EMBRACE, to [*amplexi*]. That to embrace denotes affection, n. 3807, 4351; also a more interior affection than to kiss, n. 6260, 6261.

EMIM [*Emim*]. That they denote the persuasions of what is false, n. 1673.

EMPTY [*inane, vacuum*]. See VOID.

ENAKIM. See NEPHILIM. PERSUASION.

ENCAMP, to [*castramentari*]. See CAMP.

ENCHANTMENTS [*incantationes*]. See SORCERIES, MAGIC.

END [*finis*]. That by the Lord and the angels, nothing is regarded but ends, n. 1317, 1645 at the end. That the discourse of the angels, instead of ideas, has ends and uses, n. 1645. That ends are loves, from which may be known the quality of the man, n. 1317, 1568, 1571. That ends are not changed, unless states are changed, n. 1318. That life flows-in only into ends; for ends are loves, and that the life flowing-in is various in its existence, according to the ends, n. 1908. See CAUSE. That end, when it denotes the extreme of the earth, denotes a little, n. 2936. That ends are what make the spirit of man, n. 3425. That the end is all in the cause and the effect; hence it is, that the end makes man happy or unhappy, n. 3562. That according to the end, all things which are beneath correspond agreeably, n. 3565. That ends evince what the quality of the man is, as good ends, that he is in heaven; evil ends, that he is in hell, n. 3570. That the end is in the rational principle, and is there as a soul, to which a sort of body is provided from the natural principle, n. 3570. That ends flow-in from the will-principle into

the intellectual, and make the life of thought, n. 3619. That the kingdom of the Lord is a kingdom of ends and of uses, from experience, n. 3645. That beasts have natural ends, and that men, who have only natural ends, have little of life, nor do they know what life is, n. 3646, 3647. That the quality of the love, and of the life of man, is known in the end, n. 3796. Concerning a society of several who have one end, but speak and act differently, n. 4051. That in heaven there is a sphere of ends, which are uses from the Lord, n. 4054. That there are some who regard no end of use, but only pleasures and friendships; concerning whom, see, n. 4054; and that man is man according to ends, n. 4054 at the end. That ends determine all things appertaining to man, and bring all things into order; ends of good, according to the form of heaven; and ends of evil, according to that of hell, n. 4104. In what manner ends ascend, and what is meant by their being external and internal, illustrated by corporeal, spiritual, and celestial food, n. 4459. That the end may be only one, and speeches various, n. 5189. That ends are represented by the beginnings of fibres; the thoughts thence derived by the fibres, and the acts by nerves, n. 5189 at the end. That the ends of life are life itself, n. 5660 at the end. That the end is to the cause, as the cause to the effect, n. 5711. See CAUSE. That things essential ought to be regarded as ends, not things instrumental, *ill.* n. 5948. That things essential perish in proportion as things instrumental are regarded as ends, *ill.* n. 5949. That to regard a thing as an end, is to love it above all others; and that the thing so loved reigns universally, and constitutes interior life, *ill.* n. 5949. That the end universally reigns; and that hence it is in all things of the thought and will, n. 6571, and that man is such as his end is, *ill.* n. 6571. That the end is the love, n. 6936. That where the end is, there is the first or ruling principle, n. 6937. That all things depend on the end, because the end makes the man, n. 6934, 6935, 6936, 6937, 6938. That the loves of self and of the world are good, if they be regarded as means to serve the Lord and the neighbour, and not as ends, n. 7819, 7820. That ends constitute the spiritual life of man, n. 8995. That all things are kept in connection and form, by regarding one end, n. 9828; and that that end is the Lord, n. 9828. What the end is, and that it makes the man, n. 10,284.

END, *made an* [*absolvit*]. That it denotes what is successive, n. 3093, 3102.

ENEMY, FOE, OR ADVERSARY [*hostis, inimicus*]. That enemies are evils and falses, or those who are evil, n. 2851. What is meant by inheriting the gate of enemies, n. 2851. See GATE. That they who are out of the church, were called foes, haters, enemies, from spiritual disagreement, n. 9255, 9256. That foes or adversaries denote the falses of evil, n. 9314, 9330. That to act as an adversary or a foe, when concerning the Lord, denotes to avert the falses derived from evil, n. 9313. That enemies denote evils; and when applied to the Lord, that it denotes to avert them, n. 9314. That enemies and insurgents denote evils and falses, *sh.* n. 10,481.

ENGRAVING, and **To ENGRAVE** [*sculptura et sculpere*]. That engraving on stones, denotes the memory; consequently, what is impressed on the life, *ill.* n. 9841, 9842. That the engraving of a seal, denotes a celestial form; concerning which, n. 9846. That to engrave, denotes to impress on hearts, n. 9931.

EN-MISHPAT [*En Mischpath*]. See **CADESH**.

ENOCH [*Chanoch*]. What, n. 401. That he denotes those who had collected the representatives and significatives of the most ancient church, from the perceptive men of that church, n. 519, 521, 736, 2896.

ENOS [*Enosch*]. Concerning those of the church who were called Enos, n. 438, 439, 1125, 7120.

[*Nota.*—Enos here makes the proper distinction from *Enoch* or *Chanoch* above, they being distinct churches and are so distinguished by name. In n. 1125, it is rightly named Enos.]

ENSNARED, *to be* [*illaqueari*]. To be ensnared denotes to be enticed by the evils of the loves of self and the world, n. 8348.

ENTER-IN, *to* [*intrare*]. That it denotes communication, n. 6901. What is meant by coming or entering-in to any one. See **To COME**. That to enter-in and go out, denotes the state of life, which is the subject treated of, from beginning to end, *ill.* and *sh.* n. 9927.

ENTHUSIASM [*enthusiasmus*]. The visions of enthusiastic spirits, of what quality and whence, n. 1968.

ENTIRE [*integer*]. That it denotes the good of charity, *ill.* n. 1994. That entire denotes without blemish, thus unspotted, n. 7837.

ENTRANCE and **EXIT** [*introitus et exitus*]. That entrance and exit denote state of life as to good and truth, thus as to worship, *sh.* n. 9928.

ENTWISTING, OR **PERPLEXED** [*implexum seu perplexum*]. That it denotes the natural scientific principle, n. 2831. That the entwistings of the forest denote scientifics, n. 2831. That what is perplexed originates in confusion, n. 8133.

ENVY [*invidia*]. With how much envy evil spirits are affected and tormented, when they see the blessedness of the angels, n. 1974. That to envy denotes not to comprehend, n. 3410.

EPHAH [*Ephah*]. That it denotes good, *sh.* n. 8540. Concerning the various measures treated of in the Word, and concerning the Ephah, n. 10,262. See also **MEASURE**. That Ephah (the proper name of a person) denotes the same as Midian, n. 3242.

EPHOD [*ephodum*]. That it denotes a covering to external celestial things, the breast-plate a covering to internal celestial things, n. 9477. That the ephod denotes divine truth in the spiritual kingdom, in the external form, into which interior things close, n. 9824. That the ephod denotes priestly raiment in general, and that it is more holy than all other garments, n. 9824. That the ephod with the robe denotes the spiritual kingdom, and that the waistcoat, because separate from them by the girdle, denotes what is spiritual and

celestial, the same as is signified by the veil in the tent, and by the neck with man, *ill.* n. 10,005.

EPHRAIM [*Ephraim*]. That it denotes the intellectual principle of the spiritual church, and that Manasseh denotes its will-principle, briefly shewn, n. 3969. That it denotes a new intellectual principle, *sh.* n. 5354. That the intellectual principle of the church, which is Ephraim, is perception from illustration of what is true and good from the Word, *ill.* n. 6222. That Ephraim denotes the intellectual principle of the church, Manasseh the will-principle of the church, n. 6222, 6238. That Ephraim denotes truth as to the intellectual principle, and Manasseh good as to the will-principle, n. 6234, 6238, 6267. That Ephraim denotes the man of the external spiritual church, and Manasseh the man of the external celestial church, n. 6296.

EPHRATA [*ephrata*]. That it denotes the spiritual of the celestial principle in a former state, n. 4585, 4594. See also BETHLEHEM.

EPHRON [*Ephron*]. That it denotes those who are capable of receiving the truth and good of faith, n. 2933, 2940, 2969.

EQUILIBRIUM [*æquilibrium*]. That there is an equilibrium of all things in the other life, n. 689, consequently that evil punishes itself, n. 696. That the equilibrium begins to incline on the side of evil, n. 2122. In what manner societies are then dissolved, n. 2129. That the general sphere of the endeavour to do evil from hell, and of the endeavour to do good from heaven surrounds man; hence is equilibrium, and man's freedom, from experience, n. 6477..

ER [*Er*]. The son of Judah, that he denotes the false principle, n. 4821, 4822, 4830. That he denoted the false of evil, n. 4832.

ERECH. What, n. 1182.

ERECT [*erectus*]. What is meant by going erect, n. 248.

ERNESTUS. Communication by an intermediate spirit given with him, and concerning ideas entertained by him of spiritual things, n. 3749.

ERROR [*error*]. That it denotes to be adverse, n. 5625.

ESAU [*Esavus*]. That it signifies the essence of the human principle of the Lord, n. 1675. That Esau denotes the divine human principle of the Lord as to good first conceived, Edom the divine natural principle of the Lord as to good, to which the doctrinals of truth are conjoined, n. 3302. That Esau and Edom denotes the good of the life of natural truth, n. 3300. That Esau denotes natural good before the doctrinals of truth are adjoined to that good, also the good of life from rational influx; that Edom denotes the good of the rational principle, to which are adjoined the doctrinals of truth, *sh.* n. 3322. That Esau, in the opposite sense, denotes the evil of self-love before falses are adjoined, and Edom the evil of that love when falses also are adjoined; that each denotes those who from the evil of self-love, despise and reject truths, *sh.* n. 3322. That Esau denotes the affection of natural good, or good of life, n. 3494. That Esau denotes the good of infancy, and thence of life, or what is the same thing, the good of the natural principle, n. 3504. That Esau was so named

from being hairy, Edom, from being red, Seir, from being hairy, n. 3527. That Esau was meant when Isaac blessed Jacob, n. 3576. That Esau and Jacob, after that the natural principle of the Lord was glorified, represent his divine natural principle as to the divine good and truth, n. 3576. That Esau represented the good of the natural principle of the Lord's infancy, and when this was made divine, the divine good of the divine natural principle of the Lord, n. 3599. That Jacob putting on the person of Esau was for the sake of primogeniture and benediction, which also he took away, n. 3659. See JACOB. That Jacob denotes the good of truth, and Esau the truth of good, n. 3669, 3677. That the field of Edom denotes the divine truth of the Lord's natural principle n. 4241. That it denotes the divine good of the Lord's divine natural principle, n. 4641. And that Edom denotes the divine human principle of the Lord, as to what is natural and corporeal, n. 4641. That the leaders of Edom denote those who are in the life of evil from the love of self, n. 8314.

ESCAPE, *to*, ESCAPING [*evadere, evasio*]. That it denotes liberation from damnation by remains, *sh.* n. 5899.

ESEK [*esek*]. The well, what, n. 3427.

ESSE [*esse*]. What is the difference between esse and existere, n. 2621. What is meant by state as to esse, and as to existere, n. 3938. That the esse of a thing is the good of love, because it conjoins, and the non-esse where there is disjunction, *ill.* n. 5002. That the divine esse is the divine principle itself, that the divine existere is the human principle of the Lord, and that when the divine human principle of the Lord was made the divine esse, the divine existere is the divine truth proceeding from him, n. 6880. That what is eternal is, and what is temporal respectively is not, n. 8939. That esse is of the will, and existere of the understanding thence derived, n. 9282. See WILL.

ESSENTIAL [*essentiale*]. That things essential ought to be regarded as an end, not things instrumental or formal, which are subservient, *ill.* n. 5948. That things essential so far perish, as things instrumental are regarded as an end, n. 5948. That what is essential is not given in the nature of things, but only in the Lord, who is the esse or Jehovah, and that all things are instrumental, n. 5948. That if things essential are regarded as an end, there will be things instrumental in abundance, n. 5949.

ETERNAL [*æternum*]. That to be and to live can only be predicated of what is eternal, consequently of the Lord; and that in to be (*esse*) and to live (*vivere*) is eternity, consequently the Lord, n. 726. What idea the angels have of eternity, n. 1382. That man can never comprehend what is from eternity, consequently nothing of eternity; but that the angels can comprehend, because to them what is eternal is infinite as to existere, n. 3804. That there are two states, namely, a state as to esse, and a state as to existere; that the state as to esse corresponds to space, and the state as to existere to time, n. 3938. That in the Lord is the infinite, consequently the esse, but that what is eternal is not in him, but from him, and that consequently the existere is from him, n. 3938. That days of eternity denote those who were

of the celestial church, consequently the most ancient, n. 6239. Concerning those who think of God what he had done from eternity, before creation, that there were two statues which swallow them up, concerning which, at n. 8325. That eternity is predicated of the divine celestial principle or good, and generation of the divine spiritual principle or truth, n. 9789. That the ordination and providence of the Lord in the regeneration of man is eternal, because to eternity, and that all things of the Lord are eternal, n. 10,048.

ETHIOPIA [*Æthiopia*]. That it denotes the knowledge of what is good and true, or of love and faith, n. 116, 117. Further what is signified by Cush or Ethiopia, n. 1163, 1164, 1166. What by Sheba and Seba, n. 1171. That Cush denotes the knowledges of good and truth, whereby they confirm evils and falses, n. 1163.

EUNUCH [*eunuchus*]. What is meant by eunuch, Matt. xix. 12, n. 394. That eunuch denotes the natural man as to good, *sh.* n. 5081 at the end.

EUPHRATES [*Euphrates*]. What, n. 120, 1585. That the river of Egypt denotes the extension of things spiritual; the river Euphrates the extension of things celestial, n. 1866. That Euphrates is the boundary of the land of Canaan, the last and the first; and that it denotes conjunction of good, n. 4116, 4117. That Euphrates denotes the good and truth of the rational principle, *sh.* n. 9341. That it also denotes pleasure arising from the loves of self and of the world, and the falsity confirming it by reasonings from the fallacies of the senses, *sh.* n. 9341.

EVANGELIZATION [*evangelizatio*]. See **GOSPEL** [*Evangelium*].

EVE [*Chavah*]. The mother of every one that liveth, n. 287.

EVENING [*vespera*]. What evening and morning mean, n. 22, 883. That the spiritual man, whilst he is becoming celestial, is the sixth day and evening of the sabbath, n. 86. That evening denotes a state of a church ceasing to be a church, which is followed by its being no church; also a state of a church at its birth; but, in this case, evening denotes twilight before morning, n. 2323. That evening in general signifies visitation, both of the faithful and unfaithful, n. 2325. That evening denotes an obscure principle, n. 3056, 3833. That evening also denotes those things which are beneath, n. 3197. That the state, when there is spiritual hunger, is evening, n. 5579. That in the heavens there is morning, mid-day, evening, and twilight; but spiritual and various around every one, n. 5962. That in heaven there is evening and twilight, but not night, which is in hell, n. 6110. That between the evenings, denotes the end of a former state, and the beginning of another; as well for those who are saved, as for those who are damned, n. 7844. That evening denotes the end of a former church, or its vastation, and the beginning of a new church, *sh.* n. 7844. That evening and morning denote the coming of the Lord, *sh.* n. 7844. That evening denotes the end of a former state, *ill.* n. 8426. That in the time of evening, in heaven,

the spiritual principle is in obscurity, and the natural in clearness, and contrariwise when it is morning, n. 8431. That in a state of evening in the other life, they are remitted into natural delight, n. 8452. That evening denotes a state of light, and of love in the external man, and morning in the internal; illustrated by the state of the angels, and by reasons, and shewn, n. 10,134, 10,135. When morning involves mid-day, evening involves twilight, n. 10,135. That between the evenings denotes evening and twilight, *sh.* n. 10,135.

EVIL [*malum*]. To do evil. See **SIN**. That evil punishes itself from the law of equilibrium, n. 696, 697. That evils and falses remain with man notwithstanding his being regenerated, n. 865, 868, 874, 887, 894. That man is strongly withheld from evil and the false, n. 929. That he is punished on account of actual evils, not hereditary, n. 966. That man is nothing but evil: wherefore of himself, he cannot have dominion over evil, n. 987. That he who is without charity, thinks nothing but evil of his neighbour, and observes evil, n. 1079, 1080, 1088. That evil is not separated from man and angel, but that they are withheld from evil, n. 1581. That evil spirits cannot excite any thing of evil and the false with infants and the simple in heart, n. 1667. Evils derived from falses, also falses derived from evils, n. 1679, 10,624. That they who think evil of others, are amongst the infernal; but they who think good, are amongst the celestial, n. 1680. That it is not allowable for evil spirits to speak falses, except from the evil which is their life, n. 1695. That the Lord had no power from evil spirits, but only from the principle of good, n. 1749. That evil has along with it consummation, whence, n. 1857. And that in evil is its punishment, n. 1857. See also **SIN**. That all evils adhere to man after death; but in one way, with those who live in them; and in another way, with those who are in charity, n. 2116. How great evils are at this day, is evident in the other life, from those who come from the Christian orb, n. 2121, 2122. See **JUDGMENT**. That at this day, good and truth are turned in an instant into evils and falses, in the world of spirits, n. 2123. That evils are separated from good, with those who are elevated into heaven; and good from evil, with those who bring themselves into hell, n. 2256. That goods and evils are separated with man, if not, that man is punished, n. 2269. That infants are nothing but evil, n. 2307, 2308. That they are withheld from evil by a mighty force from the Lord, n. 2406. What, and of what quality, is the evil of the false, n. 2408. That good and truth from the Lord flow-in so far as evils and falses are removed, n. 2388, 2411. That if good and truth form the rational principle, and the natural, in this case man becomes an image of heaven; but if those principles are formed by what is evil and false, he then becomes an image of hell, n. 3513. That evil is not appropriated to man, if he believe that evil flows-in from hell, and good from the Lord, and if he suffer himself to be led of the Lord, n. 4151. That the evils appertaining to man are those which are by his own fault, which he has confirmed

with himself; and that the evils, not by his own fault, are those which are brought in by others, and which he has not confirmed, n. 4171, 4172. That all evil remains with man, although he be regenerated, n. 4564. That, in the other life, all and singular things of the life of every one are laid open, n. 4633. That evil derived from the false of evil, is from false doctrinals; and that this evil closes the way to the internal man, *ill.* n. 4818. That the kinds of evils are innumerable, and appear before the angels, n. 4818 at the end. That evil is contrary to divine order, n. 4839. That evil flows forth from the intention or end regarded, n. 4839. That evil is disjunction, and that it is known what evil is, if there be any study what the love of self and of the world is, n. 4997. That evils are those things which conceal the Lord, n. 5696. That evil denotes aversion from good; thus, the returning of evil for good, n. 5746. That evil is attributed to the Lord, when yet it is from man himself, n. 2447. See **ANGER**. That it is a fallacy to suppose that the Lord is angry and does evil, when it is man who does it; the truths which teach this, are in general explained, n. 6071. That man casts himself into hell, when he does evils from consent, next from purpose, next from the delight of affection, and that hence he opens hell to himself, n. 6203. That evil hence obstinately inheres, n. 6203. That the evil, which enters into the thought, is not hurtful, but what passes into the will-principle, and into act, n. 6204. That the reason why evil is appropriated to man, is, because he believes that he thinks and acts for himself; if he believed otherwise, it would not be imputed, n. 6206. That evil is hell, n. 6207. That although all things flow-in, nevertheless man becomes guilty, because he appropriates evil to himself, by believing that he does it from himself, n. 6324. That if he believed otherwise, evil could not be appropriated to him, n. 6325. That in evil there is punishment, from experience, n. 6559. That evil is attributed to the Lord, when it is only of man; and that it exists from perversion of the life which flows-in from the Lord, n. 6991. See **ANGER**. That anger and evil are attributed to the Lord, for what reasons, n. 6997. That the interiors are defiled with evils, howsoever they appear otherwise in externals, *ill.* n. 7046. That evil is damnation, n. 7155. That to do evil, denotes to permit infestation from falses and injury from force, n. 7165, 7168. That no one knows what evil is, unless he know what the love of self and the world is; and that what is false is known from what is evil, n. 7178. That it is not known what hell is, unless it be known what evil is, n. 7181. What evil of the false is, from examples, n. 7272. That evil is attributed to Jehovah, in the sense of the letter, when yet it has its birth from man, n. 7533. That evils and falses are of several genera and specieses, n. 7574. That they are in falses who are in evils of life, whether they know it or not, n. 7577. That evil is from man, because man turns the good, which flows-in from the Lord, to himself; and instead of looking at the Lord, and the things which are of the Lord, in all and singular things, he looks at himself, n. 7643, 7679, 7710. That the evil devastate themselves,

when heaven flows-in, which the Lord is continually arranging in order; and that evils and punishments are conjoined, n. 7643. That the ancients attributed evil to Jehovah, on account of the simple, *ill.* n. 7632. That from the Lord there is nothing of evil, *ill.* n. 7877. That from the Lord there is nothing but good, but that all evil is from those who are in evil, *ill.* n. 7926. That evil of life has in it the false principle, which manifests itself when the thought is employed about truths and salvation; if there be truth, it is in such case falsified, n. 8064. That the Lord appears to every one according to the quality of the man, viz. as terrible darkness to the evil, and as light to the good, n. 1861 at the end, n. 6832, 8197. That man is kept in good and truth; and that in such case evils and falses are removed, because the Lord is present in good and truth, *ill.* n. 8206. That evil has its punishment, and good its recompence in the other life, and that there is a law of retaliation, *ill.* n. 8214, 8223, 8226. That the evil of punishment, or of retaliation, is not from the good, but from the evil, *ill.* n. 8223. That nothing of evil proceeds from the divine principle, but from themselves, *ill.* n. 8227, 8228. That from the Lord's presence alone those who are in falses from evil are cast into hell, *ill.* and *sh.* n. 8265. That evils are heavy, and sink down into hell; and that the false is not from itself, but from evil, n. 8292. That when the evil do evil to each other, it appears as if it were from the Divine Being, or Principle; but that this is a fallacy, like other fallacies, n. 8282. That it is in the freedom of man to abstain from evil, because he is kept in good by the Lord, and perpetually in the tendency to abstain from evil, n. 8307. That the origins of evil, are the loves of self and of the world, concerning which, n. 8317. That anger is attributed to the Lord, when yet it appertains to man, n. 8483. That the Lord turns evil into good, proved from the representations of the spirits of Jupiter, n. 8631. That from the Lord there is nothing of evil, n. 8632. See ANGER. That in the other life all are remitted to their interiors, therefore into their evils, n. 8870 at the end. Evils from the understanding, and not from the will; also which are from the understanding and will together, n. 9009. Why the simple of old attributed evil to God, n. 9009. That good is to be conjoined with its recompence, and evil with its punishment, illustrated by the law of order; concerning which, n. 9049. That the internal man, with those who are principled in evil, and the false thence derived, is closed above, and open beneath, n. 9128 at the end. That hence it is evident, that evils and falses are not from the Lord, n. 9128. That anger and evil are from man, and not from the Lord, although they are attributed to the Lord. See QUOTATIONS, n. 9306. That evils remain with man, but that they are removed. See QUOTATIONS, n. 10,057 at the end. That man must be purified from evils, that he may receive good from the Lord, *sh.* n. 10,109. That evils and falses have no power at all, *ill.* and *sh.* n. 10,481. That so far as the falses, derived from evil, are removed; so far the truths, derived from good, are multiplied, *ill.* n. 10,675.

EVIL, *to do* [*malefacere*]. That not to do evil, when it is predicated of the Lord, denotes not to be able to hinder, n. 4078.

EXACTOR [*exactor*]. That exactors denote those who compel to serve, *sh.* n. 6852. That exactors are those who proximately infest, and are called subjects, n. 7111.

EXALT, *to* [*exaltare*]. See HIGH.

EXCISION [*excisio*]. See DESOLATION.

EXCREMENT [*excrementum*]. Concerning the excrementitious hell. See HELL. That some delight to dwell in dunghills (jakes,) n. 954. That adulterers in their jakes love filth and excrement, n. 2755. That they who have lived in delicate life with cunning, are in things excrementitious, n. 4948. That the cruel and adulterers are in excrementitious hells, n. 5394; concerning which hell, n. 5394. That the voluptuous, and they who had regarded mere pleasure as an end of life, are under the buttocks, and live in filth, n. 5395. That in the hells there is a great stench, n. 7161. See TO STINK. That dung (*finus*), dung (*stercus*), and excrement denote what is infernal, *sh.* n. 10,037.

EXISTENCE, EXISTERE [*existentia, existere*]. What is the difference between *esse* and *existere*. See ESSE, n. 2621, 6880. That every thing exists, or subsists from another, or by another, thus from the first, n. 3627, 3628, 4523, 4524, 6040, 6056, by which it is connected with the first, see the same numbers; consequently, that it exists, or subsists by a spiritual medium from the Lord, see the same numbers. That *esse* is of the will and *existere* of the understanding thence derived, n. 9282. See also WILL. That subsistence is perpetual existence; thus, that preservation and all production in each world, the spiritual and the natural, is perpetual creation, n. 3648. What *existere* is in respect to *esse*, n. 126, 3621, 3061, 3938, 5002, 6280, 6880, 8939, 9282, 10,579. See ESSE.

EXPANSE [*expansum*]. See TO EXTEND, or STRETCH OUT, and CURTAINS. That the internal man is an expanse; hence, mention is made of expanding the earth, and stretching out the heavens, n. 24, 25. That to expand or stretch out denotes to make or create from divine power, n. 7673, 8043. That to expand the heavens and the earth, is like expanding the curtains of the tabernacle, *sh.* n. 9596.

EXPEL, *to* [*expellare*]. When concerning falses and evils, that it denotes removal, n. 9333.

EXPIATION [*expiatio*]. See REDEMPTION, also PROPITIATION.

EXTENDED [*extensum*]. They who deny that spirit is extended, n. 444, 446.

EXTERNAL [*externus*]. See also INTERNAL, CHURCH, and WORSHIP. What the internal and external man is, n. 978. What the internal man, the interior and external, n. 1015. That the rational man is the middle, between the internal and external, n. 1702, 1707, 1732. That the rational principle, the scientific and sensual principle, constitute the external man, n. 1589. What the external man is, n. 1718. That delight becomes more vile in proportion as it is

more external, n. 996. That interior things produce exterior, n. 994. What, and of what quality, internal and external worship is, n. 1083. What is the quality of the man of the internal church, and what of the external, n. 1908. That there is an internal principle in the worship of those who are of the external church, if they be in charity, n. 1100, 1151, 1153. That external worship without internal, is no worship, n. 1094. What it is to make internal worship external, n. 1175. The external worship of those who do not believe in eternal life, n. 1200. That external worship is the more profane, in proportion as the interiors are more profane, n. 1182. That in the external man, are given things which agree, and which disagree with the internal, n. 1563, 1568. What separates the external from the internal, n. 1587. That there ought to be external worship, n. 1618. That the external church is nothing without the internal, n. 1795. That the external man was united to the internal, with the Lord alone, n. 1577. The beauty of the external man conjoined to the internal, n. 1590. The baseness of the external man disjoined, or separated from the internal, n. 1598. That the love of self disjoins the external man from the internal, and that mutual love conjoins, n. 1594. What it is to see internal things from external, n. 1806, 1807. That with every one there is an internal man, a rational man which is middle, and an external man, n. 1889, 1940. That there is an influx from the Lord through the internal man, into the rational principle, and thereby into the scientific, n. 1940. What it is for man to separate himself from the internal principle, which is of the Lord, n. 1999, *ill.* n. 2018. That what is interior, can perceive what is in an exterior principle, not vice versâ, n. 1914, 1953. That from an exterior principle to an interior, is the same thing as from a lower to a higher, n. 3084. That washings denote purifications of the external or natural man, *ill.* n. 3147. What the spiritual or internal man is, and what the natural or external, viz. that the spiritual or internal is wise from the light of heaven; but the natural or external, from the light of the world, n. 3167. What, and of what quality, the distinction is according to degrees; thus, how the case is with things interior, in respect to things exterior, n. 3691. That they who are in external truths alone are weak, tottering, and wavering; but they who are in internal truths at the same time, are firm, *ill.* n. 3820. That external things are further from the Divine Being, or Principle, than internal; wherefore, they are respectively inordinate, *ill.* n. 3855. That in every heaven, there are those who are internal, and those who are external, n. 4286. That the inhabitants of this earth are external-sensual; concerning their combat with the internal-sensual, from experience, n. 4329. What it is to be in externals, and what in internals, *ill.* n. 4459. Why man ought to be in internals, *ill.* n. 4464. That they who are in externals, have no concern about internals, n. 4464. That exterior things cannot flow-in into interior, but vice versâ, n. 5119. That the internal can see all things which are in the external, but not contrariwise, unless there be correspondence and a medium, *ill.* n. 5427, 5428, 5477. That man, at

this day, is in the external, or body, n. 4649 at the end. That the external man ought to be altogether subject to the internal, and to be without freedom and proprium, n. 5786. That the internal man and the external are altogether distinct; and that the internal lives, when separated from the external, n. 5883. That exterior things ought to serve interior, and that they were formed for this purpose, n. 5947 at the end. That the external lives from the internal; but that the internal puts on for itself such things in the external, as may enable it, in that inferior sphere, to produce effect, n. 6275, 6284, shewn also, n. 6299. That interior things exist in exterior, and that they do so in this order; that what is inmost is in the midst, and so forth, n. 6451. That exterior things are respectively obscure, because common or general, n. 6541. That one thing is formed from another successively, and not continuously; hence, things interior and exterior are distinct from each other, succeed in order, and interior things are in exterior, n. 6465. That the external does not flow-in into the internal, but the internal into the external, illustrated from experience, n. 6322. That from the internal flows-in a holy principle with those who account the Word holy, and holily celebrate the holy supper, n. 6789. That good is in the interiors, truth in the exteriors, *ill.* n. 7910. That interior things close and rest in exterior, and by connection, *ill.* n. 9216. That there is no conjunction of the Lord with what is external, without what is internal, *ill.* n. 9380. Concerning the internal and external man, n. 9701—9709. See INTERNAL. That ultimate things keep together prior or interior things in connection, n. 9828. That in the ultimates of good and truth, there is strength and power, *ill.* and *sh.* n. 9836. That the external is holy by or through the internal, *ill.* n. 9824. That answers or revelations, are given in ultimates, n. 9905. That external things in the heavens and with man, correspond to truths, *ill.* n. 9959. That first and also last, signified all and singular things; thus the whole, *sh.* and *ill.* n. 10,044, 10,329, 10,335. That hair (*crenis*), hair (*pilus*), the beard; because they signify what is last, signify the whole, so likewise the feet, *sh.* n. 10,044. That the internal man is in the light of heaven, and the external in a shade as to things spiritual, *ill.* n. 10,134. That the merely natural man is in hell, unless he become spiritual by regeneration, n. 10,156. See NATURAL, HELL, and REGENERATION. That the external man is an image of the world, but the internal an image of heaven, n. 10,156. That to imitate divine things by study and art, is external, illustrated by phantastic imitation amongst spirits, who do so in externals; when yet in internals, are things filthy and diabolical, n. 10,284, 10,286. That the internal of man is for heaven, but the external is for the world, n. 10,396. That they, whose interiors are closed by earthly loves, do not acknowledge any internal principle, and believe nothing; why, *ill.* n. 10,396, 10,400, 10,411. That they worship themselves instead of God, who love themselves above all things, n. 10,407, 10,412. That they who are in externals without an internal, look downwards and outwards to their own loves, n. 10,422. That they

do not receive influx from the Divine Being or Principle, n. 10,429. What it is to be in externals without an internal, and what is the quality of those with whom the internal man is closed; and what the quality of those with whom the internal man is open, *ill.* n. 10,429, 10,472. That the internal is a Lord, and the external a servant, *ill.* n. 10,471. That the internal is heaven, and the external the world, cited, n. 10,472. That the external separated from the internal is hell, n. 10,489. That all in hell are in externals, separate from the internal, n. 10,483. That the internal is closed by evils and falses, illustrated by various things, n. 10,492. Why it was closed with the Jews, and that it is also closed with the Christians; with what Christians; and that it is closed with more of the intelligent than the simple, three reasons, n. 10,492. That all instruction concerning the goods and truths of the church, and of worship, is effected by the external of the Word, but by those who are illustrated, n. 10,548. That they who are in externals without an internal, have the truth of faith in obscurity, and are in the falses of faith from a material, terrestrial, and corporeal idea, in singular things; and that they believe the Word according to the letter, and without doctrine, n. 10,582. What it is to be in externals separate from the internal, n. 10,602. Concerning those who are in the internal of the church, of worship, and of the Word; and who are in an external, in which is an internal; and concerning those who are in externals without an internal, n. 10,683. See INTERNAL.

EXTREMITY [*extremitas*]. That from extremity to extremity, denotes from the first end to the last, and that extremities denote all things, *sh.* n. 9666.

EYE [*oculus*]. That to have the eyes opened, denotes a dictate, n. 212. That the eye denotes the understanding, *sh.* n. 2701. That to lift up the eyes denotes to think, n. 2789, 2829. That to lift up the eyes and see, denotes intention, n. 3198, 3202. That weak-eyed denotes to be such as to understanding, n. 3820. That the ear, in the supreme sense, denotes providence; the eye foresight, *sh.* n. 3869. See also TO SEE. That to lift up the eyes denotes to perceive, n. 4083. That it denotes to observe, n. 4086. That to lift up the eyes and see, denotes perception and intention, n. 4339. Concerning correspondence with the eye and with light, from experience, n. 4403—4421. See LIGHT. The correspondence of the sight of the eye with the understanding, and with truths, from experience, n. 4403—4421. That the interior affections are manifested by the face, and the affections still more interior by the eyes, n. 4407. That the sight of the left eye corresponds to the truths of faith; and the sight of the right eye to the goods of faith, the reason, n. 4410. That the humours and coats of the eye, with singular their parts, correspond, n. 4411. Who have reference to the coat of the eye, from experience, n. 4412. Continuation of the subject concerning the correspondence of the sight of the eye, and of light with the understanding and truths of faith, n. 4525—4534. That the ear is formed correspondently to the modifications of air and sound, and the eye to the

modifications of æther and of light, n. 4523. That the sight of the eye corresponds to intellectual sight and the truths of faith; and this, because the light of the world corresponds to the light of heaven, n. 4526. That the sight of the eye corresponds to those societies which are in things paradisaical, n. 4528. That to lift up the eyes denotes reflection, n. 4684. That to set the eye upon any one denotes influx, n. 5810. That to set the hand upon the eyes, when man dies, denotes to vivify, n. 6008. That the eye denotes the understanding; thus the truth of faith, and likewise the false of faith, *sh.* n. 9051. That the sight of the eye is most gross and dull, n. 9577. That the eye of Jehovah denotes the presence of the Lord's divine principle in the truths and goods of faith and of love, *sh.* n. 10,569. That the eyes denote understanding and faith, *ill.* n. 10,569.

F.

FACE [*facies*]. That the face of Jehovah is mercy, peace, good, n. 222, 223, 387, 10,579. What is meant by the face falling, and what by it being elevated, n. 358. That the speech of spirits is effected by changes induced on the face, n. 1762. That the face signifies the interiors; and that on this account, the ancients fell on their faces when they adored, n. 2434, 1999. Why they also bowed down the face to the earth, n. 2327. That interior things, or things rational, which are natural, appear from the face, n. 3527; and that hence, by the face, are signified the interiors, n. 3527. That with the most ancient people the face acted in unity with the interiors, and that simulation and deceit were to them enormities, n. 3543. Concerning the influx into the muscles of the face, from experience, n. 3631. That the face denotes the interiors and their changes, n. 4066. That to see God, face to face, denotes to endure the most grievous temptations, n. 4299. That no one can see Jehovah, face to face, and live; why, *sh.* n. 4299. That I have seen God, face to face, denotes, in the internal historical sense, that the Lord was representatively present, n. 4311. That the involuntary sense of the cerebellum shewed itself in the face, and that afterwards it withdrew itself from the face, demonstrated, n. 4326. Concerning the correspondence of the taste, of the tongue, of the face, with the grand man, n. 4791—4805. That the face in general corresponds to all the interiors, n. 4796. That with the angels, all the interior affections shine forth from the face, n. 4976. That changes of the state of the affections appear in the faces of the angels, which exist according to the societies into which they come, n. 4797. That changes of the affections were seen in the face, from one limit of the affections to the other, n. 4797. That changes of the affections were seen in the face from infancy to adult age, and how much of infancy remained, n. 4797. Concerning spirits from another orb, who discoursed, by changes of the face, principally about the lips, n. 4799. That their faces were open and

ingenuous, by reason that they used no simulation, n. 4799. That the face is contracted by pretences, consisting in speaking and acting in contrariety to the thought and will, n. 4799. The influx of spirits into the face, from experience, n. 4800. That it is known from the faces of evil spirits, with what hells they communicate, n. 4798. That the face denotes the interiors as to affections, and the thoughts thence derived in general, n. 5102. That the exterior natural principle is an interior face, in which the interiors see themselves, as affections are seen in the face, and also thoughts, n. 5165, 5168. That not to see the face of God, denotes that there is no commiseration, n. 5585. That to cause the face to shine, denotes to have compassion, *sh.* n. 5585. That to elevate the face, denotes to give peace and good out of mercy, *sh.* n. 5585. That the face of God is divine love; or, in relation to the human race, that it denotes mercy, *sh.* n. 5585. That the angel of faces denotes the divine mercy in the divine human of the Lord, n. 5585. That to hide the faces denotes not to compassionate, n. 5585. That the face is so formed, that a person may discover by it what is the disposition of another towards him; that with the ancients the face corresponded to the interiors, and with the angels, for they think nothing but good, n. 5695. That not to see the face, denotes no commiseration, n. 5585, 5592. That not to see the face, denotes also no mercy and conjunction, n. 5816, 5823. That the face of an angel is changed from one limit of affection to another, according to the societies with which he has communication, n. 6604. That to cover the face at the sight of God, denotes to protect the interiors, lest they should be injured by the presence of the Divine Being, or Principle, n. 6848, 6849. That to turn away the face, when spoken of Jehovah, denotes no mercy; but that it is man that turns himself away, not the Lord, n. 7599. Concerning the faces of the inhabitants of Jupiter, that they are beautiful, and that they discourse by the face; see much on the subject, n. 8242—8249. See JUPITER. Discourse by the face, shewn as to its quality, n. 8248. That the most ancient people held discourse by the face, concerning its superior excellence to discourse by words of speech, n. 8249. That discourse, by words of speech, succeeded; and that then the face was changed; the interiors of the mind were contracted, and were void of life; whilst an exterior principle flowed-in, and was ready to assume pretended appearances, n. 8250. That the inhabitants of Jupiter continually keep the face directed forward, never downwards, n. 8372. That when they lie down, they turn the face to the chamber, and not to the wall; why, n. 8376. That by the face are signified the interiors; thus the affections, as those of grace, of favour, of benevolence, of aid, and likewise of inclemency, of anger, of revenge; hence, whatsoever is in the person himself, and from him, *ill.* n. 9306. That the face of Jehovah is divine good, also divine truth, *sh.* n. 9306. That it likewise denotes punishment, evil, anger, *sh.* n. 9306. That the face denotes the interiors, cited, n. 9546. That they who are in good from the Lord, turn the face continually to him, n. 9517. That the shew-bread of faces on the table, denotes

the Lord as to celestial good, n. 9545. That the face of the Lord denotes presence, with heavenly peace and joy, out of mercy, n. 9546. That over-against the face, when spoken concerning heaven, or the Lord, denotes what is eternal, n. 9888. That the face when spoken concerning the Lord, denotes his divine love, *ill.* n. 9936. That in the other life all turn their faces to their loves, n. 10,189, 10,420. That some say, that the face is not body; why, n. 10,315. That to speak face to face, when concerning Jehovah to Moses, denotes that divine things in the Word are conjoined, n. 10,554. That the face of Jehovah denotes the divine interior things of the Word, of the church, and of worship, n. 10,567, 10,568, 10,579. That the Lord in heaven is the face of Jehovah, *sh.* n. 10,579. That the face of Jehovah is the divine truth in heaven; thus also mercy, peace, and every good, n. 10,579.

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FALLACIES AND FALSITIES [*fallaciæ et falsitates*]. That they are from a common or general idea, and appertain to the spiritual man, whence, n. 865. That some spirits love fallacies, nor do they believe that there is any appearance, n. 1376. That situation and place in the other life are appearances, and that they are fallacies, n. 1380. The fallacies of the senses in things natural and in things spiritual, what and of what quality, from examples, n. 5084, 5094. Fallacies from lowest nature, n. 6400. That they who are in truth, but not yet in good, are in fallacies, n. 6400. That there are fallacies in things spiritual and in things natural, from examples, n. 6948. That when the evil do evil to themselves, it appears as if it was from the Divine Being, or Principle, but it is a fallacy like other fallacies, concerning which, n. 8282.

FALSE, FALSITY [*falsum, falsitas*]. See also FALLACY, PRINCIPLES, SCIENCE. How hurtful the persuasion of what is false is, n. 794, 806. That falses do not condemn like evils; it is otherwise, if falses be confirmed, n. 845. That evils and falses remain with man, although he is regenerated, n. 865, 868, 887, 894. That falses are of a two-fold origin in general, n. 1212. That they are of a three-fold origin, n. 1188. The genera of falses, those which are from evils, and those which produce evils, n. 1679. The false of ignorance and the false of lusts, n. 1295. That the sphere of the persuasions and principles of what is false, excites confirming falses, n. 1510, 1511. That evil spirits cannot excite any thing of what is false with infants, and with the simple in heart, n. 1667. That it is not allowed evil spirits to speak what is false, except from the evil which is their life, n. 1695. That there is a two-fold kind of the false, one which is produced from evil, another which produces evil, n. 2243. What and of what quality the evil of the false is, n. 2408. That falses with those who are in good, do not conjoin themselves, but apply to their good, and that afterwards they are separated, n. 2863. That man when he is regenerating, has many falses mixed with truths, which are to be arranged into order when he is regenerated, and acts from good; that truths in this case, are in the midst, and falses rejected to the last circumferences;

it is contrariwise with the evil, n. 4551, 4552. That from a false principle, falses flow in a continual series, n. 4717, 4721. That there are three origins of what is false, the doctrine of the church, the fallacy of the senses, and the life of lusts, and that this latter false is the worst, *ill.* n. 4729. That truth is not truth except from good; and that the false, when it is from good, is accepted as truth, n. 4736. That there are innumerable genera of what is false, n. 4822. That falses may be confirmed so as to appear altogether like truths, n. 5033. That they who are in the persuasion of what is false are interiorly bound, n. 5096. That truths exterminate falses, contrariwise falses truths, n. 5207. And that falses and truths cannot be together, n. 5217. That the false, derived from evil, appears hard in the other life; but truth, derived from good, appears soft, n. 6359. That truth has immense power over the false, *ill.* n. 6784. What the evil of the false is, from examples, n. 7272. Examples concerning the falsification of truth; hence, what and in what manner, n. 7318. That falsified truth has a grievous stench, n. 7319. The reason why it is permitted, that the evil in the other life may falsify truth, n. 7332. That falses and truths cannot be applied and conjoined except by intermediates, which are fallacies and appearances, such as are in the sense of the letter of the Word, n. 7344. That it is allowed the infernals to reason from mere falses, but not from falsified truths, why, n. 7351. What it is to reason from mere falses, exemplified; that it is when truths are altogether denied, n. 7352. That they who are in hell cannot do otherwise than speak falses, n. 7357. That it is undelightful to the infernals to reason from mere falses; but delightful to reason from truths falsified by fallacies and appearances, n. 7392, 7698. That they who are in falses cannot do otherwise than think falses, *ill.* n. 7437. That falses and evils are of several genera and specieses, n. 7574. That they who are in evils of life are in falses, whether they know this, or do not know it, *ill.* n. 7577. That there was a dire persuasive false principle amongst those who infested before the coming of the Lord, from those called Nephilim, n. 7686. That the falses appertaining to those who are of the church, are more grievous than with others, n. 7688. That the false is not appropriated to those who are in good, but to those who are in evil, because the former apply the false so as to make it agree with good, n. 8051, 8149. That what is falsified is truth, applied to confirm evil, and that what is false is contrary to truth and good, n. 8062. That evil of life has in it a false principle, which manifests itself when the thought is employed about truths and salvation; it has also in it truth itself as falsified, n. 8094. That falses derived from evils appear as mists, clouds, and waters, around the hells, concerning which, n. 8137, 8138, 8146. That truths with those who are in evil are falsified, because they are brought down to evil; but that falses with those who are in good are verified (made true), because they are brought down to good, n. 8149. That evil is a heavy thing which sinks down to hell, and that the false is not heavy of itself, but from evil, n. 8298. That falses are not falses with those who are in good, but with those who

are in evil, n. 8311. That every false is from evil, n. 8311. That a false principle of religion produces evil, but only with those who are in evil, n. 8318 at the end. That with man falses form a connection and constitute the life, and that they ought to be eradicated, and truths to be implanted in their place by the Lord; and that those truths must be formed in connection that man may be regenerated, n. 9256. That there are falses which agree with the good of the church, and which do not agree, concerning which, n. 9258. That truths derived from good, are not commixed with falses derived from evil, *ill.* n. 9298. The false derived from evil and not derived from evil, cited, n. 9304. Concerning falses and truths derived from evil, and concerning falses and truths derived from good; of what quality they are, also cited, n. 10,109. Concerning the false which is derived from evil, and concerning the false which is not derived from evil, n. 10,302. That falsifications of truth, which are signified by whoredoms, are effected by three methods, which are treated of, and that evil causes those falsifications, n. 10,648. That so far as evils and the falses of evil are removed, so far truths derived from good succeed, n. 10,675.

FAMILY [*familia*]. That in the most ancient times men were distinguished into houses, families, nations, n. 470, 1159, 1246. The reason of this distinction, n. 471, 483. What is meant by families, n. 1159, 1215, 1216, 1254, 1261. See also **HOUSES**, **NATIONS**, and **TRIBES**. That families denote goods and the truths of good, n. 3709. That the families of Israel denote the goods of truth, n. 7916. That they represented heavenly societies, n. 7836, 7896, 7897. That thus they represented consociations in heaven, n. 471, 483. In like manner the sons of Israel, in that they were distinguished into tribes, families, and houses, n. 7836, 7891, 7996, 7997. That families, in the spiritual sense, signify truths and goods of worship, and of life, n. 1159, 1215, 1216, 1254, 1261, 3709, 7916.

FAMINE, OR HUNGER [*fames*]. That it denotes a scarcity of knowledges, n. 1460, 3364, 3708. That it denotes a defect of knowledges and of truth, n. 3364, 5277, 5279, 5281, 5300. That by famine consuming the earth is denoted despair, from a defect of truth, n. 5279. That famine denotes a defect of knowledges and desolation of truth, *ill.* n. 5360, 5376. That it denotes desolation as to those things which are of the church, n. 5415. That it denotes desolation from a want of spiritual things, n. 5576, 6110. That in the spiritual world, as in the natural, when there ceases to be food for use, they come into famine, n. 5579. That famine denotes a defect of good, n. 5893 at the end. That by famine prevailing is denoted despair, n. 6144. That famine denotes vastation of good, *sh.* n. 7102. That to hunger denotes to desire good from affection, n. 4958. See **THIRST**, **FOOD**, **BREAD**. That spiritual food is science, intelligence, wisdom, thus good and truth; and that support by food, denotes spiritual nourishment. See **FOOD**.

FARINA [*farina*]. What is signified by fine flour, farina, cake in the sacrifices, n. 2177. That fine flour and farina denote truth de-

rived from good, *sh.* n. 9995. What fine flour, &c. further signifies. See MEAT-OFFERING, BREAD, WHEAT, BARLEY, CAKE, SACRIFICES, MEAL.

FASCICLE [*fasciculus*]. That it denotes doctrinals, n. 4686, 4687. That fascicles are serieses of things in minds, n. 5339. That they are serieses into which truths are arranged, they are also bundles, n. 5530. See also COLLECTIONS and SERIESSES. That scientifics and truths in man are arranged in the manner of fascicles, n. 7408. That truths appertaining to man are arranged into serieses, and that these are signified by sheaves and fascicles in the Word, *sh.* n. 10,303. See also SHEAVES. That fascicles are serieses into which truths or falses appertaining to man are arranged, n. 10,303.

FASHION [*figmentum*]. That the fashion of the thought of the heart being evil, denotes no perception of good and of truth, n. 586.

FAT [*adeps*]. See FATNESS [*pinguedo*].

FAT [*pinguedo*]. FATNESS [*pinguis*]. That by fat is signified what is celestial, n. 353. That it denotes the good of love, n. 5943. That fat denotes what is delightful, n. 6409. That fat denotes good, n. 10,033.

FATE [*fatum*]. See PREDESTINATION.

FATHER [*pater*]. See also MOTHER, SON, and DAUGHTER. That the Lord is acknowledged in heaven as the Father, because he is one and the same, n. 14, 15, 1729. That man receives from his father what is internal, from his mother what is external, n. 1815. What is meant by man coming to his fathers in peace, n. 1853. That the internal of the Lord was the same with Jehovah his father, to which he united the human principle, n. 2004, 2005. What the father and the son in the Lord are, *sh.* n. 2803. That the Father is the divine good, and the Son the divine truth, n. 2803. What is meant by being gathered to fathers or to people, n. 3255. See SOCIETY. In the internal sense of the precepts of the decalogue, how the case is respecting honouring parents, n. 3690. That Jehovah, God of Abraham, thy father, denotes the Lord, that from him is good, n. 3703. That father denotes good, n. 3703, and mother truth, n. 3703, and that in the opposite sense they denote evils and falses, n. 3703. That the divine good of the Lord is what is named father in the Word, and the divine truth what is named son, *sh.* n. 3704. That to return to the father, denotes to be united to the divine principle, when it relates to the Lord, n. 3736. That the external of the church, in which is the internal, is also called father, n. 4700. That father denotes the church as to good, and mother as to truth, n. 5581. That father denotes good, n. 5902. That what is external is said to be the father of what is internal, as Jacob of Joseph, because the progress of instruction is made from things exterior to things interior, n. 5906. That fathers denote goods, and those who were of the ancient church, n. 6050. That what is common (or general), is the father of what is internal in the beginning, but not afterwards, *ill.* n. 6089. That fathers, in a good sense, denote those who were of the ancient and most ancient church, *sh.* n. 6075. That the Lord is the father when

man comes to the exercise of his own judgment, and no longer the natural father as before, n.6492. That father denotes the ancient church, *ill.* n.6846. That the God of a father denotes the Lord, because the God of the ancient church, n.6846. That the God of fathers denotes the divine principle of the ancient church, and that it is the Lord, n.6876, 6884. That when the Lord was in the world, and made his human principle divine truth, on this occasion he called divine good father, n.7499. That fathers and fathers of fathers denote from ancient time, n.7648. That house of fathers denotes particular good, *ill.* n.7833, 7834. That fathers denote the ancients who were in good and truth, n.8055. That father in the heavens denotes good from the divine principle in the heavens, *sh.* n.8328. That father denotes the Lord as to divine good, and the good thence derived; and that mother denotes the Lord as to divine truth, and the truth thence derived, n.8897. That the angels acknowledge no other divine principle, than the divine human principle of the Lord, because they can think of it and love it, and not so of the divine principle, which is the father, *sh.* n.10,067. That by father, mother, brother, sister, and by several other names of relationship, are signified goods and truths, also evils and falses, n.10,490.

FATHERLESS [*pupillus*]. That in the celestial sense it denotes one who is in good, but not yet in truth, and who is led by truth into good of life or of wisdom, n.4844, 9198. That fatherless, in the spiritual sense, denotes one who is in truth and not yet in good, and still desires good, *sh.* n.9199. That when mention is made of sojourner, widow, and fatherless, in one sense it denotes within the church the reciprocal conjunction of good and truth, n.9200.

FATHER-IN-LAW [*socer*]. That it denotes good, from which exists good conjoined to truth, n.6827, 6844.

FEAR [*timor*]. That they who are principled in what is evil and false are in fear, n.390, 391. That fear has relation to evils, and dread to falses, *ill.* n.986. That the fear of God signifies worship; and, indeed, worship either grounded in fear, or in the good of faith, or in the good of love, *sh.* n.2826. That in all worship there is holy fear, n.2826 at the end. That fear also signifies to distrust, or not to have faith and love, n.2826. That to fear to say denotes not to be able to open, n.3387. That fear denotes holy alteration, n.3718. That holy fear is in love, and that without such fear love is as something unseasoned; that it is various; and that fear prevails with those who are not in celestial nor spiritual love, n.3718. That holy fear is veneration and reverence, n.3719. That the dread of Isaac denotes the divine human principle of the Lord, whence, n.4180. That divine truth is afraid, not divine good, *ill.* n.4180. That the fear of God denotes protection, and that evil spirits cannot approach to heavenly societies, because they are in dread of God, n.4555. Concerning those who are vastated by fears, n.4942. The fear of God prevailing with those who are in external worship without internal, and the fear prevailing with those who are in spiritual worship, and the love with holy fear with those who are in celestial worship, is love with holy reverence,

n. 5459. That to fear denotes what is holy, n. 5534. That fear has various significations, n. 5647, where it signifies retraction. That consternation denotes commotion, n. 5861. That to fear God, denotes to keep truths from the Divine Being, or Principle, n. 6678. That fear is a common bond, and that it holds in bonds both the well-disposed and the evil; but that there is a great difference of fear, it being holy fear with the well-disposed; but with the evil, the fear of punishments, n. 7280. That the evil have respect for the Divine Being, or Principle, from fear, n. 7788. That to fear, when concerning temptations, denotes dread, n. 8162. That it also denotes despair, n. 8171. That to tremble, when it is said of earth and people, denotes holy fear at the presence of the Divine Being, or Principle, with those who are about to receive truth and good, and terror with those who do not receive, n. 8816. What is the quality of holy fear, and that it is according to love, n. 8925. That they who are in the hells are in terror at truths from the Divine Being, or Principle, *ill.* and *sh.* n. 9328. See TERROR.

FEAST [*convivium*]. That it denotes cohabitation, *sh.* n. 2341. That feasts and convivial entertainments amongst the ancients, signified appropriation and conjunction by love and charity, n. 3596. See also TO EAT and BREAD. That a feast denotes initiation to conjunction, and that this is signified by feasts amongst the ancients, n. 3832, 5161. That feasts, suppers, and dinners, were, in ancient times, for the sake of consociation by love, and of instruction; and that the ends of feasts at this day are the reverse, n. 3596, 7996. That the Paschal supper represented consociations in heaven, n. 7836, 7997.

FEAST [*festum*]. That to keep a feast denotes worship from a glad mind, *sh.* n. 7093. That three feasts were instituted on account of liberation from Egypt; also on account of liberation of the spiritual from damnation, by the Lord, n. 7093. See also SABBATH. That feast denotes the worship of the Lord and thanksgiving, n. 9286, 9287. That there were three feasts, the feast of things unleavened, the feast of weeks, and the feast of tabernacles, n. 9294. That those three feasts signified liberation from damnation: thus also, regeneration from the Lord in their order, n. 9286, 9294. Concerning the feast of things unleavened, that it is on account of liberation from falses, n. 9286, 9292. Concerning the feast of weeks, or of harvest, that it was on account of the implantation of truth in good, n. 9294, 9295. That the feast of tabernacles, or the gathering of the fruits of the earth, was on account of the implantation of good, *sh.* n. 9296, 10,671.

FEED, *to* [*pascere*]. See SHEPHERD.

FEEL, *to* [*palpare*]. That it denotes the inmost principle and the all of perception, n. 3528, 3559, 3562. To feel in thick darkness, what, n. 7719. See THICK DARKNESS. TOUCH.

FERVOUR [*fervor*] when spoken of Jehovah denotes repugnance and punishment of what is evil and false, n. 3614. See ANGER, WRATH.

FEVER [*febris*]. That a fever burns from unclean heats collected together, from experience, n. 5715. A cold fever from unclean colds, n. 5716.

FIBRE [*fibra*]. That ends are represented by the beginnings, or principles of fibres; thoughts thence derived by fibres, and acts by nerves, n. 5189 at the end. See **NERVE**. How the case is with truth and good together, or with faith and charity, illustrated by fibres and vessels; fibres into which the spirit flows, and vessels into which the blood; also, that good has its form, thus its quality from truths, n. 9154. See **FAITH**.

FIELD [*ager*]. That field denotes doctrine, and whatever has respect to doctrine, n. 368. That it denotes the church as to good, n. 2971. What is signified by meditating in a field, that it denotes to think in good, n. 3196. That a man of the field denotes good of life derived from doctrinals, n. 3310. What is meant in the parable by seed in a fourfold kind of earth or ground, n. 3310. That to come into the field denotes studious application of the good of life, n. 3317. That field denotes good ground, n. 3500. That to go into the field to hunt, denotes the endeavour of the affection of good to procure truth, n. 3508. That field denotes the church, n. 3766. That field denotes a religious corruption (*religiosum*), n. 4440, 4443. When house denotes celestial good, then field denotes spiritual good; and when house denotes spiritual good, then field denotes spiritual truth, n. 4982. That seed of the field denotes nourishment of the mind, n. 6158. That fields denote things still exterior, when they are mentioned with courts and houses, n. 7407. Field denotes the church, n. 7502. That herbs of the field denote the truth of the church, *sh.* n. 7571. Field denotes the church as to good, or the good of the church; vine denotes the truth of the church, n. 9139. That in the field of another, denotes good, not of the same family, n. 9141. That field denotes the whole human race as to the reception of truth in good; it also denotes the church, and the man of the church, and good with him, *sh.* n. 9295.

FIFTEEN [*quindecim*]. That it denotes a few, n. 798, 813. That it denotes as much as is sufficient, n. 9760.

FIFTEENTH [*decimum quintum*]. That it denotes a new state; thus the beginning of a following period, n. 8400.

FIFTY [*quingenta*]. That it denotes what is full, n. 2252. That princes of fifties denote intermediate primary truths, n. 8714. That fifty denote what is full, n. 9623, 9624, 9756.

FIG-TREE [*figus*]. That fig-tree denotes natural good, n. 217, shewn also, n. 4231, 5113.

FILL, *to*, **THE HAND** [*implere manus*]. See **HAND**, n. 10,076, 10,493. That to fill after Jehovah denotes to do according to divine truth, n. 10,076 at the end.

FILLED, *to be* [*repleri*]. That to be filled denotes to reign, *ill.* n. 7647.

FILTH [*sordes*]. See **EXCREMENT**.

FINE, *TO FINE* [*mulcta, mulctare*], That it denotes amendment,

n. 9045. That to repay denotes amendment, n. 9087, 9097. And that it denotes restitution, n. 9087. That to repay denotes corresponding punishment, n. 9102.

FINGER [*digitus*]. That it denotes power, *sh.* n. 7430. That fingers signify the like as hands, *sh.* n. 10,062 at the end.

FIR-TREES [*abietes*]. That they denote natural principles as to good, n. 4014.

FIRE [*ignis*]. See FLAME, HEAT. That cold and heat have place with one about to be regenerated, as summer and winter, with one who is regenerate, n. 933, 935, 936. That fire denotes love and charity, n. 934. It is called a consuming fire, because heavenly love so appears to the wicked, n. 934 at the end. Concerning the fire and smoke which appeared to the people on Mount Sinai, n. 1861 at the end. That the burning of fire denotes evil, originating in the love of self, n. 1297. That the evil appear occasionally as coal fires, n. 1527, 1528. That fire denotes lust and hatred, n. 1861. What the fire of hell is, n. 1861. That the fire of the evil is turned into cold, n. 825, 1528. That the fire of sulphur denotes the false, originating in the evil of the love of self, n. 2446. That fire denotes evil; but in this case smoke denotes what is false, n. 2446 at the end. Concerning heat in hell. See COLD. That love is spiritual fire, and that life is actually from the heat thence derived, *ill.* n. 4906. That eternal fire is the fire of concupiscences, and hence torment, *ill.* n. 5071. That it is not torment of conscience, nor elementary fire, n. 5071. That the fiery vital principle appertaining to man is from love, n. 5071 at the end. That there are two origins of heat, or of fire, the sun of the world, and the sun of heaven; and that this fire is meant in the Word, and is love in both senses, n. 5215. That to be burned with the east wind denotes what is full of lust, n. 5215. See also HEAT and FLAME. That vital heat is love, and is meant by sacred fire in the Word, and that infernal loves are meant by the fire of hell, n. 6314. That fire denotes divine love, and that flame denotes divine love also; and likewise denotes the divine truth proceeding from the divine good of the Lord, n. 6832. That fire and flame, in the opposite sense, denote filthy loves, *sh.* n. 6832. That the Lord appeared to the Israelitish people on Mount Sinai, according to their quality; thus in smoke, a cloud, and thick darkness, *ill.* n. 6837, 8814, 8819, 10,551. See LOVE. What the quality of the divine love of the Lord is, may be manifest from the fire of the sun in heaven; and that if that fire or love should fall into any one, even into an angel of the inmost heaven, he would perish, n. 6834, 6849. That on this account the angels are veiled with a thin suitable cloud, n. 6849. That the sacred fire of heaven and the fire of hell are fires of life, which are of the loves, n. 7324. See HEAT. That the inhabitants of Mars know how to make fluid fires, from which they have light at the time of evening and night, n. 7486. That fire is the evil of lusts, that hail is the false thence derived, and that fire is named where hail is, *sh.* n. 7575. That roasted with fire denotes the good which is from love, *sh.* n. 7852. That fire denotes temptation, n. 7861. That the resi-

due of the paschal lamb kept to the morning to be burned with fire, denotes a middle state to the end by temptations, n. 7861. What is meant by a pillar of fire by night, n. 8108. See **PILLAR**. That burning denotes hurting the good of love, n. 9055. That to kindle a fire, denotes to consume truths and goods by lusts, *sh.* n. 9041. That fire denotes anger, *sh.* n. 9143, 9144. In what manner the will communicates its fire with the understanding, *ill.* n. 9144. That the Lord appears to every one according to his love, as a creating and renovating fire to the good, but as a consuming fire to the evil, n. 9434. That the fire of the altar represented love divine, thus love from the Lord, and strange fire represented love from hell, n. 9965. That to burn upon the altar, denotes the union of the divine human principle of the Lord with divine good, n. 10,033. That an offering by fire to Jehovah denotes what is from the divine love, n. 10,055. That infernal fire is the love of self and of the world, and hence the concupiscence of all evils, n. 10,747.

FIRST [*primum*]. That last and first denote what is perpetual; in the supreme sense, what is eternal, n. 4901 at the end. That first denotes beginning, n. 7887, 7891. That first and last signify all and singular things, thus the whole, *sh.* and *ill.* n. 10,044, 10,329, 10,335.

FIRSTLINGS, FIRST-BORN, OR FIRST-BEGOTTEN [*primogenita, primogenitus*]. That firstlings of the flock denote what is of the Lord alone, n. 352. That the Lord alone is the First-born or the First-begotten with respect to his human essence, n. 352, 3325. What is signified by the first-borns of Egypt, and the first-born of the maid-servant who is behind the mills, n. 3325, 4335, 7780. See **PRIMOGENITURE**. That it was controverted amongst the ancients which was the first-begotten, whether truth which is of faith, or good which is of love, n. 3863. That in the spiritual church faith or truth is the first-born, explained, n. 8042.

FIRST-FRUITS [*primitiæ*]. From what they were given, n. 9223. That they signified that all goods and truths are to be ascribed to the Lord, *ill.* and *sh.* n. 9223.

FISH [*piscis*]. That fish denote scientifics, n. 40, 991. That they denote scientifics which are of the natural man, n. 40, 991, 7852.

FISHERS [*piscatores*]. That fishers denote those who confide in things of sense alone, and thence conceive falses, n. 991. That fishers denote those who teach from sensual truths, n. 40, 3309.

FIVE [*quinque*]. That it denotes a little, n. 649. That it denotes disunion, n. 1686. That it denotes some or some part, n. 4638. That it denotes a little and something; and that it also denotes remains like ten, and that its signification depends on the relation to the numbers from which it is composed, *sh.* n. 5291. That five also denotes much, like ten, n. 5708. That it denotes remains, n. 5894, 6156. That it denotes much, n. 5956, 9102. That it denotes all things of one part, n. 9604. That it denotes as much as is sufficient, n. 9689. That when five relates to what is long and broad, it denotes

the same thing as equally, n. 9716. That to the fifth year, when it relates to age, denotes a state of ignorance and innocence, n. 10,225, where the signification of ages and numbers is spoken of.

FIX FIRM, *to* [*obfirmare*]. See To HARDEN.

FLAGS [*algæ*]. That they denote the false scientific principle, n. 6726.

FLAME [*flamma*]. See FIRE and HEAT. That the flame of a sword turning itself denotes self-love, n. 309. That the love of good is represented by flame, and truths by lights, n. 3222. That fire denotes the divine love of the Lord, and likewise flame; also, that flame denotes the divine truth proceeding from the divine good of the Lord, *sh.* n. 6832. That flame, in the opposite sense, denotes filthy loves, *sh.* n. 6832. A flaming principle was seen of various colours, by which is signified celestial love, n. 7620, 7621, 7622. See MARS. That light in the inmost heaven is flaming, because in good; but in the middle heaven white, because in truth, n. 9570.

FLEE [*fugere*]. That a vagabond and fugitive denote not to know what is true and good, n. 382. That to flee denotes to be separated, *sh.* n. 4113, 4114, 4120. That to flee denotes to dread, n. 6950.

FLESH [*caro*]. See also BODY, BREAD, WINE. That flesh denotes a vivified proprium, n. 148, 149, 780, 3540. That it denotes every man in general, specifically the corporeal man, n. 574, 1050. That it denotes the will-principle of man, therefore concupiscence, n. 999. That the most ancient people did not eat flesh, n. 1002. That my bone and my flesh denotes that they are conjoined as to truths and as to goods, n. 3812. That flesh, in the supreme sense, denotes the proprium of the divine human principle of the Lord, or the divine good; in the respective sense, the voluntary proprium of man which is evil, n. 3813. That out of the flesh to see God, denotes from vivified propriety [*proprium*], n. 3540. That flesh also denotes the good of truth, n. 6968. That flesh denotes the divine good of the divine love, which is from the divine human principle of the Lord, and the reciprocal principle of man, n. 7850. That flesh denotes the proprium of man; hence evil, pleasure, concupiscence, n. 8409. The flesh of Selav, or of what is volatile, denotes the good of the external, or natural man, or the delight, n. 8431. That flesh denotes divine good, and blood divine truth in the Holy Supper, because from the Lord, *sh.* n. 9127. That the flesh of sacrifice denotes evil of love, *ill.* n. 10,035. That still it represented what is holy in externals, when it was eaten, *ill.* n. 10,040. That the flesh of sacrifice specifically represented spiritual good, the meat-offering, which was bread and cakes, celestial good, n. 10,079 at the end. That flesh, when it relates to man, denotes the proprium of man, *sh.* n. 10,283. That flesh, when it relates to the Lord, denotes the divine good of the divine love, *sh.* n. 10,283. That all flesh denotes every man, *ill.* and *sh.* n. 10,283 at the end. That spirit is life from the Lord, and flesh life from man, *sh.* n. 10,283.

FLINT [*lapis seu petra*]. That knives of flint denote truths into which they were to be initiated, n. 2039, n. 2799. See **CIRCUMCISION**.

FLIGHT [*fuga*]. That it denotes the last time or the time of death, n. 34. That to put to flight denotes removal, n. 9332, 9333. See **TO EXPEL**.

FLOCKS AND FLOCK [*greges et grex*]. A shepherd is one who teaches and leads to the good of charity; a flock is one who learns and is led, n. 343. That flock also denotes what is not good, n. 1565. What is meant by folds of cattle and of a flock, n. 415. That flock denotes rational goods, and herd natural goods, n. 2566. That flock denotes natural domestic good, n. 3518. That droves of a flock denote churches and doctrinals, n. 3767, 3768. That to give a flock to drink, denotes to instruct by doctrine from the Word; thus, to teach the things which are of doctrine, n. 3772. That flock denotes interior doctrinals, n. 3783. That flocks denote interior natural good, herd exterior natural good, n. 5913. That cattle denotes the goods of truth, n. 6016. That cattle denotes truths productive of good, n. 6016, 6045. That flocks and herds denote goods from representatives and correspondences, n. 6048. That flocks denote interior goods, herd exterior good, n. 8937. That from an ox even to an ass, denotes all exterior goods and truths; and that even to cattle denotes all exterior goods and truths, and likewise interior truths and goods, n. 9135. That cattle denotes truths and goods before regeneration, which become goods and truths after regeneration, n. 9135. That flock and herd denote interior and exterior good, *ill.* and *sh.* n. 10,609.

FLOOD OR DELUGE [*diluvium*]. What a flood is, n. 660, 661. That a flood and inundation denote temptation and desolation, n. 705, 739, 790. Concerning the antediluvians who perished, what their hereditary quality was, n. 310, 805. In general, what was their quality, n. 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1673. Concerning the same from experience, n. 1265—1272. That at length they had no internal respiration, n. 1020. That they dwell under a misty mountain where their hell is, n. 311, 581, 1266. How cruel they are there, n. 1269. How direful their persuasions are, and how deadly their influx, when they are let out into the world of spirits, n. 1270, 1271. That they were thrust down by an infant, n. 1271. That I was brought to them and discoursed with them, n. 1268. That they persuaded themselves that they have been gods, n. 1268. In what manner their women were clothed, and that their children went before them, n. 1272. Concerning antediluvians less evil, n. 1124, 1265. What they believed concerning the Lord, n. 1272. Concerning the antediluvians from experience, n. 1265. See also **NEPHILIM**.

FLOUR, FINE [*similago*]. What is meant by farina, by fine flour and cakes in the sacrifices, n. 2177. That fine flour and farina denote truth, derived from good, *sh.* n. 9995. See **FARINA, MEAL**.

FLOWER [*flos*]. That the flowers of a tree represent the state

near regeneration, n. 5116. That they denote the scientifics of truth, *ill.* and *sh.* n. 9553.

FLUCTUATION [*fluctuatio*]. That when temptation is finished, there is fluctuation between what is true and what is false, n. 848, 857.

FLY [*musca*]. See INSECT.

FOE [*inimicus*]. See ENEMY.

FOOD [*cibus*]. That there is celestial, spiritual, and natural food, and the nature of each, n. 56, 57, 58, 680, 1480, 1695. That by food is signified food celestial and spiritual, n. 680. That food in the other life is whatever comes forth from the mouth of the Lord, n. 681. In what manner foods succeed each other in order from the celestial to the natural principle, n. 1480. What is meant by food, n. 1695. That spirits have not the sense of taste, but the appetite of knowing in its stead, which is their food, n. 1973, 1974. That the spiritual food proper to man is to know, n. 3114. See BREAD, TO EAT, FEAST. In what manner ends ascend, shewn, and by the nourishment of the body, or by food corporeal, spiritual and celestial, and their correspondence, proved at the end of n. 4459, moreover what it is to be in externals and in internals, n. 4459. That spiritual food is science, intelligence, and wisdom, n. 4792. That it is celestial and spiritual good, *ill.* and *sh.* n. 5147. That food is what nourishes the internal of man or the soul, and that it is goods and truths, in general all things which belong to use, n. 5293. That food is truth adjoined to good, n. 5340, 5342. What spiritual food is, which nourishes minds, and that it is from the things belonging to intelligence and wisdom, illustrated from experience, n. 5576. In the spiritual world as in the natural world when foods fail in use, that they become hungry, n. 5579. That it is the good of truth, n. 5410, 5426, 5487, 5582, 5588, 5655. That sustenance by meat and drink is the influx of good and truth through heaven from the Lord, *ill.* and *sh.* n. 5915. That the inhabitants of Jupiter dress their food not to gratify their palate, but for the sake of use, and that they who dress their food to gratify their palate, plunge into luxuries, sensual indulgence, and stupidity of mind, n. 8379. That spiritual foods are knowledges, *sh.* n. 9003.

FOOT [*pes*]. That the feet denote things natural, *sh.* n. 2162. What is meant by washing, and what by the stool of the feet, n. 2162. That to wash the feet denotes to purify those things which are of the natural man, n. 3147. That to wash the feet is also a token of charity and humiliation, n. 3147. That it was customary for travellers and sojourners to wash the feet, n. 3148. That feet denote the natural principle, n. 3761, 3986, 4380. To the foot of work, and to the foot of sons, what, n. 4382, 4383. Concerning the correspondence of the feet, of the soles of the feet, and of the heels with the grand man, n. 4938—4952. That the natural, thus things natural, correspond to the feet, the soles of the feet, and the heels, from experience, n. 4938. That they who are natural dwell under the feet and the soles of the feet, n. 4940—4951. That to lift up the hand denotes

power in what is spiritual, and to lift up the foot power in what is natural, n. 5327, 5328. That the things which are under the feet of good are the ultimates of the Word, and are called the place of the feet, and the stool of the feet, *sh.* n. 9406. The thumb of the foot, what. See THUMB, n. 10,063. That to wash the hands and the feet, denotes to purify things internal and external, n. 10,241.

FOOTSTOOL [*scabellum pedum*]. What, n. 2162. That it denotes truth divine beneath heaven, such as the Word is in the literal sense, n. 9166.

FORCES [*vires*]. See POWER, POWERFUL.

FOREHEAD [*frons*]. That it denotes celestial love, *sh.* n. 9936, and that frontlets also denote the same; but that, in an opposite sense, they denote infernal love, *sh.* n. 9936.

FORESKIN [*præputium*]. See CIRCUMCISION. That the foreskin corresponds to the obscuration of good and truth in the most ancient church, because that church was at the time an internal man, but it corresponded to the defilement of those principles in the ancient church, because that church was respectively an external man, n. 4462. Hence, at that time, circumcision, n. 4462.

FORESIGHT [*prævidentia*]. See PROVIDENCE.

FOREST [*sylva*]. That when the angels hold discourse concerning the things of intelligence and wisdom, there are represented paradises, vineyards, forests, meadows, &c. n. 3220. That a forest denotes a religious principle, also the church as to science, briefly *sh.* n. 9011 at the end.

FORGET, *to* [*oblivisci*]. That it denotes habit from delay, n. 3615. That it denotes removal, n. 5170, 5278, 5352.

FORM [*forma*]. See DEGREE. That form denotes essence, and that a beautiful form denotes as to essence; and beautiful as to the sight denotes the beauty thence derived, n. 3821. Concerning heavenly forms, n. 4040—4045. See HEAVEN. That truths are forms of good, illustrated by what is honest and decorous, n. 4574. That form denotes essence, and aspect denotes existence thence derived; thus a beautiful form denotes the good of life, and a beautiful aspect denotes the truth of faith, n. 4985. A discourse with a philosopher concerning forms, that one is from another in man, n. 6326; and that the operations of mind are variations of form under changes of state, *ill.* n. 6326. That one thing is formed from another successively, and not by continuous purity, hence, things interior and exterior are distinct from each other, succeed in order, and things interior are in things exterior, n. 6465. That he who does not thus conceive of formation, cannot comprehend the internal and external of man; neither can he conceive otherwise but that when the external dies, the internal also dies, n. 6465. That inferior thought circulates according to the form of the cineritious substance in the brain, and that the superior forms which are in heaven are altogether incomprehensible, n. 6607. That scientifics are arranged into a heavenly form when man is in heavenly love, n. 6690. That love arranges scientifics into a form suitable to itself, n. 6690. That the form of the habitation

seen on Mount Sinai, is representative of heaven where the Lord is, n. 9481. Concerning heavenly form, n. 9877. See HEAVEN. That the good and truth appertaining to the man who is regenerating, are arranged into a heavenly form, n. 6690, 9936, 10,303. That good reduces truths into a heavenly form, n. 3316, 3470, 4302, 5704, 5709, 6028. That good forms man into an image of heaven, evil into an image of hell, n. 3513, 3584. See GOOD, HEAVEN, EVIL, HELL.

FORTIFICATIONS [*munimenta*]. That fortifications denote truths so far as they defend good, n. 7298.

FORTY [*quadraginta*]. That it denotes the duration of temptation of every kind, from the circumstance of the Lord suffering himself to be tempted forty days, n. 730, 862. That four hundred denote the same as forty, n. 1847. That forty denote temptations, n. 2272, 2273. That forty-five denote some conjunction, n. 2269. That forty years, months, or days, signify a state of the duration of temptations, from beginning even to the end, n. 730, 862, 2272, 2273, 8098. That such a state is signified by the duration of the flood forty days and nights; also by the stay of the sons of Israel in the wilderness forty years, and by the temptations of the Lord forty days; see the same numbers. That forty denote what is plenary, n. 9437. That by four hundred years is signified the duration of vastation, and by four hundred shekels the price of redemption, n. 2959, 2966. That four hundred men denote the state and duration of temptation, and the conjunction thence derived of good with truth in the natural principle, n. 4341. That four hundred years denote the duration of vastation, or of infestation, n. 7984. That from the end of thirty and four hundred years, denotes the coming of the Lord when there is salvation, n. 7986. That the sojourning of the sons of Israel was not more than two hundred and fifteen years, thus half four hundred and thirty, *sh.* n. 7985. And that from the descent of Abraham into Egypt were four hundred and thirty years, and thus those years were computed on account of the internal sense, n. 7985 at the end.

FORTUNE [*fortuna*]. See also TO PROSPER. That the all of fortune is from the divine providence of the Lord in the ultimates of order, briefly shewn, n. 5049. That spiritual spheres are about man, illustrated by those things which are ascribed to fortune, n. 5179. That fortune is from the spiritual world, with various things concerning it, n. 6493, from experience, n. 6494. That fortune is providence in the ultimate of order, n. 6493, 6494. That the ancients expressed it by God causing to occur to the hand, and why, n. 9010.

FOUNDATION [*fundamentum*]. That it denotes the truth of faith derived from good, *sh.* n. 9643. That the foundation of the altar denotes the sensual principle, n. 10,028.

FOUNDER [*conflator*]. What, n. 424, 9852, 10,406. See ARTIFICER.

FOUNTAIN [*fons*]. That fountain of lives denotes the celestial principle, which has relation to love, n. 353. That it denotes the Word, and doctrine from the Word, and also truth, as a well, *sh.* n. 2702. That a fountain denotes pure truth, a well truth less pure,

n. 3096. That the Word is called a fountain and a well of living waters, n. 3424. That the Word is called a well where the natural or literal sense is treated of, and a fountain where the rational principle is treated of, n. 3765. See WELL. That a door of fountains denotes entrance to truths, thus the literal sense of the Word which affords entrance, n. 4861.

FOUR [*quatuor*]. That it denotes union, because from pairs, n. 1686, 8877, 9601, 9674. See TWO and NUMBER. What is meant by the fourth generation, and that it there denotes the same as four hundred, n. 1856. That it denotes what is full, and all, n. 9103. That the fourth of a hin denotes as much as is expedient for conjunction, n. 10,136, 10,137. The third and fourth sons, what, n. 8877, 10,624.

FOURTEEN [*quatuordecem*]. Or two weeks, that they denote an entire period, n. 4177. That fourteen days denote a holy state, n. 7842, 7900.

FOWL [*volatile*]. That fowls denote truths and, in the opposite sense, fables, n. 1834. See BIRD.

FRACTURED OR BROKEN [*fractus seu fractura*]. That fracture in the feet or hands represented such as are principled in perverted external worship, n. 2162.

FRANKINCENSE [*thus*]. Inasmuch as odour corresponds to perception, hence frankincense, incense, and odours in ointments, were made representative, n. 4748. See also AROMATIC and INCENSE. That frankincense denotes ultimate truth from celestial good, briefly, n. 9993. That frankincense denotes the truth of faith, *sh.* n. 10,177. That frankincense denotes inmost truth, thus spiritual good, n. 10,236. That it denotes spiritual truth and good, which is from celestial, n. 9993, 10,177, 10,296. That frankincense was made representative from odour, because odour corresponds to perception, and consequently signifies it, n. 4748. See ODOUR, INCENSE, AROMATIC.

FRAUD [*fraus*]. See DECEIT.

FREEDOM [*liberum*]. See LIBERTY.

FRIEND [*amicus*]. That the spiritual man is called by the Lord a friend; but the celestial man is called a son of God, as in John, n. 51.

FRIENDSHIP [*amicitia*]. In what mutual love is distinguished from friendship, n. 3875. Concerning the friendship of sensualists in the other life, that they take away all the affection of truth and of good appertaining to others, and concerning their sad lot, n. 4054. Concerning societies of friendship, that such take away delights from others, n. 4804. Concerning societies of interior friendship, from experience, n. 4805.

FROGS [*ranæ*]. That in the Word they signify reasonings from false principles, *sh.* n. 7351, 7352, 7384.

FRONTLETS [*frontalia*]. See FOREHEAD.

FRUCTIFY AND MULTIPLY, *to* [*fructificare et multiplicare*]. That fructification is predicated of things relating to love, and multiplication of things relating to faith or truth, n. 43, 55, 2846. That

to fructify or to produce fruit is predicated of charity and to multiply of faith, n. 983, 1015. See **TO BE MULTIPLIED**. **FRUIT**.

FRUIT [*fructus*]. That the fruits of the ground denote the works of faith without charity, and what the works of faith without charity are, n. 348. What the fruit of faith is in the internal sense, n. 1873. That to fructify is predicated of goods, and to be multiplied of truths, n. 43, 55, 913, 2846, 2847. That the fruit of faith is the fruit of good, which is of love and charity, n. 3146. See **FAITH**. What is meant by the fruit of the belly, n. 3911. See **BOY**. That the fruit of a tree denotes every thing capable of knowing good, n. 7690. That the fruit of a tree denotes every thing capable of knowing truth, n. 7690. That fruits are the works and goods of charity, *sh.* n. 7690. That to fructify denotes the increase of good, and this is the first and the last, because the end, *sh.* n. 9337. That fruit denotes the good of life, which is the good of wisdom, n. 9553.

FUGITIVE [*profugus*]. See **VAGABOND** [*vagus*].

FULL [*plenus*]. What a full state is, n. 2636, 7839. That fullness denotes abounding, and that it denotes all, n. 6297. That the fulness of times denotes the end of the church, see n. 2905. That a state is full when good is treated of, n. 7839.

FURNACE [*fornax*]. That a furnace of fire denotes the thickest false principle, n. 1861. See also **OVEN**. That the ashes of a furnace denote falses derived from the evils of lusts, n. 7519. That a furnace denotes lust, *sh.* n. 7519.

G.

GAD [*Gad*]. So named from a troop, what it means, n. 3934, 3935. See **TROOP**. That Gad denotes works grounded in truth, and not yet in good, n. 6404. That it denotes those who are in external works, *sh.* n. 6405. That Gad, as one of the tribes, in the supreme sense, denotes omnipotence and omniscience; in the internal sense, the good of faith; in the external sense, works, n. 3934, 3935. See **TRIBE**. That by Gad are signified those who are in externals, n. 6404, 6405.

GAIN [*lucrum*]. That it denotes every false principle derived from evil, which perverts the judgments of the mind, *sh.* n. 8711.

GALBANUM [*galbanum*]. That it denotes the affection of interior truth in the internal man, n. 10,294.

GALEED [*galeed*]. The heap set by Jacob and Laban to be a witness, what, n. 4196, 4197.

GALL [*fel*]. Who they are that correspond to the pancreatic, hepatic, and cystic duct, n. 5185. Who they are that constitute the gall-bladder, n. 5186, 5187.

GAMMADIMS [*Gammadæi*]. That Gammadims in the towers denote the knowledges of interior truth, n. 4599.

GANGLIA [*ganglia*]. Concerning the correspondence of the

ganglia in the human body, with those who speak unlike, but think alike, n. 5189.

GARDEN [*hortus*]. What is meant by the garden in Eden eastward, n. 99. That garden denotes intelligence, Eden love, n. 100. What is meant by the garden of Jehovah, and the garden of God, n. 1588.

That waters and rivers are described where gardens and plantations are mentioned, *sh.* n. 2702. That the ancients performed holy worship in gardens and groves, but that it was prohibited when the groves were worshiped, *sh.* n. 2722, 4552.

GARMENT [*vestis*]. That the truths of faith are compared to garments, n. 1073. What is meant by being stripped of garments, n. 1073. That things spiritual and things natural are clothed, not things celestial, n. 297. That the angels appear clothed in garments, n. 165. The punishment of laceration, that they may become as a garment, n. 956. That garments denote truths respectively inferior, n. 2576. That things rational and scientific are like a body or clothing to things spiritual, n. 2576. That deceitful hypocrites are signified by those who entered-in, not having on a wedding garment, n. 2132. That an hairy garment denotes truth of the natural principle, n. 3301. That skirts denote external truths, n. 3540. That to change garments, was to represent that holy truths were put on; hence, also, came change-garments, *sh.* n. 4545. That to rend garments denotes mourning over truth, lost and destroyed, *sh.* n. 4763. That garment denotes also a witness and testification, n. 5019, 5028. That garments denote inferior things, and also things which cover, because they cover superior things; also truths, because they cover goods; and that this is from what is representative in the other life, n. 5248. That the garments of spirits are without splendour; but the garments of angels are as if from splendour, *ill.* n. 5248. That white garments, as from fine linen, denote truths derived from the Divine Being, or Principle, concerning which, n. 5319. That change-garments, denote truths initiated in good, n. 5954. That the angels appear clothed in garments, according to truths, n. 5954. That to wash his garment in wine, which is said of the Lord, signifies that his natural principle is divine truth, from his divine good, n. 6377. And that covering denotes the intellectual principle, n. 6378. The gold, silver, and garments, borrowed from the Egyptians, what, n. 6914, 6951. See GOLD. That garments denote inferior scientifics, n. 6918. That the garments of the Lord being divided, and not the coat, signifies truths dissipated by the Jews in the external form, but that they were not able to dissipate them in the internal form, n. 9093. That garment denotes sensual truth, n. 9158. That garment denotes what is exterior; also the sensual principle, n. 9212. That garment denotes truth, illustrated from representatives, and *sh.* n. 9212, 9218. An explication is given of the garments strewed in the way, when the Lord went to Jerusalem, n. 9212. Also, what is meant by not sewing upon an old garment a piece from a new one, n. 9212. That the garments of the Lord became as light when he was transformed,

n. 9212. Also, what is meant by Peter being girded, and not going whither he would, when he was old, n. 9212. That the garments of holiness of Aaron, are representative of the Lord's spiritual kingdom, adjoined to the celestial kingdom, *ill.* n. 9814, 10,068. See EPHOD, ROBE, WAISTCOAT. That angels are clothed in garments, and whence it is, *ill.* and *sh.* n. 9814. That all clothes derive their signification from that part of the body which they cover, n. 9827. That to put them on, denotes to induce a state of truth from good, n. 9952. That they are clothed in the other life, according to truths; thus, that the intellectual principle is what clothes the will-principle, n. 9952. That garments denote truths, from representatives in the other life, concerning which, n. 10,536. See CITATIONS on this subject, in the same number.

GATE [*porta*]. The living decorations of the steps and gates, n. 1627. See DOOR. That seed inheriting the gate of enemies, denotes that charity and faith will succeed to the place of evil and the false, *sh.* n. 2851. That there are two gates, the inferior where the infernals are, the superior where the angels are, and that they open into the rational mind, n. 2851. That the rational mind is compared to a city, which the evil assault; and that when they come to the gate, it is instantly closed, n. 2851. That the gate of a city denotes what is doctrinal which leads to truth, n. 2943. That inheriting the gate of his haters, or enemies, was a betrothing vow; but how it was explained by the wise ones of the ancient church, and how afterwards, n. 3187. That gate denotes the ultimate principle in which order closes, also the natural principle of man, n. 3721. That to go out of the gate of a city denotes to recede from doctrine, n. 4492, 4493. That the gates of hell and of enemies are apertures from the hells, *sh.* n. 10,483. That gates denote entrances into heaven, n. 10,483.

GATHER OR COLLECT [*colligere*]. When concerning good, that it denotes to receive, n. 8418, 8467, 8472. That to gather is predicated of those things which are in the memory of man, that is, goods and truths before regeneration, n. 679. That to collect denotes to collate scientifics true and suitable into one, n. 6112. That to gather denotes to procure, n. 7115; also, to appropriate, n. 9273. That to gather the feet denotes to betake to inferior principles, *ill.* n. 6463. What is meant by being gathered to people, *ill.* n. 3255, 4619.

GATHERED, THINGS [*collecta*]. That they denote the interior things of worship which were to be represented, n. 9459.

GEHENNA [*Gehenna*]. Its quality, and the things which are therein, n. 825, 826. See HELL. Concerning a city called the judgment of Gehenna, n. 942. The habitation of dragons near Gehenna, n. 950.

GENERA AND SPECIES. That all goods and truths, both celestial and spiritual, are distinguished into their genera, and these again into their species, n. 775. And that they are innumerable, n. 775, 4005, 10,032.

GENERAL [*commune*]. See COMMON.

GENERATION [*generatio*]. See **NATIVITY**. That generations are of faith, n. 613. What is meant by generations of an age, n. 1041. What by the fourth generation, n. 1856. That generations are of faith and charity, n. 2020, 2584, 6239, 10,197; see also n. 1145, 1255, 3860, 3868, 4070, 4668. That generation and birth denote regeneration, or re-birth by faith and love, n. 5160, 5598, 9042, 9845. That generation of the just denotes truths derived from good, n. 6239. That generation of generations is predicated of divine truth, and for ever [*eternum*] of divine good, n. 6888. That the things relating to generation, as conception, gestation in the womb, birth, &c. relate to regeneration, n. 9042. That the truths and goods appertaining to a regenerate man are as generations and as families, and so forth, n. 9079. That generations denote what is eternal, and that they are predicated of things spiritual, but what is eternal of things celestial, *sh.* n. 9789. That according to generations, denotes according to the order in which generation is effected and succeeds, n. 9845. That generations denote those things which are of faith and love, cited, n. 10,197. That generations denote those who are of the church, n. 10,212. That in generations denotes in all and singular things of the church, n. 10,282. How spiritual generations are circumstanced in heaven and in the church, n. 9079, 10,212, 10,282. See **HEAVEN** and the **CHURCH**.

GENITALS [*genitalia*]. That they correspond to the marriage of good and truth, n. 4462. Concerning the correspondence of the loins and genitals with the grand man, n. 5050—5062. That those societies are distinct from others, n. 5053. What they are, it was not given to know, the reason, n. 5055. See **SEMINAL VESSELS**, **WOMB**, **TESTICLES**. Concerning the nakedness of the genitals and loins, n. 9960. See **NAKEDNESS**.

GENIUS [*genius*]. See also **SPIRIT**. That the worst and most deceitful genii are in an infernal tun, n. 947. That evil genii or spirits fight against man's loves, thus against his life, n. 1820. What is the quality of genii in the other life, and where they are, in respect to spirits, n. 5035, *ill.* from experience, n. 5977. That genii are in interior evil, and are distinguished from spirits, which is described, n. 8593; see also, n. 8622, 9625.

GENTILES [*gentes, gentiles*]. That they denote those in general to whom the new church is transferred, n. 409 end, 410, 2986; see further on this subject, **NATIONS** [*gentes*]. That the gentiles also denote those who are out of the church, and who are likewise saved, n. 1032, 2863, 3263. Concerning the state and condition, in another life, of the nations and people who are born out of the church, n. 2589—2605, 3263. See **NATIONS**.

GERAR [*Gerar*]. What, n. 1209, 2504. That Gerar denotes those things which are of faith, n. 3365, 3384. That the men of Gerar denote the spiritual of the first class, n. 3385. That the valley of Gerar denotes subservient truths, n. 3417.

GERSHOM [*Gerschom*]. The son of Moses, what, n. 6795. That he denotes the good of truth with those who are out of the church, n. 8650.

GESTURE [*gestus*]. That all affections have gestures corresponding to them, n. 2153. And that gestures correspond to affections, n. 4215, 5323.

GIFT [*donum*]. See **DOWRY**.

GIFT OR PRESENT [*munus*]. That a present or gift denotes initiation, *sh.* n. 4262; and to obtain grace or favour, n. 5619.

GIHON [*Gichon*]. That the river Gihon denotes the knowledges of all things relating to good and truth, or to love and faith, n. 116.

GILEAD [*Gilead*]. That Mount Gilead denotes the good with which there is the first of conjunction, n. 4117. That Gilead was within the land of Canaan, on this side Jordan, and it was a boundary there; and denotes the good which is sensual, or the pleasureable principle, when man is first initiated into regeneration, *sh.* n. 4117, 4124. That Gilead denotes exterior good, n. 4747, by which man is introduced into internal good, n. 4117, 4124, 4747.

GINs [*tendicula*]. See **SNARE**.

GIRDLE [*cingulum*]. That to be girded denotes to be in order, and prepared to receive and to act, n. 7863. That the girdle of the loins denotes an external band, containing all things of love and of faith thence derived, briefly explained, n. 9342. That a belt or girdle denotes a common band, that all things may look to one end, and may be kept in connection, *ill.* and *sh.* n. 9828. That a girdle of the loins denotes the good of the church, which concludes and holds together in connection the truths therein, *sh.* n. 9828. That the girdle of the Ephod denotes an external colligament, n. 9837. That belt, when it relates to a waistcoat, denotes a band and separation from things external, n. 9944.

GIRGASITES [*Girgaschi*]. What, n. 1205.

GIRLS [*puellæ*]. That such as have become harlots have an instructor to attend them, n. 1113. That girl denotes affection in which is innocence, n. 3067, 3110. That they denote the affection of truth, n. 3179. That girls also denote subservient affections, n. 3189. That they denote ministries, n. 6731. That girl, otherwise expressed in the original, denotes the truth of good of the church, *sh.* n. 6742.

GIVE, *to* [*dare*]. That by the father giving, when it relates to the Lord, is denoted that the Lord gave to himself, n. 3705 at the end.

GLADNESS [*lætitia*]. See **Joy**.

GLAND [*glandula*]. The societies of those who have reference to the isthmus in the brain, and to the heap of glands, n. 4051. Concerning the correspondence of certain glands in the brain, n. 4051, 5189.

GLORY [*gloria*]. What glory is, n. 1419. That the union of the internal and external man of the Lord is glorification, n. 1603. The state of the Lord's humiliation, and the state of his glorification, what the difference, n. 1999. See **THE LORD**. That glorification or union in the Lord was not effected at once, but successively, n. 2033.

A general glorification of the Lord heard in heaven, and seen by radiation, concerning which, and whence, n. 2033. That glory denotes the internal sense of the Word, cloud denotes the literal sense; Preface to chap. xviii. Gen. That human glory is an end for the sake of self, but divine glory an end for the sake of others, and that this latter wills in humiliation to save the human race, *sh.* n. 4347, 5957, 7550. That glory denotes the intelligence and wisdom which are in divine truth, n. 4809. That glory is predicated of the divine human principle of the Lord as to divine truth, thus of the divine truth which is from himself, *sh.* n. 5922. That glory denotes the spiritual heaven, n. 5922. That glory is attributed to royalty, because by it is represented the divine truth, n. 5922. That cloud denotes the literal sense or external sense of the Word, and glory the spiritual or internal sense, *sh.* n. 5922. That to be glorified in Pharaoh and his host, denotes their immersion into hell, and that they were overspread by falses as by waters from the sole power of the Lord, n. 8137, 8138, 8188. That the Lord wills glory for the sake of man, not for the sake of himself, *ill.* n. 8263. What is meant by glorifying the Lord, n. 8267. That glory is of the divine truth, and thence of faith, n. 8267. That glory is the presence and coming of the Lord, and that it is the Lord as to divine truth, n. 8437. That heavenly glory does not consist in dominion. The Lord's words are explained, n. 9039. That the glory of Jehovah is the divine truth proceeding from the Lord, such as it is in heaven, thus the interiors of the Word, *sh.* n. 9429. That glorification and glory, where the Lord is treated of, is the union of his human principle, with the divine itself, *sh.* n. 10,053. The process of the glorification of the Lord is described and illustrated, n. 10,057. That the glory of Jehovah is the internal of the Word, of the church, and of worship, because it is of light in heaven, which is divine truth, n. 10,574. That the Lord wills worship and glory from man, for the sake of man, and that in such case it is his glory, *ill.* n. 10,646.

GO, *to* [*ire*]. See TO JOURNEY.

GO DOWN [*descendere*] and to GO UP [*ascendere*]. That to go down involves declension to evil, and to go up involves elevation to good, n. 4815.

GO FORTH, or GO OUT, *to* [*exire*]. That to go, to walk, to journey, denotes a progressive principle of life, thus to live. See TO WALK, and TO JOURNEY. That to enter in and go forth denotes a state of life, and of a thing treated of, from beginning to end, n. 9727. That to go forth, when concerning the Divine Being or Principle, denotes to proceed, and to exhibit itself present in another, n. 5337, 7124, 9303. That to go forth from any place, as from a house or a city, denotes to recede, to be separated and removed, n. 4493, 5696, 6100, 7404, 7462. That to go forth to meet denotes to receive, n. 7000. That to go forth, or depart from the gate of a city, denotes to recede from doctrine, n. 4493. That to go forth denotes to flow-in, n. 5333. That to depart denotes to be separated, n. 6100. That to

go forth denotes the sending forth and presence, n. 7124. That to depart denotes thought from evils to falses, n. 7437. That to go forth denotes removal, n. 7462.

GO UP, *to* [*ascendere*]. See TO ASCEND. That it involves elevation to good, n. 4815.

GOAT, HE- [*hircus*]. That it denotes those who are in the truth of faith, and hence in some charity; but, in the opposite sense, those who are in the faith of no charity, or in the doctrine of faith and not in the life, n. 4169 at the end, n. 4769. That the he-goat of the she-goats denotes natural truths, or truths of the external man, from which come the delights of life; also, that it denotes external truths, derived from delights; and that he-goats denote those who are in faith separate, *sh.* n. 4769; hence, those who are in externals, n. 4769.

GOAT, SHE- [*capra*]. What is meant by a cow-calf, a she-goat, and a ram, n. 1824. That he-lambs and she-lambs signified innocence of the internal or rational man, consequently the truths and goods of that man, and that he and she-kids signify the innocence of the external or natural man, thus the truth and good thereof, n. 3519, 7840. That kids of the goats denote the truths of good, n. 3519. That she goats denote the goods of truth, n. 3995, 4006. That he-goats denote the truths of good, n. 4005. What is meant by wool of she-goats, n. 9470. See WOOL.

GOD [*Deus*]. That he is called Jehovah from essence, Θεός, Deus, or God, from power; hence, mention is made of several gods, n. 300, 3910. Why he is called Jehovah, why God, n. 709, 732, 1096. Why in the Word the Lord is called God, n. 2001. He is named God where truth is treated of, Jehovah where good is treated, n. 2586, 2769, 2807, 2822. That God most high denotes the Lord's internal or internal man, n. 1732, 1733, 1735. Inasmuch as the ancients added some quality to the name of Jehovah, or of God, it hence came to pass that they worshiped several gods, n. 2724 at the end. That he is called God when spiritual good and truth are treated of, but Jehovah when celestial good and truth are treated of, n. 3921 at the end. Every thing which God has said to thee do, that this denotes the providence of the Lord, n. 4101. God Schaddai bless thee; that this denotes the temptations of truth and good, by which conjunction is effected, n. 3667. That they made to themselves several gods from the different names with which the Lord was distinguished in the ancient church according to his attributes, and according to the goods which are from him, and likewise according to the truths, n. 3667, 4162, 4167. That God denotes truth, briefly shewn, n. 4287. That angels are called gods from the truths and goods, which are from the Divine Being or Principle, *sh.* n. 4295. That the Lord is called God when truth is treated of, and the power derived from truth, *sh.* n. 4402. That the angels from truths, thus truths are called gods, *sh.* n. 4402. That the Lord is called EL in the singular, and ELOIM in the plural, where truth and power are treated of, *sh.* n. 4402. That mention is made of God and gods where the false is treated of, and the power thence derived, n. 4402 at the end.

That strange gods denote falses, n. 4544. That the human race is of such a quality, that they worship what they have any idea of perception of, and in which is a divine principle, and that on this account also the Lord came into the world, n. 4733. That Christians in the other life say that God is one, but think of three, but that the Gentiles adore the Lord alone, n. 5256. That God doing denotes providence, n. 5264. That the spirit of God denotes good from an interior principle, thus from the divine, n. 5306. That the ancients marked the only God by various names, according to those things which are from him, and that hence posterity worshiped so many gods, n. 5628. What is meant by God always being before the eyes, viz. that it denotes that his sphere or love ought to reign universally, *ill.* n. 5949. That for God to be with them denotes the divine providence of the Lord, n. 6303. That God denotes truth, n. 7010. That the God of Israel, and the Holy One of Israel, is the Lord, *sh.* n. 7091. That to be a God to them, denotes to receive the Divine Being, or Principle, n. 7208. That God, in the supreme sense, is the Divine Being, or Principle, above the heavens; in the internal sense, the divine truth proceeding from the Lord, n. 7268. That truths are God, and that hence the angels are called gods, and Eloim or Elim in the plural, n. 7268. That none is as Jehovah God, denotes that there is one God, and none besides him, n. 7401. That gods denote truths, and, in the opposite sense, falses, n. 7873. That by God leading, is denoted providence and divine auspices, n. 8093, 8098. That gods denote angels and that they denote truths, because they denote receptions of divine truth from the Lord, *sh.* n. 8301. Concerning those who think about God, what he was doing before creation; that at the end of the universe there are two statues which swallow them up, concerning which, n. 8325. That no idea can be had of God without a human idea, thus without the Lord, n. 8705. That by having no other gods before the faces of God is denoted, that none ought to think of truths from any other source than from the Lord, n. 8867. What is meant by making a likeness or resemblance of those things which are from the Divine Being, or Principle, n. 8870, 8871, 8872. That strange gods, graven things, molten things, idols, denote the things which are from man's own intelligence, which therefore have no life in them, *sh.* n. 8941. That God denotes the divine truth proceeding from the Lord, which makes order, and is called God, n. 8988. That angels denote truths divine, n. 8192. That the Lord is called Lord from divine good; and God, king, and master, from divine truth, *sh.* n. 9167. That the Lord Jehovih denotes, O good Jehovah, n. 9167. That by the Word coming to God, when to the judges, is denoted inquisition by truths, briefly shewn, n. 9160. The ideas of the angels concerning God, concerning a trinity, and concerning proceeding, that they are altogether different from those of men; they think that the Lord is the only God, which also is illustrated by three things appertaining to an angel, n. 9303. That for any one to acknowledge his God is the first thing of religion, n. 10, 112. That to be for a God, when it relates to the Lord, denotes his pre-

sence and influx into the Word, n. 10,154. I am Jehovah God, that this denotes that from the Lord is all the good of love and truth of faith, n. 10,158.

GODS [*Dii*]. See God.

GOG [*Gogus*]. What is meant by Gog, n. 1151. That Gog denotes worship in externals without an internal principle, and thence denotes idolatrous worship, n. 3708, 4715.

GOLD [*aurum*]. See also SILVER and GOLD. That gold denotes the good of wisdom, or of love, n. 113. That gold denotes celestial good, n. 425, or the inmost celestial principle, n. 643. That gold denotes good, and silver truth, n. 1551, 1552. That ages were called golden, silver, copper, and iron, by the ancients, from correspondence, concerning which ages, n. 5568. See also the Memorable Relations concerning *Conjugal Love*, n. 75—80. And that gold denotes the good of innocence, and that it appears golden in the other life from influx, shewn by experience, n. 5658. That the gold, the silver, and the garments, borrowed from the Egyptians, denote scientific truths and goods taken away from evil spirits, and delivered to those who are of the spiritual church, *sh.* n. 6914. That gods of silver and of gold denote falses and evils in the ultimate form, *sh.* n. 8932. That to cover with gold, denotes to found upon good, n. 9490. That to make of gold, denotes what is representative of good, n. 9510. That it denotes the good of love, cited, n. 9874. That gold denotes good; gold from Uphaz good celestial; from Ophir, good spiritual; from Sheba and Havilah, the good of knowledges; gold and silver from Tarshish, scientific truth and good, n. 9881. That to be enclosed in gold denotes to proceed from good, n. 9874.

GOMER [*Gomer*]. What Gomer is, n. 1151, 1153, 1154, 1155.

GOMORRAH [*Gomora*]. What, briefly treated of, n. 1212, 1663, 1682, 1689. That Sodom denotes the evil of the love of self, and Gomorrah the false thence derived, n. 2220.

GOOD [*bonum*]. Man of himself can do nothing good, nor think any thing that is true, n. 874, 875, 876. See PROPRIUM. That all good and truth is from the Lord, n. 1614. That all wisdom and intelligence is from the Lord, n. 109, 112, 121, 124. That man and angel is not separated from evil, but withheld from evil, and held in good, n. 789, 1581. That every one as it were from the proprium ought to do good, nor to hang down his hands, n. 1712. That divine truth is order, and divine good is the essential of order, n. 1728. That the Lord has nothing of power from the evil, but from himself, because from good and truth, n. 1749, 1755. They are infernal who think evil of others, celestial who think good, n. 1680. That the Lord is good itself and truth itself, n. 2011. That all good and truth is from the Lord, n. 2016. That good and truth from the Lord so far flow-in, as evil and the false are removed, n. 2411. That good cannot flow-in into truth, so long as man is in evil, n. 2388. That good divine flows-in into truths of every kind, but it is of the greatest concern that they be genuine truths, n. 2531. What it is to be judged from good, what from truth, and that the Lord never judges

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n. 3080. That good flows-in by an internal way, truth by an external into the natural principle, to conjoin themselves in the rational, n. 3098. That good acknowledges its own truth, and truth its own good, and they are conjoined, n. 3101, 3102. That a most exquisite exploration and caution are used to prevent the conjunction of truth with evil, and of the false with good, n. 3110, 3116. That there must be innocence and charity to receive and conjoin truth, n. 3110. That truth is initiated in good in the rational principle, according to the quality of instruction, n. 3141. That good from the Lord flows-in into truth, when those things are removed which are of the love of self and of the world, or the lusts of evil and the persuasions of the false, n. 3142, 3147. Concerning the initiation and conjunction of truth with good. See TRUTH. That good makes to itself the truth to which it may be conjoined, because it acknowledges nothing else for truth but what is in agreement, n. 3161. That there is nothing in the universe but what has reference to good and truth, n. 3166. What natural good is, and what natural truth, n. 3167. That good knows its own truth, and truth its own good, n. 3179. That truth perceives in itself the image of good, and in good the very effigy of itself, n. 3180. That good is not good, neither is it made fruitful, until man is regenerated; because, before this, there is not in good its essential soul, n. 3186. That both the celestial church and the spiritual have good and truth, but with a difference, n. 3240. That the good of truth in its first existence is truth, exemplified, n. 3295. That with good and truth the case is as with offspring, that they are conceived, are in the womb, are born, grow up to maturity, n. 3298, 3308. That good and truth are conceived together, but that good gives life by truth, and that both are called soul, n. 3299. That good is connate with man, not truth, on account of hereditary evil; nevertheless, truth adheres to good with some ability, n. 3304. That with good and truth the case is as with offspring, that they are conceived, are in the womb, and grow in age to the last, and with the good to eternity, which are states of progress, or of the conjunction of good and truth, n. 3308. That the good of the rational principle flows-in into the good of the natural immediately, and that this is signified by Isaac loving Esau, and Rebekah Jacob, n. 3314, 3573, 3616, 3969. That good reduces truths into order, n. 3316. That by reasonings it appears as if faith was prior to charity, or truth to good, but this is a fallacy, n. 3324. Several passages cited, where faith and charity, good and truth are treated of, n. 3324. That with a spiritual man truth is apparently before and superior to good, n. 3325, 3330, 3336. See TRUTH. That the spiritual man, when he is regenerating, proceeds from the doctrine of truth to good of life; but when he is regenerated, vice versâ, n. 3332. That good of life is of the will, and good of truth is of the understanding, and good of doctrinals is of science, n. 3332. That affection always adjoins itself to things which enter the memory, and that they are together reproduced, n. 3336. And that the affection of good is adjoined to truths in act, in the natural principle appertaining to man, by the

Lord; and that by the affection of good they are re-produced, and thus falses and evils are removed, n. 3336. That good to look upon denotes that which is pleasing by reason of its form, and thus which is easily received, n. 3388. That good and truth are removed from man towards the interiors, so far as he is in evil and the false, n. 3402. That to know good and truth is not to have them, but to be affected by them not from the love of self and of the world, n. 3402. That natural good is not human natural good, but that it is given by the Lord, n. 3408. Who, and of what quality they are, who are in the good of truth, n. 3459, 3463. That natural good is four-fold in its kind, natural good from the love of good, from the love of truth, from the love of evil, and from the love of the false; and that inclinations to those are received by children hereditarily from their parents, n. 3464. That natural good is not spiritual good, until it is reformed of the Lord by regeneration, n. 3470. In what manner natural good is reformed by regeneration, n. 3470. That truths not genuine are insinuated into good, and what truths, n. 3470; and that in such case the man has grief and combat, n. 3471. That truths are as the fibres which form good, but that they are led and applied into form by interior good, n. 3470. That good is the elder son, or the first-begotten, illustrated by the state of infants, n. 3494. That man without that good would be a wild beast. See FIRST-BEGOTTEN and INFANT, n. 3494. That the good of infancy is not spiritual good, but is made so by the implantation of truth, n. 3504. That natural good is from the order of things in the natural principle, n. 3508. If good and truth be what form the natural rational principle, and the natural, that it is an image of heaven; but if evil and the false, that it is an image of hell, n. 3513. That domestic good is what is derived from parents, the interior from the father, the exterior from the mother, n. 3518. The distinction between the good of the natural principle and natural good, that the former is from the Lord, the latter from parents, n. 3518. That natural good or delight, derived from parents, serves first as a medium of introducing truths in order, principally when man is regenerating, *ill.* n. 3518. That natural domestic good appertaining to the Lord, after that it had served for a medium, was rejected, n. 3518. That there are innumerable genera and specieses of good and of truth, n. 3519. That truth apparently is in the first place when man is regenerating; but good of life is in the first place when he is regenerated, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603. That natural good and truth are formed from rational good and truth by influx, n. 3573, 3616. That there are innumerable mediums treated of in the internal sense of the Word, n. 3573. That from rational good inmosty exist good and truth in the natural principle, n. 3576. That good produces truth in the natural principle, almost as life produces fibres in the body, n. 3579. That goods and truths form as it were a state (*civitatem*), and this from the form of heaven, and influx, thence, n. 3584. That few know what good is, and what truth, and that it is known only to the regenerate, n. 3603. That good is changed into evil and truth into the

false, in the descent from heaven amongst the evil, and contrariwise, n. 3607. When truth is deprived of self-derived life, that it is then conjoined with good, and by good receives essential life, n. 3607. What the state is when truth is in the prior place, and what when in the posterior, n. 3610. That in good there is a continual endeavour to restore the state, that truth may be subordinate, *ill.* n. 3610. If it was known and perceived what good is, that in this case innumerable things would be known, and also the proximities of good and of truth which are in heaven, n. 3612. The reason why life is expressed in the plural number is, because there are two faculties of life; the will which is of good, and the understanding which is of truth; and that they form one life, when the understanding is of the will and truth is of good, n. 3623. That the good of truth and the truth of good, are inverted in respect to each other, n. 3669. That the case with good and truth is as with seeds and ground, that seeds are in the rational principle, ground in the natural, n. 3671. That the good of truth is immense in respect to the truth of good, in the beginning: but that afterwards, when man is regenerated, they are conjoined, illustrated by an example, n. 3688. That the Lord is divine good, and from him is divine truth, like the sun from which is light, n. 3704, 3712, 4577. That good is the first of order, and truth the last of order, n. 3726. That man can perceive natural, moral, and civil good, but not spiritual good, *ill.* n. 3768. That collateral good of a common stock is such as prevails among the Gentiles, n. 3778. That good varies in all and every one by truths, and that from truths it receives its quality, n. 3804. That all consanguinity in heaven is from good, and thence advances, n. 3815. That truths are conjoined with good, when they are learned and acknowledged for the sake of uses of life, n. 3824. That truths are not conjoined to man, only so far as he is in good, and that they are not conjoined with the affections of evil, n. 3834. That regeneration is effected from truth to good, which is ascent, and afterwards from good to truth, which is descent, n. 3882. That good is not spiritual, until truth is conjoined to it, and that in such case it becomes good, n. 3951. That external goods are delights, which are only so far good as they have in them spiritual good, *ill.* n. 3951. That they are not of the church, who are in the affection of truth, and not in good; also who are in the affection of good, from which truth is not derived, n. 3963. That good and truth, not genuine, serve as means of introducing genuine truth and good, n. 3974. That the truth and good, which serve as means for introducing genuine truths and good, are afterwards relinquished, n. 3665, 3690, 3974, 3982, 3983, 4145. That goods appertaining to every man are various, but that from the varieties one is formed by the Lord, n. 3986. That goods appertaining to man are mixed with evils, and truths with falses, which are not contrary to good and truth, illustrated by examples, n. 3993. But that goods and truths are in the midst and evils and falses in the circumference, n. 3993 at the end. That is one good there are innumerable truths, n. 4005. That during man's regeneration, there is influx from the Lord into the good of the internal man, and

by truth into the natural principle, n. 4015. Concerning good as a medium, which serves for introducing genuine goods and truths, n. 4063. See REGENERATION. That it is effected by spiritual and angelic societies, concerning which, n. 4067. That good is manifold, and yet appears one; and that societies of spirits and of angels correspond to it, n. 4066, 4067. In what manner good is conjoined to truth, illustrated by the influx of good into the knowledges of truth, n. 4059, 4096, 4097. That not to speak to any one from good to evil, denotes no longer communication, n. 4126. That at this day there are no knowledges concerning good and truth, wherefore what is said of those principles cannot easily be comprehended, n. 4136. That good becomes various by truths, so that in no case it is altogether alike, n. 4149. That goods and truths are in a threefold degree according to so many heavens; and in like manner in the external man, the things which correspond to them, n. 4154. That good of the will consists in doing good from good; but good of the understanding consists in doing good from truth, or from the understanding, n. 4169. That to believe good to be from self, is to be willing to merit salvation, n. 4174. See MERIT. That good is re-produced by truth, which enters with the affection of good, and vice versa, n. 4205. That the genera and specieses of good are innumerable, yea, indefinite, *ill.* n. 4263. That good is respectively a lord, and truth a servant, and that they are also brethren, n. 4267. That truths ought to be insinuated into good, to make it good, and that they are insinuated by affections, *ill.* n. 4301. That truths in goods are arranged into order, when according to truths in their order in the heavens, n. 4302. That the good of truth is truth, in the will and in the act, n. 4837, 4346, 4390. That when truths are conjoined in good, progress is made from things general to things particular and singular, n. 4345. The conjunction of good with truth, n. 4353. See REGENERATION. That good acknowledges its own truth, n. 4358. That before truth is received and conjoined to good, confirmation must precede and be associated, in order that it may be believed, n. 4364. That truths cannot be accepted, thus cannot be conjoined to good, except with those who are in the good of charity and of love, *ill.* n. 4368. That the affection of truth appears to be from truth, but that it is from good, n. 4373. That it is good which acts, and that when truth acts, it is from good, n. 4380. What is meant by the truths of good, n. 4385. That all things have reference to truth and good, n. 4390. That there is nothing which has not reference to truth and good, n. 4409. That spiritual good consists in willing good to another from no selfish cause, but from the delight of affection; and that no one can come to that good except by regeneration from the Lord, n. 4538. That truths are the forms of good, *ill.* n. 4574. What is the difference between celestial good and spiritual good, n. 4581. That truth is not truth except from good; and that the false, when it is from good, is received as truth, n. 4736. That good acts by truth, n. 4757. That truth is to good as water to bread, or drink to meat, in nourishment, n. 4976. That good does not appro-

priate to itself truth, but the good of truth, that is use, n. 4984. Concerning good and truth natural-spiritual and not spiritual, n. 4988, 4992. See NATURAL. That good is conjunction, and that it may be known what good is, if there be any study to know what love to God is, and love towards the neighbour, n. 4997. Concerning natural good not spiritual, and concerning spiritual good, or what is from religion, n. 5032. See NATURAL. That love and reverence from the internal towards the Lord, are testified by exercises of charity towards those who are in good, n. 5066, 5067. That good without truth cannot be given, because truth is a variation of form, and good is the delight thence derived, n. 5147. That all and singular the things in the universe have reference to good and to truth; and that hence, in man, the will and the understanding have that reference, n. 5232. That truth is conjoined with good when man is in charity, n. 5340, 5342. That truth is multiplied only from good, n. 5345; concerning which multiplication, n. 5355. That truth is conjoined with good, and good with truth, the process, n. 5365. That there is a controversy at this day concerning the highest good, and that no one knows that it is the good of charity without any selfish end, n. 5365. That when truth passes into the will, it becomes the good of truth, *ill.* n. 5526. That they who are in good, in the other life, are in the faculty of growing wise; see their state, n. 5527. That good arranges truths in order into the form of heaven, but evil arranges falses into the form of hell, n. 5704. That truth is applied by good, and under good, n. 5709. To vindicate to onesself good and truth. See THEFT. When inversion takes place in man who is regenerating, viz., when good takes the first place, that then there is temptation, n. 5573. That between truth and good there is close conjunction, n. 5807, *ill.* n. 5835. That between internal and external good there is conjunction, and that otherwise they perish, n. 5841. That in the good of charity is the all of wisdom, and that he comes into this latter after death, who had come into the former good, n. 5859. That good is multiplied around every truth, and makes it as a little star, and that it produces truths from truths by derivations successively, n. 5912. That the reciprocity and re-action of truth into good is from good, how, *ill.* n. 5928. That truth and good with the regenerate are arranged into a heavenly form, the best in the midst, and so successively, n. 6028. That truths lead to good, *ill.* n. 6044. That good is from a two-fold origin, from the will and the understanding, concerning which, n. 6065. That truths seek life in scientifics, and good in truths, n. 6077. That they who are regenerating are elevated from things sensual, concerning which elevation, n. 6183. That before man is regenerated, he looks at good from truth; but when he is regenerated, at truth from good, n. 6247. That the natural principle must necessarily be regenerated, to effect influx through the internal, n. 6299. That they who are regenerating undergo several states, and always enter more interiorly into heaven, and come nearer to the Lord, n. 6645. That they are perfected to eternity, and yet cannot arrive far beyond the first degree, n. 6648. That the evil dare not

assault good, for thus they would be tormented and cast themselves into hell, but it is allowed them to assault truth, n. 6677. That good is through heaven, n. 6720. That truths make the quality of good, because truths become good, when they become of the life, n. 6917. That they who are in truth are rigid, they who are in good are soft, n. 7068. That no one knows what good is, unless he knows what love to the Lord, and towards the neighbour is; and that it cannot be known what truth is, except from good, n. 7178. That it is not known what heaven is, unless it be known what good is, n. 7181. That all things which are according to order have reference to good and truth, and which are contrary to order, to evil, and the false, n. 7256. Concerning good and truth which are of the Lord, and which are not of the Lord, n. 7564. That there are goods and truths which look inwards, and which look outwards; and that man is of such a quality that he can look above himself, or to the Divine Being or Principle; and that he can look beneath himself, or to self and the world, n. 7601, 7604, 7607. See CHARITY. That natural good is altogether different from spiritual good; that spiritual good is a plane to the angels, but natural good not so; and that in the latter, it is easy to be led away into what is evil and false, n. 7761. That good and truth are taken away from the evil, and given to the good, n. 7770. That all goods in heaven are distinct, n. 7833, 7836. That truth becomes good when man wills it and does it, n. 7835. That good is accepted in which the false is, if there be ignorance; and in ignorance innocence, and a good end, n. 7887. That the delights of the affections adhere to truths, and that in this case truths are according to the affections which are excited, n. 7967. That good gives the faculty of receiving influx from the Lord, not truth without good, n. 8321. That the affection of truth is from good, and that the one is from the other, n. 8359, 8356. That truths appear undelightful, when communication with good is intercepted, n. 8352. That goods and truths conjoined appear as one in the image of a man, *ill.* n. 8370. That good from the Lord has inmosty in itself heaven and the Lord; and that good from the proprium has inmosty in itself hell, n. 8478, 8480. That heavenly good vanishes according to the degree of increasing concupiscence, n. 8487. What it is to look from good to truth, and from truth to good. See BACKWARDS. What is the quality of truth with respect to good, and what is its quality without good, from various comparisons, n. 8530. That there are two states appertaining to the man who is regenerating; the former that he may be led by truth, the other that he may be led by good, n. 8516, 8643, 8648, 8658. That man cannot come into heaven until he is in a state to be led by good, n. 8516, 8539. See REGENERATION. What must be the quality of truths that they may be made good, n. 8724. That good and truth are as a fibre containing spirit, and as a vessel containing blood, *ill.* n. 9154. That good has its quality, thus its form, by truths, illustrated from living things, n. 9154. That truth desires good, and is willing to be conjoined with good, *ill.* n. 9206, *sh.* n. 9207. Good implanted from the Lord by truths compared

with seed, and *ill.* n. 9258. That the good of the new will is the habitation of the Lord with man, and the truth of the new understanding thence derived is the tabernacle, *ill.* n. 9296, 9297. That truth is formed with man according to uses of life, n. 9297. That genuine good is from truths, *ill.* n. 9404. That good is all in all in truths, to give them being, n. 9550, 9568, 9574. That the only good which reigns in heaven, and makes heaven, is the good of the Lord's merit and justice, *sh.* n. 9486. Concerning the sphere of good from the Lord around heaven and the societies, n. 9490, 9534. That good and truth are in a perpetual endeavour to conjoin themselves, n. 9495. That every truth has its own good, and every good its own truth, *ill.* n. 9637. That all things are from good, *ill.* n. 9667. That goods follow in order from the Lord, by good internal, and next by good external of the inmost heaven; and thence by good internal and external of the middle heaven, and from inmost to outermost, n. 9473. That good reigns universally in the heavens, n. 9832. How the goods of love succeed each other in the heavens, n. 9873. That all good is from the Lord, *sh.* n. 9981. That man can with difficulty distinguish between truth and good, because he can with difficulty distinguish between thinking and willing, n. 9995. That good is implanted in man from infancy, that it may be a plane to receive truth, n. 10,110. That all things have reference to good and truth, or to evil and the false; thus to will and understanding, and what a man wills, this he loves, n. 10,122. That the Lord flows-in immediately into good, and mediately into truth, n. 10,153. That celestial good is formed by truth in order from the outermost, concerning which process, n. 10,252, 10,266, 10,267. That the divine good of the Lord is simply one, because infinite, and that its distinction into celestial and into spiritual is from dissimilar reception, n. 10,261. That there are three kinds of goods which constitute the three heavens, concerning which, n. 10,270. That spiritual good is truth in its essence, *ill.* n. 10,296. That man is his own truth and his good, n. 10,298. That the Lord is good and truth itself, *sh.* n. 10,336. That to do good and truth for the sake of good and truth, is to love the Lord above all things, and the neighbour as onesself, n. 10,336. That man is such as he is as to good, not such as he is as to truth without good, *ill.* n. 10,367. That man is led of the Lord by truth to good, and that truth becomes good, when it becomes of the will or love, n. 10,367. See REGENERATION. That good and truth must be conjoined to be something, *ill.* n. 10,555. That the Lord is good itself and truth itself, because infinite, *sh.* n. 10,619. The conjunction of good and truth, illustrated by things acting and re-acting, n. 10,729. See also REGENERATION. The good of innocence, the good of ignorance, and the good of intelligence, what are the differences, n. 2280.

GOPHER-WOOD [*ligna Gopher*]. That woods of Gopher denote concupiscences, n. 643.

GOSPEL [*evangelium*]. That it denotes annunciation concerning

the Lord, concerning his coming, and concerning those things which are from him ; thus, that the whole Word is the gospel, n. 9925.

GOVERNORS [*præfectus*]. That to appoint governors denotes to arrange, and that a governor denotes the arrangement of general things in the natural principle, n. 5290. See PRINCE.

GRACE, OR FAVOUR [*gratia*]. That the celestials acknowledge and implore the mercy of the Lord, the spirituals, his grace, n. 598, 981, 2423. See MERCY. That to find grace or favour in the eyes, denotes propensity, n. 3980, 4445. That grace is predicated of the intellectual principle, n. 4975 ; and that it denotes to be accepted, n. 4975. That they who are more remote from what is internal speak of grace, not of mercy ; and that this is from the love of self, n. 5929. That to find grace or favour in their eyes is a form of speech, significative of the affections of the things treated, n. 6178. That to find grace in the eyes is a form of insinuation, with a view to being well received, n. 6512. That grace or favour from those who are in evils and falses, is fear, *ill.* n. 6914. That to do grace or favour, when concerning the Lord, denotes to gift with spiritual good ; and that to do mercy, denotes to gift with celestial good, *ill.* and *sh.* n. 10,577.

GRAND MAN [*maximus homo*]. See MAN [*homo*].

GRAPE [*uva*]. See VINEYARD, VINE, WINE. That grape denotes charity, and wine faith, n. 1071.

GRASS [*gramen*]. See HERB. Sowers of grass, n. 1111. That grass denotes scientific truth, n. 6723.

GRATE [*cribrum*]. Which is net-work round the altar, that it denotes the sensual principle, *ill.* n. 9728.

GRAVEN THING [*sculptile*]. See IDOL. That graven things denote those things which are from the proprium, which the gravers are willing should be adored for the Divine Being or Principle, *sh.* n. 8869. That graven things, molten things, strange gods, idols, denote those things which are from man's own intelligence, and which have no life in them, n. 8941 ; see what is meant by a graven thing, or a molten thing, n. 10,406.

GREAT [*magnum*]. That it is predicated of good, numerous of truth, n. 2227. What it is to be greatest and least in heaven, n. 3417.

GREATEST [*maximus*]. That to will to be greatest is not heaven, but hell, n. 450, 451. That in heaven the least is greatest, because most happy, n. 452, 1419. That the Lord did not engage in combat with a view to becoming greatest, n. 1812. That the least being greatest in heaven, denotes that there is nothing of power and of wisdom from self, n. 4459.

GREEN THING [*viride*]. That herb and green thing denote the vile things of delights, n. 996. That a green thing denotes what is sensitive of truth, *ill.* and *sh.* n. 7691.

GRIEF [*dolor*]. That grief denotes anxiety of the heart or will, n. 5887.

GRINDER [*molens*]. See MILL.

GROUND [*humus*]. See also EARTH. The distinction between ground and earth, n. 1068. That ground is in the external man, because seeds are implanted in him, n. 268, 990. That ground denotes the church, and something of the church, n. 566. That ground denotes heresy, n. 377. What it is to till or cultivate the ground, n. 345. That the rational principle is that from whence are the seeds of good and truth, and the natural principle is where the ground is, n. 3671. That ground denotes mind, n. 6141. That ground denotes the church from the reception of seeds, and their birth and produce, like a field, *sh.* n. 10,570.

GROVE [*lucus*]. That it denotes doctrine, n. 2722. That the ancients celebrated holy worship on mountains and in groves; but that this was prohibited when those things were worshiped, and the worship became idolatrous, n. 2722. That they also made to themselves the graven things of a grove, n. 2722. That the ancient church celebrated worship in gardens and groves beneath trees, according to their representations, n. 4552. That groves denote doctrinals and the things which relate to intelligence, in each sense, n. 10,644.

GROW, *to* [*crescere*]. That to grow into a multitude, denotes extension from what is inmost, n. 6285. That to grow denotes increase, n. 6755.

GRUB [*blatta*]. See INSECT.

GUARD [*custos*]. See CUSTODY.

GUARD [*satelles*]. That a prince of the guards denotes the primary things of interpretations, n. 4790, 4966, 5084.

GUILT, GUILTY [*reatus, reus*]. That guilt is the blame and imputation of sin, and of prevarication against good and truth; thus, that it is all sin which remains, n. 3400. That he is guilty who is in blame, and thereby in imputation, n. 5469.

GUILTY [*reus*]. See GUILT.

GUM [*resina*]. That aromatics, gum [*resin*] and myrrh denote interior natural truths, n. 4748. That gum denotes the truth of good, n. 5620.

GUTTER [*canalis*]. That gutters denote good of truth in the natural principle, n. 3095, 4016. See TROUGHS.

H.

HABIT [*habitus*]. That the things appertaining to man, which induce habit, are removed from the external memory into the internal, and remain to eternity, n. 9723.

HABITATION, INHABITANT, TO INHABIT [*habitaculum, habitator, habitare*]. See also HOUSE, and CITIES and PALACES. That they who were of the most ancient church have magnificent habitations, n. 1116. Concerning the habitations of the angels, n. 1628, 1629. That to inhabit denotes to live, n. 1293. That inhabitants denote the

goods of truth, n. 2268, 2451. That city is predicated of truths, inhabitant of good, n. 2712. That to inhabit denotes to be and to live, thus state, *sh.* n. 3384. That to tarry with denotes to live, and is predicated of life derived from good; and that to inhabit, is predicated of the life of good from truth, n. 2613. That to co-habit, from which Zebulon is called, in the supreme sense, denotes the divine principle itself of the Lord; in the internal sense, the heavenly marriage; in the external, conjugal love, n. 3960. That the habitation of holiness denotes the celestial kingdom, and the habitation of honourableness denotes the spiritual kingdom, n. 3960. That the habitation of comeliness denotes also the spiritual kingdom, n. 8875, 9815. That to inhabit or dwell with them, denotes to live together, or make one church, n. 4451. That to inhabit denotes a state of life, n. 6051. That to inhabit or dwell in the land of Midian, denotes to pass the life amongst those who are in simple good, n. 6773. That to inhabit or dwell near a well, denotes study in the Word, n. 6774. That to inhabit or dwell with any one, denotes to agree together, n. 6792. That habitations denote those things which are of the mind; thus of intelligence and wisdom, n. 7719. That habitations denote things interior, n. 7910. That the habitation on Mount Sinai is representative of heaven where the Lord is, n. 9481. That the habitation denotes heaven, specifically the second or middle heaven, *sh.* n. 9594, 9632. That to spread out the heavens and the earth, is similar to spreading out the curtains of the habitation, *sh.* n. 9596. That to inhabit or dwell in the midst, when concerning the Lord, denotes his presence and influx into the good of love, n. 10,153. That the inhabitant of the earth or land, when concerning the nations, denotes a religious principle in which is evil, n. 10,640.

HADORAM. What, n. 1245, 1247.

HAGAR [*Hagar*]. That it denotes the life of the exterior man, and signifies a sojourner, n. 1896, 1909. That it denotes the affection of the knowledges of truth, n. 2991. See HANDMAID.

HAIL [*grando*]. That hail and rain of hail denote falses from evils, and hence a curse, also the vastation of truth and of good, *sh.* n. 7553. That hail denotes such falses as destroy the goods and truths of the church, n. 7574.

HAIR [*capillus*]. See HAIR [*pilus*].

HAIR, GREY [*canities*]. That it denotes the ultimate of the church, *sh.* n. 5550.

HAIR [*pilus*]. See TO-COMB. That hair signifies the natural principle as to truth, *sh.* n. 3301. That hair has this signification, is because the natural principle is as an excrescence from things internal, in like manner as hair from the ultimate principle of man, n. 3301. That hair denotes the truth of the natural principle perverted and false, *sh.* n. 3301. That baldness denotes no natural truth, *sh.* n. 3301 at the end. That the prophets were clothed in waistcoats of hair, and why, n. 3301. What is meant by hairy men and by smooth men, n. 3527. See NAZARITE. That hair denotes the natural principle, and that to poll denotes to accommodate and to reject what is unbe-

coming, *sh.* n. 5247. See **TO POLL.** **TO SHAVE.** Concerning the correspondence of the hair with the grand man, n. 5569—5573. That the angels appear in becoming hair, n. 5569. That women who have made every thing to consist in adorning their persons, appear in long hair spread over the face, which also they comb, n. 5570. That with those who have been purely natural, in the other life there is no face, but something hairy in its place, n. 5571. Concerning the Dutch that are merely natural and such as believe nothing concerning spiritual life, and that they also have somewhat hairy instead of a face, n. 5573. That grey hair denotes the ultimate of the church, n. 5832. That hair, inasmuch as it is what is ultimate, signifies the whole, *sh.* n. 10,044.

HALF [*dimidium*]. In a shekel, that it denotes all, because they were ten gerahs, concerning which, n. 10,221. That half of a number denotes as much as is correspondent, also as much as is sufficient, and something, n. 10,255.

HALT [*claudus*]. See **LAME.**

HAM [*cham*]. That it denotes faith separate from charity, n. 1062, 1063. That it denotes the church corrupted, n. 1076. What is further meant by Ham, n. 1140, 1141, 1162. What is the difference between Cain and Ham, n. 1179. That they who have separated faith from charity cast themselves into falses and evils, and that this was represented by Cain and Abel, by Ham and Canaan, by Reuben and the Egyptians, in that their firstborn were slain, n. 3325.

HAMATHITES [*chamathi*]. What, n. 1205.

HAMOR [*chamor*]. That the sons of Hamor the father of Shechem denote the origin of interior truth from a divine stock, n. 4399, 4454. That Hamor the Hivite, the father of Shechem, denotes interior truth from ancient time, n. 4431. That he denotes the good of the church amongst the ancients, n. 4447. That Hamor denotes life, and Shechem doctrine, n. 4472. That Hamor and Shechem were slain because they acceded to external things, n. 4493 at the end.

HAND [*manus*]. See **RIGHT-HAND.** That by hand is signified power and the confidence thence derived, n. 878. That when it relates to Jehovah it denotes omnipotence, n. 878. That hence came the ceremony of inaugurating and blessing by the laying on of hands, n. 878. That power, thus hand, is predicated of truth, n. 3091. That to sit on the right-hand denotes a state of power, n. 3387. See **RIGHT-HAND.** That hand is also predicated of good, because the omnipotence appertaining to truth is from good, n. 3563. Concerning what comes into the hand, as denoting those things which are of Providence, thus divine, n. 4262. Concerning the correspondence of the hands, the arms, and shoulders with the grand man, n. 4931—4937. That they who correspond to the hands are those who are powerful by the truth of faith derived from good, thus that hands denote powers, n. 4931. That under the hand of any one denotes at his disposal, n. 5296. That to lift up the hand denotes power in the spiritual principle, and to lift up the foot power in the natural prin-

ciple, n. 5327, 5328. That to give upon the hand denotes to confide, also as much as is in his power, n. 5544. That to place the hand upon the head in blessings is an ancient ritual, because the head denotes where the intellectual and voluntary principle is; but the body where act and obedience is, n. 6292. See also POWER; likewise SHOULDER and ARM. That hand denotes the power proceeding from the divine rational principle of the Lord, thus things internal; but that staff denotes the power proceeding from his divine natural principle, thus things external, n. 6947. That to send by the hand denotes mediately, n. 6996. That staff denotes natural power, but hands spiritual power, n. 7011. That with a strong hand denotes with all force and power, n. 7188, 7189. That the hand of Jehovah against any one denotes plague, punishment, also vastation, n. 7052. That the arms with the shoulders, the hands and fingers, denote powers, n. 7518. That to sit on the right hand of God denotes omnipotence, n. 7518. That to stretch out the hand, and also a staff towards heaven, denotes the advertence (turning to) and approach of heaven, n. 7568, 7572. That to expand the hands to heaven, when it is done for another, denotes intercession, n. 7596. That to speak by the hand of any one, denotes by his means, or mediately, *sh.* n. 1619. That to stretch out the hand denotes the dominion of power, in the supreme sense, unlimited power, and also to attend, n. 7673. That in the strength of the hand of Jehovah, denotes from the divine power of the Lord, n. 8050. Also a strong hand, n. 8069. That the hand denotes the will, n. 8066. That a high hand denotes divine power, *sh.* n. 8153. That the right hand of Jehovah denotes omnipotence, and is predicated of the Lord as to divine truth, *sh.* n. 8281. That the first denotes full power by truth derived from good, and by the false derived from evil, *sh.* n. 9025. That under the hand denotes under the view, n. 9035. That into the hand denotes appertaining to him, because what is in power appertaining to him, thus himself; thus to sit at the right hand of the father, when concerning the Lord, denotes the father himself, n. 9133. That to set the hand with any one denotes obedience, n. 9249. That to fill the hand denotes to represent the Lord as to truth, n. 9955. That filling of the hand denotes inauguration to represent the divine truth from the divine good of the Lord, and power, *sh.* n. 10,019. That to place the hands upon the head of a beast, which was to be sacrificed, is representative of the reception of the divine good and truth, n. 10,023. That hand denotes power, and that it is predicated of truths derived from good, and that it denotes whatever appertains to man, thus the whole man, cited, n. 10,019. That by what is on the right hand of man is signified good productive of truth, and by what is on the left truth productive of good, and, in the opposite sense, is signified evil productive of the false, and false productive of evil, n. 10,061, 10,075. The thumb of the hand and the fingers of the hand, what, n. 10,062. See THUMB and FINGER. That to fill the hand is a representative of the divine power of the Lord in the heavens, by divine truth proceeding from the divine good of the Lord, and its communication and reception

there, *sh.* n. 10,076. And that it denotes the second state of the Lord's glorification, n. 10,076. That to fill the hand denotes also purification from evils and falses, *sh.* n. 10,076 at the end. That the palms of the hands denote full power, n. 10,082. That to be set on the palms of the hands of Aaron denotes acknowledgment that it is of the Lord, n. 10,082. That to wash the hands and the feet denotes the interiors and exteriors, n. 10,241. That hand denotes the proprium, n. 10,405. That the work of the hands denotes what is from the proprium, *sh.* n. 10,406. That to fill the hand denotes what is communicative and receptive of divine truth from the Lord, n. 10,493.

HAND, LEFT [*sinistra*]. See RIGHT HAND.

HANDLE [*ansula*]. That it denotes faculty, n. 9611.

HANDMAID [*ancilla*]. That when the intellectual principle is a mistress, or lady, the affection of sciences and of knowledges, which is of the exterior man, is a handmaid, n. 1895. That things rational and scientifics are men-servants, and their affections handmaids, n. 2567. That to procreate children from handmaids was tolerated, that they might be represented who are out of the church, and that those handmaids were called concubines, n. 2868. That handmaids denote external affections, or external bands, n. 3835, 3849. That men-servants and handmaids denote affirmative mediums, thus serving for the conjunction of good and of truth, or of the external and internal man, n. 3913, 3917, 3931. That in the ancient church the offspring were acknowledged as legitimate, which were with the consent of the wife, and why, n. 3915. That a handmaid behind the mills denotes that the truths of faith are in the last place, n. 7780. That an Israelitish daughter sold for a handmaid denotes the affection of truth from natural delight, n. 8993. What its quality is, n. 8994. That handmaids betrothed to their lord, or his son, were representative, n. 8995. That the sons of a handmaid denote those who are out of the church, n. 9281.

HANG, *to* [*suspendere*]. That hanging on wood denotes rejection and damnation, *sh.* n. 5156. That hanging was on account of evil, and stoning on account of the false, n. 5156. That hanging before the sun denotes the punishment of profanation, n. 10,652.

HANGINGS [*tapetes*]. See CURTAINS.

HAPPINESS OF HEAVEN [*felicitas cæli*]. See HEAVEN. That heavenly happiness consists in doing good, without recompense, n. 6388, shewn also, n. 6391, 6392. That heavenly happiness is derived from heavenly loves, and that it is internal, n. 6408. That it consists in activity, and not in idleness, n. 6410. How great the happiness of heaven is, and whence, n. 10,722, 10,723, 10,724. See HEAVEN.

HARAN [*Charan*]. That Haran and Laban denote the affection of external or corporeal good, that properly they denote the collateral good of a common stock, n. 3612. That they denote external good, n. 3691.

HARD [*durum*]. That the false grounded in evil in the other life appears hard, but that truth, grounded in good, appears soft, n. 6359.

HARDEN, *to* [*indurare*]. That it denotes obstinacy, n. 7272, 7305.

HARLOT [*meretrix*]. See **ADULTERY**. That young girls, who become prostitutes, have an instructor attending them, n. 1113. That adulteries are from the adulterations of good, and whoredoms from the falsifications of truth, n. 2466. See **ADULTERY**. That a harlot denotes what is false, n. 4865. What is signified by falsifications, that is, whoredoms, that they are effected in three methods, concerning which, n. 10,648. That whoredoms are falsifications of truth, *sh.* n. 10,648. That to commit whoredom, is illegitimate conjunction at first, and afterwards profanation, n. 10,652.

HARMONY [*harmonia*]. That every one thing (or every unity) is from several, and indeed from the harmony of several; but such as the harmony is, such is the one thing (or unity), n. 457, 687.

HARP [*cithara*]. That the harp, the organ, and string-instruments signify the spiritual things of faith, n. 418, 419, 420. That the harp is predicated of the good of faith, n. 4138.

HARVEST [*messis*]. That wheat-harvest denotes the proceeding state of love and charity, n. 3941. That harvest denotes truths from good, n. 5895. See **WHEAT**, **BARLEY**, **FIELD**. Concerning the feast of the first-fruits of harvest, n. 9294, 9295. See **FEAST**. That harvest denotes such a state of the human race as to the reception of the truth of faith in good, also a similar state of the church, and a similar state of the man of the church, likewise a similar state of good, *sh.* n. 9295.

HASTY [*festinum*]. See **QUICKLY**.

HATCHET, **WITH A** [*securi*]. To fell wood in a forest, what, n. 9011. See **WOOD**.

HATRED [*odium*]. See **THE LOVE OF SELF AND OF THE WORLD**, and **HELL**. As mutual love constitutes heaven, so hatred hell, n. 693, 694. Concerning the hells of those who are in hatred. See **HELL**. That in hatred there is the murder of man, n. 1010, 1011. That the spheres of those who are in deadly hatred are poisonous, n. 1512. That man, from the delight which he perceives in hatred, does not believe it to be infernal, n. 1860. That forms of hatred and forms of charity cannot in anywise abide together, n. 1860. That hatred denotes aversion, and when it is said of the Lord, that it denotes mercy, *sh.* n. 3605. That it denotes contempt and aversion, n. 4681, 4684. That they who hate any one, although without cause, hate him in the other life, and there breathe his destruction, from experience, n. 5061. Concerning those who have hated one another in the other life, n. 5061. That to hate denotes to reject, n. 6558.

HAVEN, **OR PORT**, **OR HARBOUR** [*portus*]. That haven denotes the station where scientifics terminate and commence, or where there is a conclusion of truth from scientifics, n. 6384.

HAVILAH [*chavillah*]. What, n. 115, 1145, 1147.

HAUGHTINESS [*fastus*]. See **SELF-LOVE**.

HAZARMAVETH [*Chazarmaveth*]. What, n. 1245, 1247.

HAZLE [*corylus*]. That it denotes natural truth, n. 4014.

HAZOR, THE KINGDOMS OF [*charozis regna*]. See ARABIA. What, n. 3048.

HEAD [*caput*]. That the head of a serpent denotes the dominion of evil, n. 257. That when man is resuscitating, two angels sit at the head, n. 172, 173, 174. What is meant by the head of the table. See TABLE. That the head of a ladder denotes heaven, n. 3700. That celestial things constituted the head, spiritual things the body, and natural things the feet, n. 4938, 4939. That to lift up the head denotes what is provided and thence concluded, and that it was a formulary of judgment to life or to death, whence, *sh.* n. 5124. That to lift up the head denotes what is concluded from what is provided, also from what is foreseen, n. 5155, 5162. That the head in the grand man denotes the inmost heaven, there celestial, the body the middle heaven and spiritual, the feet the last, thus the natural. n. 5328. That to set the hand on the head in benedictions is a ritual derived from ancient times, because the head is where the intellectual and voluntary principles are, and the body where the act and compliance is, n. 6292. That the head denotes things interior and the body things exterior, *ill.* n. 6436. That when head relates to mouths, it denotes the principal, because the first, n. 7827, 7828. That the head on the legs and on the middle in sacrifices, denotes from inmost to outermost, n. 7859. That the head denotes the truth which man makes the truth of his faith, thus the truth of faith, very little shewn, n. 9166. That the head denotes things interior, *ill.* and *sh.* n. 9656. That from the head through the neck into the body corresponds to the influx of the celestial kingdom into the spiritual kingdom, n. 9913, 9914. That anointing on the head represented on the whole human principle of the Lord. And concerning the anointing of the head in inaugurations, n. 10,011. That the head denotes the whole man, *sh.* n. 10,011, 10,044.

HEAL, *to*. HEALING [*sanare, sanatio*]. See DISEASE. That to heal denotes to cure and purify from evils, n. 8365. That the curings and healings of diseases in the Word denote restorations of spiritual life, *sh.* n. 9031 at the end. That to heal denotes also to preserve from evils, n. 8365.

HEAP [*acervus, cumulus*]. That it denotes good, n. 4192. That the ancients made heaps, and afterwards, instead of heaps, they built altars to represent the good of love, n. 4192. That it denotes truth and good received, n. 9145. Standing corn or field, that it denotes truth and good in conception, n. 9146.

HEAR, *to* [*audire*]. That it denotes to obey, and that the ear denotes obedience, n. 2542. That to hear in discoursing denotes influx, and, in the supreme sense, life, n. 3507. That to hear, in the supreme sense, denotes providence, and to see denotes foresight, *sh.* n. 3869 at the close. God has judged me, and has also heard my voice, that this signifies, in the supreme sense, justice and mercy, in the inmost sense the holy principle of faith, in the external sense the good of life, n. 3921. That to hear any one denotes love divine, n. 5439.

That to hear, when it is predicated of the Lord, denotes providence, n. 3966. Concerning the correspondence of hearing and of the ear with the grand man, n. 4652—4660. See EAR. That to hear denotes to obey, and also to apperceive, *sh.* n. 5017. That not to be heard denotes not to be received, n. 5471, 5475. That to hear, when concerning the Lord, denotes to bring aid from mercy, n. 6852. That to hear denotes to have hope, n. 7065. That to hear denotes to receive by faith and obedience, n. 7216. That to hear, when it is conjoined with doing, denotes to perceive, to understand, to have faith; and that without doing it denotes to obey, n. 8361. That to hear denotes to receive in the memory and to be instructed, also to receive in the understanding and to believe, likewise to receive by obedience and to do, n. 9311. That to hear the voice of the Lord denotes instruction concerning the precepts of faith, and reception, n. 9311. That to hear denotes influx, n. 9926.

HEARING [*auditus*]. See SENSE, SPEECH. That spirits, as to the organical parts of their bodies, are not in the place where they appear to be, illustrated by the hearing and the sight, n. 1378. That hearing spiritually signifies perceptivity grounded in the good of faith and in obedience, n. 10,199.

HEART [*cor*]. That when men is raised up, the celestial angels keep the province of the heart, n. 170, 172, 176. What is meant by supporting the heart, n. 2166. That from the heart and soul denotes from all the will and understanding, n. 2930. That to be in the mouth denotes what is external, and proceeds from truth, n. 3313. That the heart corresponds to things celestial, and the lungs to things spiritual, n. 3635. Concerning the grand man, and the correspondence of the heart and lungs, n. 3883—3896. See also RESPIRATION. That the general operations of heaven with man were observed to be into the brain, into the respiration of the lungs, into the heart, and into the kidneys, n. 3884. That the alternate pulses of the heart insinuate themselves into the alternate respirations of the lungs, n. 3884. That in heaven there is a pulse of the heart and respiration of the lungs, n. 3884. The pulse of the heart and respiration were observed in heaven, n. 3885. That there are manifold pulses and respirations in heaven, according to the societies and the states of their faith and love, n. 3886, 3887. That the discourse of the celestial is perceived by the spiritual as a pulse of the heart, n. 3886. That in heaven there are two kingdoms, the celestial and the spiritual, and that they who are celestial belong to the province of the heart, they who are spiritual to that of the lungs, n. 3887. That there is an influx of the heart into the lungs, in like manner in the whole body, and that they are circumstanced like the good of love and the truth of faith, n. 3887—3890. That the heart corresponds to the will and respiration to the understanding, n. 3888. Experience concerning the correspondence of the heart with those things which are of love, and of the lungs with those things which are of faith, n. 3889. That to steal the heart signifies change of state as to good, n. 4112, 4113, 4133. That to speak to the heart denotes confidence, n. 6578.

That to harden and fix the heart denotes obstinacy, n. 7272, 7300, 7305. That the heart is the inmost organ, because it is of the will, thus of the love, n. 7542. That to come forth from the heart denotes from the will, n. 8910. That the heart denotes the life of love, and the soul the life of faith, *sh.* n. 9050. That the heart denotes the will, n. 9113. That the communication of truth and good in the understanding and will is as that of the heart and lungs, n. 9300, 9494. That the heart denotes the love and the will, n. 10,336. See also LOVE, WILL, GOOD, SOUL, RESPIRATION.

HEAT [*æstus*]. See FIRE.

HEAVEN [*cælum*]. See ANGEL. That the internal man is called heaven, but the external earth, n. 82, 1733. That the souls of those who are good are led into heaven, some more slowly, and others more quickly, n. 317. Two examples of those who were taken into heaven immediately after death, n. 318, 319. Experiences to shew that men have so general an idea concerning heaven and heavenly joy, that it amounts to none, n. 449. That some suppose it to be on high, and that it thence rules what is below, n. 450. That some suppose it to consist in the exercise of power, n. 450. That to will to become greatest is not heaven, but hell, n. 450, 451. That the least is greatest, because the happiest, n. 452, 1419. But that heaven consists in being least, not greatest, n. 452. Some suppose that they are to be admitted through a door into heaven, n. 453. Some that it consists in an idle life, not aware that it consists in an active life, and in performing works of charity as the angels do, n. 454. Some that it consists in the lumen of glory, n. 455. Some in praising and celebrating the Lord, n. 456. That no two have a similar heaven, but they are so arranged by the Lord, as to make one, n. 457. That nevertheless, in hell and in heaven there are things innumerable, n. 969. That heaven is immense, n. 1610, 1810. That the heavenly joys recounted in the first heaven, only the most universal, amounted to about four hundred and seventy-eight, n. 457. That evil spirits seek another heaven than that of the Lord, and do not find it, n. 458. That there are three heavens, and celestial and spiritual angels therein, n. 459. That all are ignorant what heaven is, and that it is mutual love and the joy thence derived, n. 537, 540, 547. How dangerous it is for any to come to heaven unless they be prepared, from experience, n. 537, 538, 539, 784 at the end. That heaven consists in forms of charity which are angels, n. 553. That the universal heaven in itself has reference only to the Lord, n. 551. That all and singular the things of heaven, and of heavenly joys, are from the Lord, n. 551, 552. The quality of heavenly joy is described, n. 540, 541, 544, 545. That the most heavenly joy of one is small in respect to that of others, n. 543. That in heaven there is the most exquisite communication and perception of happiness, n. 549. What was apperceived in heaven from experience, n. 546. That there are three heavens, and in each both the celestial and spiritual, n. 459, 684. That the angels of the three heavens are subordinate to each other, but not with a subordination of empire, n. 1752, 1802. That they who are in nu-

tual love continually advance in heaven towards the spring-time of their youth, n. 553. That the upright are informed what heaven is, and heavenly joy, n. 540. That they are instructed in the knowledges of good and of truth before they are raised up into heaven, n. 189, 1802. That man is a little heaven, n. 911, 978. Concerning light and representatives in the heavens, n. 1521 and the following numbers. See **LIGHT** and **REPRESENTATIVES**. That the souls which have lived in charity are taken into heaven, some immediately, some quicker and slower, n. 317, 318, 319, 1112. That the evil cannot even endure the presence of an angel, n. 1271, 1398. That the evil cannot even approach to heaven, n. 1397. A certain adulterer approaching to heaven was rejected, n. 539. That no one can live, unless conjoined with heaven and the world of spirits, n. 687. That the men of the most ancient church had communication with heaven, but that heaven was afterwards closed, n. 784. That man was so created, that he could be together with the angels, and the angels with him, n. 1880. What is meant by the new heaven and new earth, n. 1733, 1849. Why man is called heaven in the Word, n. 1900. That heaven is mutual love, n. 2130. That goods and truths with a regenerate man are arranged according to the form of things celestial and spiritual, and correspond, n. 1900, 1928. That a new heaven and a new earth denote a new church in general and in particular, n. 2117, 2118. That in heaven there are both rich and poor, and how, therefore, it is to be understood, that the miserable and they who have suffered persecutions shall enter heaven, n. 2129. That in some instances external things are laid asleep, that admission may be given into heaven, n. 1982. What is signified by the door being shut, by coming too late, by wanting oil in their lamps, and by knocking, n. 2130. In what manner the process of the introduction into heaven appears, n. 2130. That it is a reception into angelic societies, n. 2130. In what manner they are received by the angels, and in what manner they come from a free principle into a suitable society, n. 2131. What is meant by not having on a wedding garment, and being cast into hell, that it denotes the deceitful and the hypocritical, n. 2132. That heaven is never shut to eternity, but that happiness is increased according to numbers, n. 2130. The glorification of the Lord in the heavens was heard and seen, n. 2133. That the divine good elevates all to heaven, but truth damns all to hell, n. 2258. The state of those who after vastation come into heaven, n. 2699. That they cannot be received into heaven who are in the life of evil, neither can such be instructed, for if they could be instructed and receive instruction, they would all come into heaven, n. 2401. That heaven is not on high but within man, n. 8153. See **HIGH**. That heaven is as one man before the Lord, and also the church, n. 9276 at the end. That man is heaven and the church in the least form, n. 9279. That man is formed after the image of the world and after the image of heaven, n. 9279, 10,156. The conjunction of heaven with the man of the church, n. 9276. See **MAN**. That the internal man is formed to be an image of heaven, and the external to be an image of the world, and

various things concerning them. See **WORLD**. That evils and falses are removed from those who are elevated into heaven, and goods and truths from those who are cast down into hell, *sh.* n. 9331. That heaven denotes the angelic heaven, *ill.* and *sh.* n. 9408. That divine truth from the Lord makes heaven, n. 9408. Concerning the divine sphere of good encompassing heaven and the spirits there, n. 9490 and the subsequent numbers; also hell, with a difference, n. 9534. See **SPHERE**. That there are three heavens, and that they are opened successively with man by life, but are closed with the evil, n. 9594. That heaven is one by the acception of the good of love from the Lord, *ill.* n. 9613. That man is heaven in the least form, n. 9632. That the two goods which are in the inmost heaven are the good of love to the Lord and the good of mutual love; but in the middle heaven the good of charity towards the neighbour and the good of faith, n. 9468, 9680, 9683, 9780. That internal goods follow in order from the Lord through the internal and external of the inmost heaven, and successively in order through the internal and external of the middle heaven, *ill.* n. 9473. That the external of each heaven is a court, so the ultimate heaven, n. 9741. That the celestial kingdom corresponds to the will-principle, and the spiritual kingdom to the intellectual principle of man, and that the case is similar in man as in heaven, n. 9835. That all who are in heaven turn the face to the Lord, and that they who are out of heaven turn their backs to him, n. 9864. In what manner the goods of love succeed each other in the heavens, n. 9873. What is the quality of the heavenly form, and that all societies are arranged according to it, and all the affections of good and thoughts of truth flow according to it, n. 9877. Concerning the extension of love in the heavens in collaterals, and from one to another, *ill.* n. 9961. That the things impressed on the memory with the good are in a heavenly form, n. 9931. That the celestial kingdom is of the superior heaven, and the spiritual kingdom of the inferior heaven, n. 10,068. That the Lord is heaven and the church, thus all in all there, because he dwells there in his own, and not in their proprium, n. 10,125, *sh.* also, n. 10,151, 10,157. That in the other life all things are communicated, are received or rejected, according to loves, *ill.* n. 10,130. That the presence and the idea of space are according to the affinities of truths in the other life, *ill.* n. 10,146. That in heaven to the right is to the south, to the left the north, in front from the sun the east, to the back the west, n. 10,189. That the infernals cannot enter heaven on account of the contrariety of spheres, n. 10,187. That the varieties of the states of good and truth in the other life are as the varieties of the states of heat and of light in the world, n. 10,200. That there are three kinds of goods which constitute the three heavens, concerning which, n. 10,270. That the arrangement of truths with man is according to angelic societies, n. 10,303. That the spirit of man is his own truth and his own good, *ill.* n. 10,298. That without communication with heaven by the Word, the human race would perish, n. 10,452. What is doc-

trinal concerning heaven, n. 10,714—10,724. That love and faith constitute life, n. 10,714. The love of good and the faith of truth the life of heaven, n. 10,715. That the divine principle of the Lord makes heaven, n. 10,716, 10,721. That they who receive heaven in themselves, come into heaven, n. 10,717. That they will good to all for the sake of good and truth; others will evil to all, n. 10,718. That heaven is in the internal, not in the external without it, n. 10,719. That in the other life the internal is laid open, whereby it is evident whether heaven or hell be in it, n. 10,270. That love to the Lord and towards the neighbour, and faith thence derived from the Lord, make heaven with man, n. 10,721. That love and faith have in them heavenly joy, n. 10,722. That in the heavens there is a communication of all goods, and hence so great peace, intelligence, wisdom, and happiness, n. 10,723. That they who are in the loves of self and of the world do not apprehend these things, and that in them is so great happiness, n. 10,724. That the heaven of the Lord is immense for myriads of earths, explained, n. 10,784.

HEAVY [*grave*]. That falses and evils are heavy and fall down like a stone, n. 8279. That evils are heavy, and falses not so from themselves, but from evil, n. 8298. That evils, like things heavy, fall down into hell, but not falses, except so far as they partake of evil, n. 8279, 8298.

HEAVY, TO MAKE [*ingravare*]. See TO HARDEN.

HEAVY, TO MAKE THE HEART [*aggravare cor*]. That it denotes obstinacy, n. 7615.

HEBREW TONGUE [*Hebræa lingua*]. See TONGUE and HEBREWS.

HEBREWS [*Hebræi*]. That a new church in Syria was established from Eber, n. 1238, 1241, 4680. That the Hebrew nation was distinct from others in this, that they acknowledged Jehovah for their God, and that they had sacrifices, n. 1343. More particulars concerning the Hebrew nation, n. 1343. That a Hebrew is predicated of those things which relate in any way to servitude, n. 1703, 1741. Hebrew tongue. See TONGUE. That the ancient Hebrew church was a long time in the land of Canaan, n. 4516, 4517. That the Hebrew church differs from the ancient church, and that the internal of the church cannot be so conjoined with the Hebrew church, n. 4874. That Hebrew is predicated of a servant, where service is treated of, n. 5013. That the land or earth of the Hebrews denotes the church, n. 5136. That a Hebrew boy denotes an infant of the church, n. 5236. That the Hebrew church was another ancient church, n. 1238, 1241, 1343. Why the Egyptians abominated the Hebrews, n. 5702. See EGYPTIAN. That the Hebrew women denote those things which are of the church, n. 6675, 6684, and also the Hebrew men, wherefore, n. 6738. That in the Hebrew tongue distinctions are made by *And*, *He said*, *He spake*, n. 7191. That a Hebrew servant denotes those who are in truths of doctrine, and not in good according to them, n. 8774. That the men of the external

church were represented by Hebrew servants, n. 8977, and that those in the grand man corresponding to the skin were represented by Hebrew servants, n. 8977.

HEBRON [*chebron*]. That it denotes the church of the Lord; that Kiriath-arba denotes truth, Hebron good, n. 2909, 4715. That by Hebron was represented the church before it was represented by Jerusalem, n. 2909.

HEEL [*calcaneum*]. That it denotes the lowest natural principle, n. 259. See SHOE. That heels denote outermost goods, n. 3540.

HEIFER [*juvenca*]. See CALF and Ox. That heifers denote truths in the natural principle, and, in the opposite sense, falses in the same, n. 5202. See also FLOCK.

HEIGHTS, OR HIGH PLACES [*excelsa*]. Whence the custom of sacrificing upon heights, or high places, n. 796. See HIGH.

HEIR [*hæres*]. What an heir of the Lord's kingdom is, n. 1799, 1802. That to receive the inheritance of heaven denotes the life of the Lord, n. 7211. That to inherit, when it relates to heaven, denotes as an heir to receive heaven by good from the Lord, n. 9338.

HELL [*infernum*]. See DEVIL. That men have no idea about hell, n. 692. That hatred constitutes hell, n. 693, 694. That all in hell are kept bound by their lusts and phantasies, n. 695, 1322. That they desire nothing more than to punish, torture, and torment one another, n. 695. That man by a spirit communicates with hell, n. 687, 697. What it is to be let down into hell and into the lower earth, from experience, n. 699. That the Lord withholds man from evils, to prevent his rushing into hell, how, n. 789. The hell of those who cherish deadly hatred, or the cadaverous hell, n. 814. Some were thence emitted, sending an infant to me, n. 814. Their falling down as through fire and smoke into caverns, n. 814. That they who are delighted with revenge, so as to be willing to destroy the soul, are under Gehenna where serpents are, n. 815. The hell of those who commit murder with daggers and poison, n. 816. One of them attempted to kill me by a blow across the heart and in the brain, n. 816. The punishment of one who killed another by poison, n. 817. Concerning a lake and its description, that it is full of serpents and insanities, n. 819. The hell, where they smite themselves with knives, the receptacle of those who have cruelly sought to murder others, n. 818. Concerning those who are outwardly honest, but inwardly robbers, their punishment, n. 821. What is the quality of those in the other life, who are desirous to do injury to others, n. 822. That all the states of man return in the other life, n. 823. Concerning the hell of adulterers, who are at the same time cruel, in it are some Jews; their cruel instruments, n. 824. Concerning Gehenna, where are immodest women, where is somewhat fiery and serpents; that the fiery principle is sometimes changed into internal cold, n. 825. Concerning the Gehenna of those who have defiled holiness by adulteries, the difference from the other, n. 826. That they who have endeavoured to ensnare by conjugal love and by love

towards infants, are devastated even to the bones, n. 827. The most grievous punishment of those who deflower virgins, without any view to marriage and offspring, n. 828. Concerning the punishment of those who think and speak lasciviously, &c. n. 829. Concerning the punishment of those who have supposed that young and beautiful wives are their property, n. 829 $\frac{1}{2}$. The hell of those who deceived men by premeditated craft with the intention of destroying them, n. 830. Concerning jugglers and syrens, their deceits, punishment and hell, n. 831. The hell of the covetous, n. 933, 939, 940. The excrementitious hell of those who have had no end in view but mere pleasures, n. 943. The hell of vile females who have given themselves up entirely to pleasures, n. 944. The hell in a tun, where is a globe, and that they suppose they trample on the universe with their feet, n. 947. Concerning those in a kind of tun who are deprived of rationality, n. 948. Concerning an obscure chamber where are contrivances against others, n. 949. Concerning the habitation of dragons and who are in it, n. 950. Concerning those who have supposed themselves saints, their lust and anxiety, n. 951. Concerning the hell of the antediluvians beneath a misty rock, n. 1270. That unless there were punishments, the infernals would not be kept in hell to eternity, n. 967. The different punishments. See PUNISHMENT. That they who think evil of others are infernal, they who think good are celestial, n. 1680. That men have scarce any idea of hell, the reason, n. 969. And that innumerable things exist there, n. 969. That man is a little heaven, and that his interiors correspond to the three heavens, n. 978. That hell is continually attempting to rush into man, but that the Lord delivers him, n. 987. That the Lord in no case casts any one into hell, n. 1683. That the Lord fought from his own proper power, and that he alone fights with man against the hells, which are continually attempting to rush in, n. 1692. See TEMPTATION. What the fire of hell is, n. 1861. That divine good elevates all to heaven, and truth damns to hell, n. 2258. Concerning the punishments and hells of adulterers, n. 2746, and following numbers. See ADULTERY. That the freedom of the love of self and of the world appertains to hell. See FREEDOM. Concerning the thick darkness and cold in hell, also concerning the light and heat in heaven, n. 3340. See THICK DARKNESS. That the hells likewise have a constant situation, beneath the soles of the feet, and that some thence appear in other places, and above, is a phantasy, n. 3640. That they who are in the hells have an opposite situation, with the head downwards, and the feet upwards, n. 3641. That thought and speech penetrated towards the hells, but that in the way they were changed into the opposite, good and truth into evil and the false, n. 3642. That the Lord also rules the hells, n. 3643. That the infernals cannot ascend into heaven, because they cease to respire and are tormented there, and cast themselves down headlong, n. 4225. That some also, who were recently deceased were willing to be admitted into heaven, and being admitted, they, in like manner, cast themselves down thence, n. 4226. That the evil and the hells

are removed from heaven, because they cannot endure the presence of the Lord's divine principle, n. 4299. That the hells are said to be in darkness, because in falses, concerning which lumen of theirs, n. 4418. That darkness is predicated concerning the hells, and that they have a lumen as from a coal fire, n. 4531. That they who are in hell, appear to themselves in their own lumen as men; but when inspected by the angels, as devils and monsters, and whence this is, n. 4533. That the sensitive principle in the other life is real in heaven, and not real in hell, *ill.* n. 4623. That in hell goods are turned into evils, and truths into falses, from experience, n. 4632. That the evil and infernal, viewed by the divine light in heaven, appear in their proper quality, from experience, n. 4674. That evil spirits are known from their faces, also with what hells they communicate, n. 4798. The hell of cruel adulterers under the right foot, where are such from the Jewish nation, n. 5057. What monsters the infernals appear in the light of heaven, n. 5057, 5058. Concerning the hell of those who act deceitfully, untruly, and artificially, and have reference to ulcers and imposthumes in the body, n. 5188. A description of the excrementitious hell, n. 5394. That the hells entertain deadly hatred towards man, and that it is the delight of their life to destroy him, especially his soul, n. 5863, 5864. That there are attendant on man two spirits from hell, and two angels from heaven, n. 5846—5866, 5976—5993. See SPIRITS and ANGELS. That man casts himself into hell when he does evil from consent, next from the proprium, also from the delight of affection, and that hence is opened the hell which flows in, n. 6203. That there are innumerable hells, and that from the Lord there is order for all in the hells, even by the celestial, n. 6370. That there is attendant on man a common sphere from hell of attempts to do evil, and a continual sphere from heaven to do good, and hence there is equilibrium, and man has freedom, from experience, n. 6477. That the whole hell appears as a monster, not in a human form, and that all the societies there appear as a peculiar monster, and the like is true of each society, n. 6605, 6626. That infernal spirits have incredible cunning and malice, n. 6666. That a place in heaven was occupied by evil genii and spirits before the coming of the Lord, but that they were then expelled, n. 6858, 6914. That the infernals never desist from infesting the upright, unless they are driven away, n. 6907. That every truth and good is taken away from the evil, and they are left in evil and the false; but that they are not allowed to increase the faculty of evil, n. 6977. That an evil man makes it the interior delight of his life to do evil, and is in the attempt to do so, although it exteriorly appears otherwise in the world, n. 7032. That truths are taken away from the evil in another life, the reason, n. 7039. That the hells never desist from infesting the upright, n. 7097 at the end. The stench in the hells. See TO STINK, and EXCREMENT. That it is not known what hell is, unless it be known what evil is, n. 7181. That the infernals by punishments are drawn away from doing evil, n. 7188, 7280. What and whence hell is, n. 8232. That hell is

beneath at the greatest distance from the sun of heaven, n. 8306. That hell is continually willing to put itself forth, but is repressed, n. 8273 at the end. That the hell appertaining to man is his proprium, n. 694, 8480. The most atrocious hell, for whom, n. 8882. That hell in the least form is man from nativity and from actual hereditary life, n. 9336. That every hell is closed round about, but is opened above according to necessity and want, why, n. 10,483. What it is to have hell in onesself, n. 10,743.

HERB [*herba*]. That tender herb denotes that which first springs forth in the regeneration, n. 29. That herb denotes spiritual food or meat, and fruit celestial food or meat, *ill.* n. 57. That herb seeding seed denotes every truth which regards use, n. 57. That to eat the herb of the field denotes to live as a wild beast, n. 274. That the herb of the field denotes the truth of the church, *sh.* n. 7571. That grass or herb denote scientifics, and the same is signified by the sedge or the larger grass which grows by the side of rivers, n. 5201. That to feed in the sedge denotes to be instructed in scientifics, and by scientifics concerning truths and good, *ill.* n. 5201. That tares denote the false of the church, n. 7571.

HERD [*armentum*]. See Ox. That herd denotes natural goods, n. 2566. That flock denotes interior good, n. 2566, and interior natural good, whilst herds denote exterior natural good, n. 5913. That flocks denote internal goods, herds external goods, n. 8931. That flock and herd denote good, internal and external, *ill.* and *sh.* n. 10,609.

HEREDITARY [*hereditarium*]. That hereditary evil is not from Adam, but every one has it from parents successively, n. 313, 494. That no one is punished for hereditary evils, but for those acquired from himself, n. 965. That it is not allowable for evil spirits to operate into hereditary evils, n. 1667. That the hereditary principle of the Lord was divine from Jehovah, n. 1414. That the Lord had hereditary evil from the mother, n. 1414, 1444, 1573. That hereditary evils at this day are more malignant, n. 2122. That no one suffers punishment on account of hereditary evil, but on account of actual, n. 2308. That infants are of different tempers and inclinations from hereditary evils, n. 2300. That infants are nothing but evil from what is hereditary, n. 2307, 2308. That infants, when they are grown up, are remitted into evils, that they may know that they are nothing but evil, n. 2307, 2308. See also HEIR. What is meant by inheritance and inheriting, that inheritance is predicated alike of good and of truth, but with another expression, n. 2658. That to inherit and to possess or receive hereditarily denotes to have the life of the Lord, thus heaven, n. 2658, 2851, 3672, 7211, 9338. What is meant by inheriting the gate of enemies, n. 2851, 3187. See GATE. That hereditary evils grow into generations, if man is not regenerated n. 2910 towards the end. That good indeed is connate with man, but not truth, on account of hereditary evil, nevertheless that truth coheres with good with some degree of power, n. 3304. That natural good is of a fourfold kind, thus there is natural good

from the love of good, from the love of truth, from the love of evil, and from the love of the false, and that children receive an inclination to those things hereditarily from their parents, n. 3469. That natural good is what a man has hereditarily from parents, interior good from the father, and exterior from the mother, n. 3518. That man is nothing but evil hereditarily accumulated, on which account he must be regenerated, n. 3701. That hereditary evil is not from the first man, but from parents successively, n. 4317, where it is seen what hereditary evil is. That hereditary evil is as it were nourished from infancy even to new infancy, n. 4563. That hereditary evils are from parents, grandfathers, and great grandfathers in a long series backwards, n. 8550. That hence men of themselves superadd evils, n. 8551. That hereditary evils are stored up, and as it were veiled with those who are of the spiritual church, n. 8806. See PROPRIUM.

HERESY [*hæresis*]. What and how heresies are born, n. 362. That there would be no heresy if all had charity, n. 1799. For the church would be one if charity was an essential, howsoever men might differ as to doctrinals and external worship, n. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. See THE CHURCH. That heresies exist from this, that man is in things external, and not in things internal, and that he thinks of himself and the world when he reads the Word, *ill.* n. 10,400.

HETH, HITTITE [*Cheth, Chittæus*]. That it denotes the exterior knowledges of things celestial, n. 1203. That by the sons of Heth is signified the spiritual church, n. 2913, 2986. That by them is also signified the false principle of the church, n. 2913, also the church of the Gentiles, n. 2986. That Hittites denote truth derived from what is not genuine, n. 3470, 3620, 3621, 3622, 3686. That the remains of the most ancient church were with the Hittites and Hivites, n. 4447, 4454.

HIDDEKEL [*Chiddekel*]. That the river Hiddekel denotes reason, or the clearness and perspicuity of reason, n. 118.

HIDE, *to* [*abscondere*]. That not to conceal denotes to be known, n. 6132. That to hide denotes to discard, n. 6762.

HIEROGLYPHICS [*hieroglyphica*]. Concerning the hieroglyphics and magic of the Egyptians, n. 6692. That they were from the representations of the ancient church amongst the Egyptians, n. 7097.

HIGH [*altum*]. Concerning those who suppose heaven to be on high, n. 450. What is signified by length, breadth, and height, n. 650. That the deceitful, who appear on high, are in the deep, n. 1380. That what is high signifies what is internal, n. 1735. That what is internal is expressed by what is high, n. 2148. That high in the Word denotes what is interior, and why, n. 4120, 4210. That things interior are expressed by things high, n. 4599. That a high hand denotes divine power, n. 8153. That what is high or aloft denotes heaven, n. 8153. That to exalt himself, when concerning the Lord, denotes to manifest the divine principle in the human, n. 8264. That to exalt the Lord, when it is done by man,

denotes worship, n. 8271. That height denotes degree as to good and thence as to truth, *ill.* and *sh.* n. 9489, 9773, 10,181.

HIGH-PRIEST [*pontifex*]. Concerning the Roman high priest, and concerning his imaginary inspiration when in company, n. 3750. That it is from the divine providence of the Lord that, in the holy supper, amongst the Roman Catholics, the bread only is given to the laity, n. 10,040. See SUPPER.

HILL [*collis*]. See MOUNTAIN.

HIN [*hin*]. A measure, that it denotes the quantum of conjunction, *sh.* n. 10,262. See MEASURE.

HIND [*cerva*]. That it denotes natural affection, *sh.* n. 6413.

HIRE [*merces*]. See REWARD.

HISTORICALS [*historica*]. That the historical accounts of the creation in the first chapters of Genesis are written merely in an historical form, illustrated by various things contained therein, n. 8891.

HITTITE [*Chittæus*]. That it denotes the false from which evil is derived, n. 2913, 6858. See HETH. That the Hittite, the Perizzite, and the Rephaim denote the persuasions of the false, n. 1867.

HIVITE [*Chivæus*]. That it denotes interior truth from the ancients, concerning whom, n. 4431. That the remains of the most ancient church were with the Hivites, n. 4447, 4454. That Hivite denotes an idolatrous principle in which is somewhat of good, n. 6860.

HOAR-FROST [*pruina*]. That in the Word it signifies truth in the form of good, n. 8459.

HOG [*sus*]. Concerning the hell of the covetous, where they are excoriated like hogs, that they may be made white, n. 939. Why the dæmons were sent into the swine (hogs), n. 1742.

HOLE, BORED [*foramen*]. That baskets bored through, and full of holes, denote what is without termination in the interiors of man, *sh.* n. 5145.

HOLLANDERS [*Hollandi*]. Some of them are natural and inconspicuous, n. 4630, 5573.

HOLLOW [*cavum*]. That it denotes application, n. 9738.

HOLY [*sanctum*]. That they who suppose themselves holy (saints) have shining faces, and are kept even to anxiety in the desire of ascending into heaven, n. 951. Concerning a certain one who said that he had lived holily, but had not done the good things of charity, that he became black, n. 952. That the holy principle of worship is according to the quality and store of truth implanted in charity, n. 2190. That the holy of holies in the tabernacle, and in the temple, represented the divine human principle of the Lord, and its quality by those things which were therein, n. 3210. That the holy spirit is the holy principle of the spirit which is from the Lord, only briefly mentioned, n. 3704 at the end. That love to the Lord is the essential holy principle, n. 3852. Concerning those who bring down spiritual things to terrestrial and defile them, n. 4050 at the end.

That holy is spoken of truth which is from the Lord, and that the holy spirit is holy truth, n. 6788. That the divine truth, which proceeds from the divine human principle of the Lord, is the holy spirit, n. 7492. See SPIRIT. That to sanctify (make holy) to Jehovah denotes to ascribe to the Lord, n. 8042. That to sanctify to Jehovah, when concerning the first-born, denotes to ascribe to the Lord, in like manner to make to pass, and to sacrifice, n. 8074, 8088. That the divine truth proceeding from the Lord is the holy spirit, n. 8127 at the end. That holy is predicated of divine truth from the Lord, and that this is the holy spirit, n. 8302. That sanctuary (holy place) denotes heaven where the divine principle of faith is, *sh.* n. 8330. That sanctification with the Jews was the veiling of their interiors, to prevent their appearing when in representatives, n. 8788, 8806. That sanctification, with respect to those who are of the spiritual church, denotes to be led by the Lord, and that it is holy, n. 8806. That to be sanctified denotes not to be capable of being violated, n. 8887, 8895. That the divine principle proceeding from the Lord is the holy spirit, passages cited, n. 9229. That the Lord alone is holy, and that every thing holy is from him, and that all sanctification represented him, *sh.* n. 9229. That the sin against the holy spirit consists in denying the Lord and the Word, when they have been before acknowledged, n. 9264. That sanctuary denotes the Lord, and that it denotes heaven from him, *sh.* n. 9479. That every thing holy is from the Lord, *sh.* n. 9680. And that truth is holy in proportion as it is of the Lord, thus in proportion as it contains good in it, n. 9680. That the holy spirit is the divine truth proceeding from the Lord, shewn abundantly and at large, n. 9818. That holy is predicated of the divine truth proceeding from the Lord, illustrated and briefly shewn, n. 9820. That angels, prophets, and apostles, are called holy from the reception of divine truth from the Lord, *ill.* n. 9820. That to sanctify denotes to represent the Lord as to the divine human principle, n. 9956, 9998. That things were called holy which represented divine things, n. 10,069. That to be sanctified denotes acceptance of the Lord, n. 10,128. That spiritual good is called holy, and celestial good the holy of holies, *sh.* n. 10,129. That with the Israelitish and Judaic nation there were holy representatives, n. 10,149. That a holy external without an internal is of no avail, but from the internal is of avail, n. 10,177. That the holy things, as the altar and the tent, were polluted by the sins of the people, *sh.* and *ill.* n. 10,208. That to sanctify denotes the influx and presence of the Lord, n. 10,276. That holy denotes without the false of evil, n. 10,302. That holy denotes the divine human principle of the Lord, n. 10,359, 10,360. That holy denotes the good and truth which are from the Lord, n. 10,361. That holy denotes the good of love and the truth of faith appertaining to man from the Lord, n. 10,361.

HOMER [*Chomer*]. See also OMER. That it denotes what is full, because it consisted of ten ephahs, and that it denotes

enough, n. 8469. That it also denotes power, n. 8473. See also MEASURE.

HONEST, or HONESTY [*honestum*]. That spiritual good and truth, civil justice and equity, and moral honesty and decorum, follow in order, and upon them is founded conscience, n. 2915. That truths are forms of good, illustrated by what is honest and decorous, n. 4574.

HONEY [*mel*]. What, n. 2184. That it denotes what is delightful and pleasant, especially in the exterior natural principle, *sh.* n. 5620. That a land flowing with milk and honey denotes what is pleasant and delightful, n. 6857. That it denotes gladness and joy, n. 8056. That honey denotes external delight, commixed with the delight of the love of the world, n. 10,137 at the end. That honey denotes the good of faith, n. 10,530.

HONOUR [*honor*]. That honourable above all in the house of a father denotes what is primary, n. 4476. That honours are not to be courted for their own sake, but for the sake of the neighbour, n. 6938. That honour is love, n. 8897.

HOOF [*ungula*]. That it denotes truth derived from good in the ultimate degree, thus sensual truth, and in the opposite sense the false of the same degree, *sh.* n. 7729.

HOOK [*uncus*]. That hooks denote modes of conjunction, n. 9676. That hooks and fillets denote modes of conjunction, n. 9749.

HOPE [*spes*]. That genuine confidence cannot be given with any except those who are in the good of charity, and genuine hope cannot be given with any except those who are in the good of faith, n. 6578. See CONFIDENCE.

HOREB [*Choreb*]. What, n. 6830. That it denotes the law divine, n. 8581 at the end. That it denotes the external of worship, of the church and of the Word, *ill.* n. 10,543. That mount Horeb denotes heaven in the whole complex, and that the mountainous country around mount Sinai, denotes the external of the Word, n. 10,608.

HORITES [*Choritæ*]. That they denote persuasions of the false, n. 1675.

HORN [*cornu*]. That it signifies the power of truth from good, and, in the opposite sense, the power of the false from evil, n. 2832; also the horn of the altar, n. 2832. That to strike with the horn denotes to destroy the false by the power of truth, and, in the opposite sense, to destroy truth by the power of the false, n. 9081. That by the horns on the four corners of the altar is denoted all manner of power, n. 9719, 9720, 9721. That horns denote the powers of truth from good, *sh.* n. 10,182. That horns denote things exterior, n. 10,186.

HORNET [*crabro*]. That it denotes the dread of those who are in the falses of evil, n. 9331. See INSECTS.

HORROR [*horror*]. That it denotes alteration, n. 3593.

HORSE, HORSEMAN [*equus, eques*]. A man raised up again is represented sitting on a horse and directing him towards hell, but the horse does not move from his place, wherefore the man descends and goes on foot, n. 187, 188. That they who deflower virgins, without any purpose of marriage and of offspring, seem to themselves to sit on a furious horse, n. 828. That the white horse in the Apocalypse is the internal sense of the Word, and the Lord, thus the Word, n. 2760. That horse denotes the intellectual principle, *sh.* n. 2761, 2762. What is meant by the chariots of fire and horses of fire of Elias, n. 2762. What is meant by the strength of a horse, n. 2826. That horses are represented when the angels have discourse about what is intellectual, n. 3217. That there is a place where there are continually horses, and which is called the abode of the intelligent, n. 3217. That horses denote things intellectual, and chariots things doctrinal, *sh.* n. 5321. That the horses of Egypt denote things scientific and intellectual, *sh.* n. 6125. That when horses are predicated of the sensual principle, they denote fallacies, n. 6400. That a horseman or rider falling backwards denotes receding from truth, n. 6401. That horsemen or riders denote those things which are of the understanding, *sh.* n. 6534. That to ride on an ass denotes to serve the new intelligence, n. 7024. That the spirits of the planet Jupiter are taken away into heaven by bright horses, as of fire, like Elias, n. 8029. That the horses of Pharaoh and of the Egyptians denote scientifics grounded in a perverse intellectual principle, the horsemen denote reasonings thence derived, the chariots doctrinals of what is false, the host and people the falses themselves, n. 8146, 8148. That in the earth Jupiter there are horses, but in forests, and that they are large, and that the inhabitants are in actual fear of them, whence, and the cause, n. 8381.

HOSPITABLE ABODE [*hospitium*]. See **INN**.

HOT, TO GROW [*incalescere*]. See **HEAT**.

HOUSE [*domus*]. That in the most ancient time they were distinguished into houses, families, and nations, n. 470. The reasons why they dwelt so distinctly, n. 471, 483, 1246. That house signifies the will and the things which are of the will, n. 710. What is meant by building houses, n. 1488. How magnificent the habitations of the angels are; that they have real things, which in the world are not so, n. 1628, 1629. How the case is when the habitations are changed, n. 1629. That they were seen by souls recently deceased, n. 1630. That the rich without charity at first dwell in magnificent palaces, afterwards in viler habitations, at length they ask alms, n. 1631. See also **PALACES**. What is meant by one born in the house, n. 1708. That the steward of the house denotes the external church, when the house denotes the internal, n. 1795. See also **HABITATIONS, FAMILIES, NATIONS**. That they who are born in the house denote the celestial, and they who are bought with silver denote the spiritual, n. 2048. What is meant by a house and what by a temple, n. 2048. That houses denote goods, also the good, n. 2233, 2234. That they denote also interior delights, which are goods to

them, n. 2559. That man is a house, viz., his internal good the house of a father, goods in the same degree the houses of brethren, external good the house of a mother, n. 3128. What is meant by sweeping the house, n. 3142. See **TO SWEEP**. That house denotes the rational mind as to good and truth conjoined to each other, as by marriage, n. 3538. That the roof of the house denotes good which is superior, the things in the house denote truths, n. 3652. That the house of Jehovah denotes the divine good, n. 3384. That the house of God is the church, in a more universal sense heaven, and in the most universal the universal kingdom of the Lord; but in the superior sense the Lord as to good, whilst temple denotes the same as to truth, n. 3720. That on this account the house of God amongst the most ancient people was of wood, because wood denotes good, n. 3720; and that the house of God is the kingdom of God in the ultimate sense of order, n. 3720. What is meant by secret or inner chambers in various senses, n. 3900. What is meant by building a house, n. 4389. That the blessed have various habitations, n. 4622. That the house empty denotes the interiors of man replete with uncleannesses, that is with falses derived from evils, n. 4744. That house denotes the mind either natural or rational, n. 4973. That house to the good is celestial good, and in this case field is spiritual good, and when house denotes spiritual good, then field denotes spiritual truth, n. 4987. That house denotes the mind natural and rational, thus the man, *sh.* n. 5023. That the house of the prison denotes the vastation of the false, consequently temptation, n. 5043. That the house of a father denotes hereditary evils, n. 5353. That he who is over the house denotes what is of the external church, when he who is in the house denotes the internal church, n. 5640. That to come to the house denotes presence, n. 5674. That to enter into a bed-chamber denotes into himself, not apparently, *sh.* n. 5694. That to enter into the house of any one denotes communication, n. 5776. That by God making houses for the midwives, is denoted that he arranged scientifics into a celestial form, n. 6690. That house denotes mind, n. 7353. That the closets of a bed-chamber denote the interior things of the mind, n. 5694, 7353. That the house of fathers denotes the particular good of every one, *ill.* n. 7833, 7834, 7835. That house denotes the will of good, n. 7848, 7929. That the sons of Israel represented heaven and heavenly things and their societies, by divisions into tribes, families, and houses, n. 7836, 7891, 7996, 7997. That house signifies various things, and that it also signifies the memory, n. 9150. That they who are within the house, and especially they who are in one chamber, think as one; it is otherwise with those who are without, *ill.* and *sh.* n. 9213 at the end.

HOUSEHOLD [*domesticus*]. What is meant, n. 4843. See **FAMILY**.

HUL [*Chul*]. What, n. 1133, 1134.

HUMAN PRINCIPLE [*humanum*]. That the human principle commences or begins in the inmost of the rational, n. 2106, 2193. So also with the Lord's human, n. 2193, 2125.

HUMAN LIVING-PRINCIPLE [*humanum vivum*], denotes whatsoever things are from the Lord with man, *ill.* n. 41. See **LIFE**.

HUMBLE, *to* [*humiliare*]. That to humble signifies to afflict, to compel himself, *ill.* n. 1937.

HUMILIATION [*humiliatio*]. The state of the Lord's humiliation, n. 1785. The state of the Lord's humiliation and glorification, n. 1999. See the **LORD**. That in all worship and adoration there is humiliation, n. 2327, 2433. That a state of true humiliation comes from the acknowledgment of self, viz., that it is nothing but evil, and thus that no one can from himself look to the Lord, who is holiness itself, n. 2327.

That all subordination and submission must be from the first principle of the life, in order that conjunction may be effected, n. 3091. That good and truth from the Lord can flow-in into a humble and contrite heart, which acknowledges that in itself there is nothing but evil, and in the Lord nothing but good, and which is in self aversion, and also absence from itself, n. 3994. That humiliation is not required because the Lord wills glory, but because good can flow-in into a state of humiliation with man, and conjoin itself to truth, and thus man can be regenerated, n. 4347. Concerning humiliation merely external, and its difference from internal, n. 5420. That the Lord requires humiliation and adoration, not for the sake of himself, but for the sake of man, for thus man is in a state of receiving good, n. 5957. That the humiliation of the Lord before Jehovah, when he was in the world, was from the human principle not yet made divine, *ill.* n. 6866. What is the quality of humiliation, n. 6866. Concerning the humiliation of the inhabitants of Mars, that it is internal and profound, and that they believe themselves of themselves to be in hell, and dare not look to the Lord, and this until they are elevated by the Lord, n. 7478. That humiliation denotes obedience when it is said of the evil, n. 7640. But that humiliation is not given with the evil, because they are in the love of self, n. 7640. That humiliation is divine worship, why, n. 8873. That the sons of Jacob could be in external humiliation more than other people, but still they were not in internal, *ill.* n. 9377.

HUNDRED [*centum*]. That it denotes the like as ten, n. 1988. What is meant by hundred, n. 2636, 4400. That it denotes also much, n. 4400. What is meant by a hundred and ten years, n. 6582, 6594. That they denote what is full, n. 9745. That a hundred and twenty, from the meaning of ten and twelve denote the remains of faith, n. 575. That a hundred and fifty, from the meaning of fifteen and ten denotes a term first and last, *ill.* n. 813. That three hundred and eighteen denote the holy things of combat, n. 1709. What is meant by four hundred years, n. 1847. That one hundred and forty-four or twelve times twelve denote those who are principled in the faith of charity, n. 3272, 3325. That four hundred denote properly temptations and the duration thereof, n. 4248, 4341. What is meant by one hundred and eighty years, n. 4617. What is meant

by three hundred, n. 5955. What is meant by a hundred and eighty years, n. 4517.

HUNGER, *to* [*esurire*]. That it denotes to desire good from affection, briefly demonstrated, n. 4958.

HUNT, *to* [*venari*]. That it denotes to persuade, n. 1178. That hunting denotes the good of life grounded in sensual and scientific truths ; because, by hunting, are denoted such things as are taken in hunting, as rams, kids, goats, &c. n. 3309. That hunters denote those who teach from scientific truths and also from doctrinals, n. 3309. That to hunt denotes to teach from the affection of truth, and, in the opposite sense, to persuade from the affection of what is false, *sh.* n. 3309. That hunting also denotes truth which is from good, n. 3501. That to go to the field to hunt denotes endeavour of the affection to procure truth, n. 3508.

HUSBAND [*maritus*]. See MAN [*vir*].

HYDE [*corium*]. See SKIN.

HYPOCRITE [*hypocrita*]. See also DECEITFUL. That deceitful hypocrites are signified by those who entered in and had not on a wedding garment, n. 2132. Who are hypocrites, n. 4424. That hypocrites induce pain in the teeth, and in the bone of the temples even to the cheek, n. 5720. That poison in the Word denotes deceit or hypocrisy, and venomous serpents denote the deceitful or hypocrites, *sh.* n. 9013. That deceit denotes hypocrisy in the Word, *sh.* n. 9013. That hypocrites cannot do the work of repentance, thus sins cannot be remitted to them, n. 9013, 9014. That hypocrites suffer dreadful things in the other life more than other people, n. 2269.

HYSSOP [*hyssopus*]. That it denotes external truth, and an external medium of purification, cedar denotes what is internal, *sh.* n. 7918.

I.

IDEA [*idea*]. See TO THINK, UNDERSTANDING, SPEECH. That every idea is an image of man, n. 803. How much there is in one idea, n. 1008. That wonderful things are to be seen in ideas when they are opened with the good, n. 1869. That the speech of spirits is of the ideas of thought. See SPEECH and THOUGHT. That the ideas of the angels are turned into representatives in the world of spirits, and with man when he sleeps, n. 1980, 1981. That the ideas of man are most obscure respectively, n. 2367. What is the quality of an idea of truth without good in the other life, and what its quality conjoined with good, n. 2425. That spiritual speech is effected by ideas, and that hence spirits can converse with souls, n. 2470—2479. See SPEECH. See also MEMORY. That ideas have consociation and correspondence with societies in the other life, n. 2475. That doctrinals are founded upon scientific truth, and this upon things sensual, and that otherwise an idea concerning doctrinals cannot be had,

n. 3310 at the end. That the ideas, such as man is sensible of, concerning the arcana of faith, can be presented before the sight in the other life, n. 3310 at the end. That the ideas appertaining to those who are in good are open, but are closed with those who are in truth alone, n. 3607. That the understanding of a thing is according to the idea of it and the affection, n. 3825. That in one idea of thought there are things innumerable, and that in the idea of good and truth there is the whole heaven, from experience, n. 4946. That every truth of the church has with it ideas derived from scientifics, which in the other life are wont to be shewn, n. 5510. That the material ideas of thought appeared as in the middle of a kind of wave, but not so when the thought is in the sensual principle, n. 6200. That the ideas of thought extend themselves into societies on both sides, n. 6598—6613. See THOUGHT. That the ideas of thought with man are varied, multiplied, divided, and thus variously consociated, n. 6610. That in one idea of thought there are things innumerable, from experience, n. 6613—6618. That angelic ideas are opened like clouds, which flowed into the thoughts of spirits, n. 6614. That they appeared like flaming light, n. 6615. A closed idea of thought was seen like a black point, and an open idea was seen in which all things led to the Lord, n. 6620. That critical ideas are like a texture formed as of closed threads, n. 6621. How filthy and defiled are the ideas of the thoughts of those who live evilly, and hence think evilly, n. 6625. What is the quality of the form of celestial thought, that the things which are clear are in the midst, obscure things round about, and opposite things verge downwards, n. 8885. That it is not perceived by man, who is in the world, what is transacting in the internal man, because spiritual ideas are there, but what is in the external, n. 10,236, 10,240. That in every idea of thought there is the whole man, *ill.* n. 10,298. That angels instantly come into a spiritual idea, and that a material idea is put off at the threshold of heaven, n. 10,568. The quality of the internal sense of the Word is illustrated by an idea of thought more and more interior with man, n. 10,604, 10,614. Thought natural, spiritual, and celestial, n. 10,604.

IDOLATRY [*idolatria*]. That by the nations in the land of Canaan are signified idolatries, n. 1205. The kinds of idolatry, n. 1357. That idolatries are internal and external, n. 1205, 1363, 1370. That the church from being idolatrous, became representative, n. 1361. Concerning idolaters in the other life, their state and lot. See NATIONS. What is the lot of those in the ancient church who became idolaters, n. 2605. That the Lord, in the ancient church, was marked by various names, from which idolatry took its gods, n. 3667. That the ancients, that is, they who were of the ancient church, marked the Divine Being or the Lord by various names, and this according to the divers things which appeared in effects, by which divine worship began to be turned into idolatry, n. 4162. That the principle of idolatry is to worship external things without internal, *ill.* n. 4825. That the internal idolatrous principle derives its origin from the love of self and of the world, n. 4825. That the idolatrous principle is external and

internal, in general the worship of what is false and of what is evil, n. 4826. That by idols, molten things, and graven things, in the Word, are signified doctrines derived from the external sense of the Word without the internal, which are applied by man's own intelligence in favour of self-love, *sh.* n. 10,406. That idols were of stone, wood, silver, and gold, and that those which were of gold were the worst of all, because by them are signified evils of doctrine and evils of life, derived from the love of self, n. 10,503.

IDOLS, OR THINGS GRAVEN [*idola vel sculptitia*]. That things graven denote those things which are from the proprium, and which men are willing should be adored as divine, *sh.* n. 8869. Things graven, things molten, strange gods, idols, that they denote those things which are of man's intelligence, and which have no life in them, n. 8941. See also what graven and molten things are, *sh.* n. 10,406. The idols which they worshiped, n. 8932. That idols or gods of gold and silver denote evils and falses, n. 8932.

IGNORANCE [*ignorantia*]. That ignorance is induced to prevent the profanation of holy things, n. 301, 302, 303, 1327, 1328. That holiness dwells in ignorance, even with the angels, not with the Lord, n. 1557. What is the difference between the good of infancy, the good of ignorance, and the good of intelligence, n. 2280. That the spiritual, before reformation, are reduced into ignorance, which is the desolation of truth, n. 2682. That to be ignorant and not to know denotes to be obscure, n. 3717. That the angels know nothing from themselves, but that what they know is from the Lord; and that from that ignorance they have wisdom, n. 1557, 4295. See also several things concerning ignorance, n. 301, 302, 303, 2682, 9943, 10,227.

ILLUSTRATION [*illustratio*]. The time is about to come when there will be illustration, n. 4402. See **DOCTRINE**. Concerning a state of illustration, briefly, n. 5221. Illustration and refreshment thence arising, explained, and *ill.* n. 2699, whence and where, n. 2701. That all illustration is from an influx of the divine principle into the natural, n. 4235. That the common or general influx of truth is the illumination which gives the faculty of apperceiving and understanding truth; and that this illumination is from the light of heaven, and is no other than the divine truth, n. 5688. That to illuminate denotes illustration, n. 8108. That they who love truth for the sake of truth are in illustration, and they who love truth for the sake of good are in perception, n. 10,290. Concerning the illustration of those who study the Word, that it is different according to the state of life, n. 7012. Concerning those who are illustrated, n. 7233. How the case is with illustration of the understanding when the Word is read, *sh.* n. 9300. That they who read the Word from heavenly love are illustrated, and collect to themselves doctrine thence, but they who read from infernal love are not illustrated, n. 9832. That influx and illustration are actual elevation into heaven among the angels, and communication there from the Lord, n. 10,330. That they are illustrated and receive influx when they read the Word, who love truth for the sake of truth, thus who regard life as the end, and not themselves and the world,

illustrated, n. 10,548, 10,549, 10,550. That to those who are illustrated from the Lord by the Word, the Lord gives to understand truths, and not to believe things contradictory, exemplified by the passion of the cross, n. 10,659. That the understanding is what is illustrated. See UNDERSTANDING and WORD. That they are illustrated from the Word who read it from the love of truth and from the love of life, but not they who read it from the love of glory, of fame, of honour, and of gain, n. 9382, 10,548, 10,549, 10,550.

IMAGE [*imago*]. What an image of God is, and what a likeness, n. 1013. That the spiritual man is an image, the celestial man a likeness, n. 50, 51. That an image of God is charity or love towards the neighbour, but a likeness love to the Lord, n. 1013. That indefinite is an image of infinite, n. 1590.

IMAGINATIVE PRINCIPLE [*imaginativum*]. That all of this principle belongs to the interior sensual principle appertaining to man, in his natural mind, n. 3020.

IMMATERIAL [*immateriale*]. What obscurity comes from the term immaterial, n. 1533.

IMMERSED, TO BE [*immergi*]. See INUNDATION.

IMMUNITY [*immunitas*]. That immunity relates to the affection of truth, and, in the original tongue, is expressed by a term which also signifies cleanness and purity, n. 2526.

IMPATIENCE [*impatientia*]. That impatience is a corporeal affection, and so far as man is in it, so far he is in time, but so far as man is not in impatience whilst he is in heavenly affection, so far he is not in time, n. 3827.

IMPOSTHUMES [*apostemata*]. In the chamber of the breast, who correspond to them, n. 5188. See WOUND.

INAPTATION OR INFITTING [*inaptatio*]. Whence and in what manner, n. 3128.

INCANTATION [*incantatio*]. See MAGIC.

INCENSE [*suffitus*]. See ODOUR, AROMATIC, FRANKINCENSE. Inasmuch as odour corresponds to perception, hence frankincense, incenses, and odours in ointments were made representative, n. 4748. That incense denotes those things of worship which are gratefully perceived, *sh.* n. 9475. And that hence it was made aromatic, n. 9475. See both FRANKINCENSE and AROMATIC. That incenses denote confessions, adorations, and prayers which are from the truths of faith grounded in love, *sh.* n. 9475. That the altar of incense is representative of the hearing and grateful reception of all things of worship grounded in love and charity from the Lord, thus representative of such things of worship as are elevated by the Lord, *ill.* and *sh.* n. 10,077. That to burn incense denotes elevation of worship, because it is smoke from fire, which is love, n. 10,198. That the aromatics of incense denote the affections of truth from good in worship, n. 10,291. And that they appertain to the spiritual class, n. 10,295. That incenses denote spiritual worship, which is effected by confessions, adorations, and prayers, n. 10,298.

INCREDULITY, or UNBELIEF [*incredulitas*]. See FAITH.

INDEFINITE [*indefinitum*]. See INFINITE.

INFANT, INFANCY, INFANTS [*infans, infantia, infantes*]. That in the Word, sucklings, infants, and little children denote three degrees of love and innocence, n. 430. That true infancy is at the same time wisdom, n. 1616. That knowledges are implanted in the celestial things of childhood and of infancy, n. 1616. That infants are instructed in heaven, and this easily, n. 1802. That the Word read by infant boys and girls is better perceived by the angels, n. 1776. That infernal spirits cannot excite any thing of what is evil and false with infants, and with the simple in heart, n. 1667. The atmospheres of playful infants in the other life, whence they suppose that all things are alive, n. 1621. That love towards infants, or storge, unless it be for the sake of the Lord's kingdom, is not unlike that of brutes, n. 1272. An infant pushing down the antediluvians, n. 430. See also INNOCENCE. What is the difference between the good of infancy, the good of ignorance, and the good of intelligence, n. 2280. What is the quality of those at this day who are against innocence, was represented by an infant whom they treated very badly, n. 2126. That all infants are raised up again in the other life, hence it is manifest how immense the heaven of the Lord is, n. 2289. That infants in the other life know no more than infants, but that they are instructed, n. 2290. That their intellectual principle is tender, and that their ideas are capable of being opened by the Lord, because nothing has closed them, n. 2291. That they are there instructed in a manner suited to their faculties according to heavenly order, n. 2292. That they are initiated into this, to know no other father than the Lord, and that they have life from the Lord, and that they suppose that they were born in heaven, n. 2293. That spirits attempt to lead them, but that they resist, which is their temptation, n. 2294. That they cannot be infested by evil spirits, n. 2295. That they are ornamented with garlands of flowers, and walk in paradisaical gardens, n. 2296. That they are encompassed with most beautiful atmospheres, which seem to be alive, whence they suppose that all things are living, n. 2297. That in the ideas of infants it appears as if all things lived, n. 2298. Concerning representations full of intelligence, by which infants are led to become wise, n. 2299. That infants are hereditarily of diverse tempers, n. 2300. What infants are of a celestial genius, and what of a spiritual, n. 2301. What societies have the care of infants, n. 2302, 2303. What angels are attendant on infants in the earth successively, n. 2303. That infants are not angels, but become so by intelligence and wisdom, n. 2304. That in this case they appear no longer as infants, but as adults; the example of one who was adult, as to the quality of mutual love towards a brother, n. 2304. That infancy is not innocence, because innocence dwells in wisdom, n. 2305. The innocence of infancy represented as somewhat woody, the innocence of wisdom as somewhat alive, n. 2306. That they who are innocent and at the same time wise, appear as infants, n. 2306. That infants are nothing but evil, and to the intent that they may know this, they are remitted

into their hereditary evils, n. 2307, 2308. How very bad the education of infants here on earth is, exemplified by boys fighting, and being encouraged to do so by their parents, n. 2309. In what manner the states of infants succeed from the first stages of innocence, n. 3183. That a suckling and she who gives suck denote innocence, *sh.* n. 3183. That with the man about to be regenerated, the case is similar as with an infant, who first learns to speak, and think, and understand, and then imbues the life; thus spiritual things flow spontaneously with one about to be regenerated, n. 3203. That good is the elder son, or first born, illustrated by the state of infants, in that they are in a state of innocence, of love to parents and nurses, and of mutual charity towards their infant companions, n. 3494. That man, without the goods of infancy, would be more fierce than any wild beast of the forest, n. 3494. That what is imbued in infancy appears natural, n. 3494. That it is true that infants are sons of the Lord, and also adults who retain the goods of infancy in wisdom, n. 3495. That innocence with infants is without, and hereditary evil within, whereas with the regenerate, innocence is within, and hereditary evil without, n. 4563. That infants of some years old are attendant upon those who constitute the interiors of the nostrils, n. 4627. That infants grow to maturity in heaven by virtue of spiritual nourishment, n. 4792. That changes of the affections from infancy even to adult age were seen in the face, and how much of infancy remained, n. 4797. That the innocence of infancy is made the innocence of wisdom, n. 4797. The goods and truths which are procured from infancy to youth, what, n. 5135. See REMAINS. That infants are innocencies, n. 5608; hence, that infants denote those things which are interior, n. 5608. That when man becomes old and as an infant, in this case the innocence of wisdom should be conjoined to the innocence of ignorance which he had as an infant, and thus he should pass into the other life, n. 5608 at the end. By an infant are meant boys, youths, young men, and that it denotes truth, n. 7724. That good is implanted in man from infancy, that it may be a plane for receiving truth, n. 10,110.

INFESTATION [*infestatio*]. See VASTATION and TEMPTATION.

INFINITY [*infinitas*]. Concerning the infinite Divine Being or Principle, n. 1382. That what is indefinite is an image of what is infinite, n. 1590. That truths and goods and all things are indefinite, because from the infinite, *ill.* n. 6232.

INFLUX [*influxus*]. See ORDER. That influx is according to three degrees of things intellectual, n. 657. What is the quality of influx of the internal man through the interior or rational into the external, n. 1702, 1707. What is its quality with the Lord, n. 1707. Concerning the influx of the Lord through things celestial, also things spiritual into things natural, n. 775, 880, 1096 at the end, n. 1702, 1707. The order of influx respecting instruction, n. 1495. That evil is from hell, good from the Lord, hence an influx of all things into the thoughts, n. 904 at the end. That there is influx from the

Lord through man's internal principle into his rational, and hence into the scientific, n. 1940. See INTERNAL. That the things which appear in externals flow-in from the interiors, and solely from the Lord, n. 1954. That good and truth so far flow-in from the Lord, as evil and the false are removed, and contrariwise, n. 2411. That celestial truth flows-in with the celestial man, spiritual truth with the spiritual man, n. 2069. Somewhat concerning influx, n. 2701. That the all of thought and of will flows-in, and so it is true of the life, n. 2886, 2887, 2888. See LIFE and FREEDOM. That by influx truths in the natural man are called forth, are elevated, and implanted in rational good, and how, n. 3085, 3086. That good from the Lord flows-in when those things are removed which are of the love of self and of the world, or the lusts of evil and persuasions of the false, n. 3142, 3147. That thoughts flow-in from within, and not from without. Experience concerning some who fell from an angelic society, because they were in falses, n. 3219. Appropriation, what, n. 3513. That during man's regeneration, good is without and truth within; but when he is regenerated, then good is within and truth without, and what the quality of the influx is in the first state, and what in the second, n. 3563. That heaven corresponds to the Lord, and that man as to all and singular things corresponds to heaven; and that hence heaven is the grand man, and man the smallest heaven, n. 3624—3649, 3741—3750, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4523—4534, 4622—4634, 4652—4660, 4791—4886, 4931—4953, 5050—5062, 5171—5190, 5377—5396, 5552—5573, 5711—5727. See MAN. See also CORRESPONDENCE. That influx is from an interior principle, but that its appearing to be from what is exterior through the external senses, is an appearance and a fallacy, n. 3721. That all influx with man is effected by societies of spirits and of angels, concerning whom, n. 4067. That the all of life flows-in, thus, that all evil is from hell, and all good from the Lord, *ill.* n. 4151. That man believes that all things are in himself, when yet they flow-in, which he may know from the doctrinal that good and truth are from the Lord, and what is evil and false from hell, n. 4249. Inasmuch as there is doubt and also denial concerning heaven, it cannot be known that there is any influx thence and correspondence, n. 4322. That from influx comes conatus, from conatus energy, and from energy effect, *ill.* n. 5116. That exterior things cannot flow-in into interior, n. 5119. That the influx of the Divine Being or Principle is through what is inmost into things inferior mediately and immediately, n. 5147, 5150. That the exterior natural principle is a plane, and as it were a face, in which interior things see themselves, and that hence man has the power of thinking, n. 5165. That unless the natural principle be subordinate, as with the regenerate, interior things cannot be presented; thus neither can those things be believed in which are above sensual things, n. 5168. That what is exterior does not flow-in into what is interior, but what is interior into what is exterior; thus, what is divine into all and singular things, n. 5259. That man's power of intuition, of

thinking analytically, of forming conclusions, of willing, is from influx, *ill.* n. 5288. That the influx of the Divine Being or Principle, is by good and truth, n. 5480. That men do not perceive at this day that good is given to man gratis by the Lord, both because they are in worldly things, and do not believe in any influx, n. 5649. That angelic societies know this well, from experience, n. 5649. That what is external does not flow-in into what is internal, but what is internal into what is external, *ill.* n. 5779. That influx through the internal man is checked so as not to be received, on account of the opposition of evils and falses, *ill.* n. 5828. That all things which man thinks and wills flow-in, n. 5846. That there is a general influx and a particular influx, n. 5850. A general influx with animals, because they are in order; but a particular one with man, because he is not in order, n. 5850. That spirits flow-in into the thoughts, angels into ends, and by good spirits into those things which are of faith and charity appertaining to man, n. 5854. That the things appertaining to man, which pass from the thought and will into the body, flow into act by a general influx according to correspondency, n. 5862. Manifestation by influx, what, n. 5885. That angels flow-in into the truths of faith appertaining to man, *ill.* n. 5893. See REGENERATION. That the corporeal principles of man are ruled from a general influx, n. 5990, 6192, 6211. That internal good flows-in into external good, not into truths, unless by or through good, n. 6027. That the natural principle may live, there must be immediate influx from the Lord, and mediate through the spiritual world, n. 6063. Concerning the influx and commerce of the soul with the body, n. 6053—6058. See also SOUL, SPIRIT, MAN. That nothing can be known concerning the influx and commerce of the soul with the body, when it is unknown what the soul is, n. 6053. See SOUL. That there is influx immediately from the Lord into the most singular things, and mediately through heaven, n. 6058, and through the spiritual world, n. 6058. What influx is, illustrated by comparison with the heat and light of the sun flowing into all things of the earth, and with other things, n. 6128. The influx and commerce of the soul and body, n. 6189—6215. That all and singular things appertaining to man flow-in, n. 6189, 6213. That all and singular things flow-in into the thought and will, from manifold experience, n. 6191. That they flow-in into the thought by spirits, from experience, n. 6194—6199. That spirits enter into all things of man's memory, and believe them to be their own, n. 6192, 6193, 6198, 6199. That spirits do not know that they are attendant on men, n. 6192. That there is a general influx into the actions and speech of the body, n. 6192. That general influx is a continual endeavour flowing into singular things of the life of man, n. 6211 at the end. That angels know that all good and truth is from the Lord, and that all things flow-in, but that the evil are not at all willing to know this, n. 6133. That the ideas, which are called forth from the memory, have in the midst a material principle round about, which appears as a wave, n. 6200. But not so when the thought is in the sensual principle, n. 6201. That there is another influx, when a society of any infernal

spirits speak among themselves, and this is communicated, for when this is the case, anxieties are induced in the province of the stomach, n. 6202. That man casts himself into hell when he does evil from consent, at length from purpose, then from the delight of affection, hence he opens to himself a correspondent hell, which flows-in, n. 6203. That hence evil obstinately remains in man, n. 6203. That spirits rule man as a servant from the authority of rule, but the angels gently by freedom, n. 6205. That the reason why evil is appropriated to man is, because he believes, and thinks, and wills from himself; if, otherwise, it would not be imputed, n. 6206. That the influx of the angels is into those things which are of man's conscience, n. 6207, 6213. That the influx of the angels is like a river, light, flame, n. 6209. What was the quality of influx with the prophets, from experience, n. 6212. That it can hardly be believed that spirits know the thoughts, from experience, n. 6214. When yet in the other life they know the most singular things, on which subject, n. 6214. Continuation of the subject concerning the influx and commerce of the soul with the body, n. 6307—6327. That there is an influx from the spiritual world by (or through) angels and spirits, from continual experience of my own, n. 6307. That evil spirits assault, and that angels dissipate; that such is the order of influx, n. 6308. That no hurt comes from what enters into the thought, but from what enters into the will, thus from what comes forth, n. 6308. The influx when man is in a sensual lumen. See SENSUAL. That angelic influx is effected by representations, from experience, n. 6319. That the spirits attendant on man perceive as man thinks, not as he feels with the body, n. 6319. That angels flow-in by (or through) affections, and that few things are received by man, n. 6320. That man cannot live unless there be angelic influx, from experience of those who in part took away influx, n. 6321. That things external do not flow-in into things internal, and that there is no physical influx, from experience, *ill.* n. 6322. That although all things flow-in, yet man becomes guilty, who appropriates to himself evil by believing that the things which he does are from himself, n. 6324. That if he believed otherwise, in this case evil would not be appropriated to him, n. 6325. That if man was in a state to believe all good to be from the Lord, and all evil to be from hell, he would be gifted with peace, and would be in essential freedom, n. 6325. That the all of life is from the Lord, and that it is as cause principal and instrumental, which in action are one cause, and that it is made sensible in the instrumental, n. 6325 at the end. A continuation of the subject concerning influx and the commerce of the soul with the body, n. 6466—6495. That influx from heaven mediately is from the Lord, n. 6466. That all life flows-in from the Lord. See LIFE. That the Lord flows-in by (or through) heaven mediately, and immediately from himself, both into man's interiors and exteriors, n. 6472. But that as he is received, such is the life of the thought and the will, n. 6472. That the Lord governs the ultimate principles of man, and also the first, which is to be concluded from order, n. 6473. Experience how influx is from the Lord, n. 6474. That influx from the Lord into things most sin-

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INFORMATION [*informatio*]. See **SCIENCE**, **UNDERSTANDING**, **DOCTRINE**. The order of influx about instruction, from scientifics, which are met by things intellectual, or things spiritual and celestial, n. 1495. Concerning instruction after desolation, n. 2701, 2704. See **REGENERATION**.

INHABIT, *to, or to DWELL* [*inhabitare*]. That to dwell denotes to live, n. 1293. And in relation to the Lord denotes to be, n. 2572, *sh.* n. 3384. See **HABITATION**. That to inhabit is predicated of spiritual good, to possess of celestial good, n. 2712. That to reside is predicated of truth and to inhabit of good, n. 4600.

INHABITANT [*incola habitator*]. That to be a sojourner and inhabitant, denotes to be unknown, and still to be present with, n. 2915. That inhabitants denote the goods of truth, n. 3488. And, in the opposite sense, the evil of the false, n. 10,640.

INHERITANCE, *to INHERIT* [*hæreditas, hæreditare*]. See **HEREDITARY**.

INIQUITY [*iniquitas*]. Prevarication, iniquity, and sin, what is the difference, n. 9156. See **SIN**.

INITIATION [*initiatio*]. The initiation of truth into good, what and in what manner, n. 3108.

INN [*diversorium*]. That it denotes the exterior natural principle, n. 5495.

INNOCENCE [*innocentia*]. See **INFANT**. That the innocent in heaven appear as infants, variously decorated, n. 154. That the proprium vivified by charity and innocence is beautiful and delightful, n. 164. That the nakedness of innocence is beautiful; examples of those who testify innocence by nakedness, n. 165. How the case is with those, who, being admitted into heaven, are willing to be innocent from themselves, n. 456. The quality of those at this day who are against innocence, was represented by an infant whom they treated most cruelly, n. 2126. That infancy is not innocence; but that wisdom, in which innocence dwells, is so, n. 2305. The inno-

cence of infancy represented as somewhat woody, the innocence of wisdom as somewhat alive and naked, n. 2306. That they who are innocent, and at the same time wise, appear as infants, n. 2306. That innocence makes good to be good, n. 2526. That conjugal love is innocence; and that they who have lived in genuine conjugal love, are in the heaven of innocence, which is the inmost, n. 2736. That innocence is in a state of peace, and that love and faith have in them innocence which is essential to them, n. 2780. That there must be innocence and charity, that truth may be received, n. 3111. In what manner the states of infants succeed from the first which is of innocence, that there may be innocence inmost in all, n. 3183. That an old man denotes wisdom in which is innocence, n. 3183. Concerning the innocence of wisdom with the wise, n. 3495. See INFANCY. Some things concerning innocence, n. 3519. That innocence is in charity, and in love to the Lord, n. 3994. That the proprium of innocence consists in man's acknowledgment that nothing but evil is from himself, and that all good is from the Lord, n. 3994. The black proprium of innocence, what, n. 3994, 4001. That the innocence of infancy becomes the innocence of wisdom, n. 4797. That no one can enter into heaven, unless he has somewhat of innocence, n. 4797. That there are three degrees of innocence, n. 5236. That innocence must be in truth with man, that it may be genuine, n. 6013. What and of what quality innocence is, may appear from a view of the conduct of infants towards their parents, n. 6107. That innocence is the uniting medium of good and truth, and that truth is not so, n. 6765. That the influx of innocence arranges good in heaven, that is, the societies of angels, n. 7836 at the end. That good without innocence is not good, n. 7840. That the good of innocence is the good of love to the Lord, and the truth of the good of innocence is the good of charity, n. 7877. That the good, which derives its quality from what is false, is accepted by the Lord, if there be ignorance, and therein innocence, and a good end, n. 7887. What innocence is, n. 7902. What the truth of the good of innocence, n. 7877. That innocent denotes interior good, just denotes exterior, n. 9262. That no good appertains to man unless in innocence, n. 9262. An explication concerning innocent blood of one thrust through lying in a field, Deut. xxi. 1—10, n. 9262. Concerning the innocence of wisdom, and the innocence of ignorance, what are their qualities, n. 9301. That the good of the innocence of wisdom must not be mixed with the truth of the innocence of ignorance, n. 9301. That the innocence of wisdom consists in knowing that in self there is nothing of good and truth, but that all things are from the Lord, n. 9939. That the innocence of infancy is external and in ignorance, and the innocence of the regenerate is internal in wisdom, cited, n. 10,021. What is their difference, n. 10,021. That the knowledges of truth and good are implanted in the innocence of infancy, and that it is their plane, cited, n. 10,021, with several more particulars concerning innocence. The process of man's regeneration from a state of external innocence to a state of internal innocence is

described, n. 10,021. That innocence must be in all good and truth thence derived, to make it good and truth, n. 10,134. That all purification or removal from [sins is effected by the good of innocence, n. 10,210. That innocence consists in acknowledging and loving the Lord, and in believing that all things are from the Lord, thus in being led by him and not by self, n. 10,210.

INSECT [*insectum*]. See **WORM**. That a noxious insect denotes falses in the extremes of the natural mind, or in the sensual principle, derived from the evils there, thus the falses of malevolence, n. 7441. That the fly of Egypt denotes the false derived from evil in the sensual principle, n. 7441. That a hornet, and also the dread of hornets, denote the destruction of those who are in falses of evil, *sh.* n. 9331. That insects in general denote falses and evils in the external man, *sh.* n. 9331. Hence, what is signified by fly, bee, worm, moth, grub, and several others, *sh.* n. 9331.

INSPIRATION [*inspiratio*]. What is meant by breathing (or nspiring) through the nostrils, n. 96, 97. That the most ancient people by inspiration perceived a state of love and of faith, n. 97. What is meant by breath, n. 97. That all things of the Word have in them an internal sense, and that this is inspiration, *ill.* n. 9094 at the end. Also n. 1887, 2967 end, 4373 end.

INSTRUCTION [*instructio*]. See **INFORMATION**.

INSTRUMENTAL [*instrumentale*]. That things essential, not things instrumental, ought to be regarded as ends, *ill.* n. 5948. That things essential so far perish, as things instrumental are regarded as ends, n. 5948. That there is nothing essential in the nature of things, but only in the Lord, who is the Esse or Jehovah, and that consequently all things else are instrumental, n. 5948. That if things essential were regarded as ends, there would be things instrumental in abundance, n. 5949. That the all of life is from the Lord, and that it is as cause principal and instrumental, which act as one cause, and that it is made sensible in the instrumental, n. 6325.

INSURGENTS [*insurgentes*]. See **ENEMIES**. That insurgents or enemies denote evils and falses thence derived, n. 10,481. See **ENEMY**.

INTEGRITY [*integritas*]. That justice and just have respect to the good of charity, integrity and entire to the truth of charity, n. 612. What is meant by entire, n. 1994. That integrity denotes the divine truth in effect, or a life according to divine precepts, n. 9905.

INTERCESSION [*intercessio*]. That the Lord in a state of humiliation interceded, but that in a state of glorification he compassionates; thus, that mercy is intercession, n. 2250. What the intercession of the Lord with the Father is, that it is mercy, which is in the divine truth proceeding from the Lord, *ill.* n. 8573. What mediation and intercession are, *ill.* n. 8705. That the idea concerning mediation and intercession is with the simple, as of a son asking a favour of his father, *ill.* n. 8705. That mediation and intercession are of the Lord with himself; and that the reason why it is said to

be of the son with the father is, because no idea of what is divine can be had without what is human, n. 8705 at the end.

INTERMEDIATE [*intermedium*]. See MEDIUM.

INTERNAL [*internum*]. See EXTERNAL, WORSHIP, CHURCH, LOVE, CHARITY, FAITH. An example that what is internal is in what is external, and how, n. 161, 1873. That interior things with man are distinct, and succeed each other, n. 634. That interior things produce exterior, n. 994, 995. What the internal man is, and what the external; and that the internal man is not thought, but that the internal man is formed from celestial and spiritual things, the interior or middle man from rational things, the external from things sensual derived from things corporeal, n. 978. That interior things are what produce exterior, n. 994, 995. That delight grows viler in proportion as it approaches more to what is external, n. 996. What the internal man is, the interior, and the external, n. 1015. Internal and external worship, what and of what quality, n. 1083. External worship without internal is no worship, n. 1094. That the interior man is rational, and that he is the middle between the internal and external, n. 1702, 1707. See RATIONAL. That in the external man there are things which agree and disagree with the internal man, n. 1563, 1568. What separates the external from the internal, n. 1587, 1594. That the love of self separates the external man from the internal, and that mutual love conjoins, n. 1594. That the external man in no instance is united to the internal, only so far as the Lord unites, n. 1577. And that only with the Lord the external is united to the internal, n. 1577. The beauty of the external man conjoined to the internal, n. 1590. That the internal man is of the Lord, n. 1594. That there is an internal and external of the church, n. 1242. What is the quality of the man of the internal church, and what of the external church, n. 1098. From what considerations it may be known that there is an internal principle in worship, n. 1102 at the end, n. 1151, 1153. That internal things vivify worship, n. 1175. That there is an internal principle in the worship of those who are of the external church, if they be in charity, n. 1100. That the external church is nothing, if not internal, n. 1795. What it is to make internal worship external, n. 1175. That they have no internal worship who do not believe in eternal life, n. 1200. That in proportion as interior things are more profane, external worship also is more profane, n. 1182. That every one has communication with the interior and inmost heaven, whence he is directed to ends and uses, n. 1399. What it is to see internal things from external, n. 1806, 1807. What is signified by what is interior in the Lord, n. 1926. That with every one there is an internal man, a rational which is the middle, and an external which is the natural man, n. 1889, 1940, 2181, 2183. That the internal man is of the Lord with man, and that the rational is as it were of man, n. 1904, 1999. That man separates himself from that internal, but that it is disagreement, not disjunction, n. 1999, illustrated also, n. 2018. That the internal man can perceive, and see what is transacting in the exterior, not vice versa,

n. 1914, 1953. That what is interior is expressed by what is superior, thus by what is high, n. 2148. That exterior and interior denote the same thing as inferior and superior, n. 3084. What the spiritual and natural man is, or what is the same thing, the internal and external man, viz. that the spiritual or internal man is wise from the light of heaven, but the natural or external from the light of the world, n. 3167. That the internal man, in the course of regeneration, receives truths before the external, and that hence is the combat of temptations, n. 3321. That the internal man thinks, and in the external, n. 3679. See THOUGHT. A distinction according to degrees, and thus what and of what quality the interior man is, and how the case is with respect to the external, *ill.* n. 3691. That they, who are in external truths alone, are weak and tottering, and are carried by every wind; but that they, who are at the same time in internal truth, are firm, *ill.* n. 3820. That external things are further from the Divine Being or Principle than internal, therefore also they are respectively inordinate, *ill.* n. 3835. That unless the external man be conjoined with the internal, there is no fructification, *ill.* n. 3987. That so far as celestial things, which are of the internal man, have the dominion, truths are multiplied, but so far as worldly things, which are of the external man, have the dominion, so far truths are diminished and vanish away, n. 4099. That in each heaven there are those who are internal, and those who are external, n. 4286. That the Jews were not chosen, but that they obstinately pressed to be a church, *sh.* n. 4290, 4293. That they are of such a quality that they can be in a holy external without an internal, *sh.* n. 4293. That at death the interiors are opened, such as they had been inwardly, n. 4314 at the end. That the inhabitants of this earth are external sensual men; concerning their combat with those who are internal spiritual men, from experience, n. 4329. What it is to be in externals alone, and what in internals, *ill.* n. 4459. Why man ought to be in internals, *ill.* n. 4464. That progression towards things interior appears manifestly in the other life, as from a mist into light, n. 4598. That the internal of the church is charity towards the neighbour in willing, and from willing in acting, and thence faith in perceiving, n. 4899 at the end. That the internals of the church, which the Lord taught, were known to the ancients, and that he abolished external representatives, n. 4904. Concerning those who have no concern about internal things, from experience, n. 4946. That exterior things cannot flow-in into interior, but vice versa, n. 5119. What exterior and interior thought is, *ill.* n. 5127. That exterior things ought to be subject to interior, or sensual and natural things to what is rational, *ill.* n. 5128. That interior things are more perfect, because nearer to the Divine Being or Principle, n. 5146, 5147. That there is no affection at this day to be acquainted with interior things, but with the ancients there was an affection, and that the reason why there is no affection at this day is on account of the affection for exterior things, n. 5224. That the Lord from an internal principle which is pacific, rules what is external where are

things inordinate and tumultuous, from experience, n. 5396. That without correspondence, what is internal appears to what is external as strange and hard, n. 5422, 5423, 5511. That what is internal can see all things which are in an external principle, but not vice versa, unless there be correspondence and a medium, *ill.* n. 5427, 5428, 5477. That in an interior principle there are a thousand things, which appear as one in an exterior, n. 5707. That the external man ought to be altogether subject to the internal, and to be without liberty derived from the proprium, *ill.* n. 5786. That the internal man and the external are altogether distinct, and that the internal lives after separation from the external, n. 5883. That the inmost principle in things successive, arranges itself in the midst in things simultaneous, n. 5897. That perception is clearer as it is more interior, n. 5920. That exterior things ought to serve interior, and that they were formed for that purpose, *ill.* n. 5947. That the things, which are successively born from an internal principle, are more and more interior, n. 6239. That what is external lives from what is internal; but that what is internal clothes itself with such things as enable it to produce effects in that lower sphere, n. 6275, 6284, *ill.* n. 6299. That there is given an internal man and an external, which may be known from several considerations, n. 6309. That when man is elevated towards interior things, he comes into a milder lumen, and that this elevation from the things of sense was known to the ancients, n. 6313. That the man who is elevated by being principled in the good of faith, is alternately in sensual lumen, and in interior lumen, n. 6315. See SENSUAL. That interior things exist in exterior, and that they there exist in this order that what is inmost is in the midst, and so forth, n. 6451. That exterior things are obscure respectively, because common, n. 6451 at the end. That one thing is formed from another successively, and that they are not made purer by continuity; hence, interior and exterior things are distinct from each other in successive order, and interior things are in exterior, n. 6465. That when the influx of truth and good from the Lord is not received by the natural principle, the interiors are closed, and at length even to the sensual principle, n. 6564. That when an internal principle ceases, the church ceases, n. 6587. That what is external does not flow-in into what is internal, but what is internal into what is external, from experience, *ill.* n. 6322. That a holy principle from the internal flows-in into the external with those who account the Word holy, and receive the Lord's supper holily, and effects conjunction, although they are ignorant of it, n. 6789. That the interiors of the evil are defiled, howsoever the external appears otherwise, *ill.* n. 7046. That man is of such a quality, that he can look inwards or to things divine, and outwards to himself and the world, n. 7601, 7604, 7607. That the interiors are occupied with what is false when the exteriors are, n. 7645. That good is in the interiors, and truth in the exterior, *ill.* n. 7910. And that conjunction of good and of truth is in interiors, n. 7910. That he is led by good from the Lord who lives in divine order, and that his interiors

are opened by the Lord, but that they are closed with him who is not in divine order, n. 8513. Concerning the internal man, when the natural man is regenerated, and when he is not regenerated, n. 8744, 8745. See REGENERATION. Concerning an internal principle, which is in all and singular the things that are from the divine, n. 8868, 8870. That in the other life external things are taken away, and all are remitted into their internal things, n. 8870 at the end. That the internal man is open with those who are in faith and love to the Lord, but that it is closed above and opened beneath, thus to hell, with those who are in evil, n. 9128. That interior things close and rest in exterior, and have connection with them, *ill.* n. 9216. That in all and singular things there must be an internal principle, that they may exist and subsist, *ill.* n. 9473. That perfection increases towards interior things, *ill.* n. 9666. Concerning the internal and external man, n. 9701—9709. That it is believed that it is the internal man who thinks and wills, and that it is the external who speaks and acts, n. 9702. But that the case is otherwise; viz. otherwise when they are conjoined, and otherwise when they are separated, n. 9703. That when man thinks well, he thinks from the internal, but when he thinks ill, from the external, n. 9704. That so far as he thinks from celestial love, so far he thinks from the internal; and so far as from the love of self, so far from the external, n. 9705. That the internal man is formed to the image of heaven, the external to the image of the world, n. 9706. That so far as man thinks and wills from heaven, or the Lord, so far he thinks and wills from the internal; and so far as from himself and the world, so far from the external; in the first case the internal is so far opened, in the second it is so far closed, and the external is opened, n. 9707. That the external is reduced into order by the internal, so far as it is subordinate, n. 9708. What is the quality of those whose internal man is closed, and what of those whose internal man is opened, n. 9709. That all good, that it may be good, must have interior good in it, n. 9912, 9921. That what is internal must be in what is external, that it may exist, and that thus external things derive their quality from their internal principle, n. 9922. That the internal man is in the light of heaven, the external in the world, as to things spiritual, *ill.* n. 10,134. That the external man is in hell, unless he is made spiritual by regeneration, n. 10,156. That the internal man is an image of heaven, and the external an image of the world, n. 10,156. That interior truths are those which are implanted in the life, and not those which are only in the memory, n. 10,199. That interior truths in the memory are only exterior truths, n. 10,199. That it is not perceived by man in the world what is transacting in the internal man, but what in the external, n. 10,236, 10,240. That the internal man is actually in the internal sense of the Word, but that he cannot be illustrated who judges according to the knowledges in which the external man is, *ill.* n. 10,400. Concerning those who are in external things without an internal principle. See EXTERNAL. That what is internal is a lord, and what is external is respectively a servant, *ill.*

n. 10,471. That what is internal is man's heaven, and what is external is his world, n. 10,472. That what is internal is closed by evils and falses derived from the love of self and of the world, and in what manner, *ill.* n. 10,492. Why internal things were closed with the Jews, and that they are closed with Christians who are acquainted with the truths of faith derived from the Word, and do not live according to them, and with the intelligent more than the simple, n. 10,492. That they who are in the internal of the Word, of the church, and of worship, love to do truth for the sake of truth, also they who are in an external principle, in which is an internal, but with a difference; they who are in an external principle without an internal, do truth for the sake of themselves and of gain, n. 10,683. That the light of truth in the external of the Word is from the internal, for those who are in the internal, n. 10,694. That they who are in an external principle without an internal, cannot endure things internal, *ill.* n. 10,694, 10,701, and *sh.* n. 10,707. That the church is in what is internal, and not in what is external without it, n. 10,698. That the interiors of man actually turn themselves according to his loves, n. 10,702.

INTERNUNCIO [*internuncius*]. See MESSENGER.

INTERPRETATION OF A DREAM [*interpretatio somnii*]. That it denotes what the dream has in itself, or what is in it, n. 5093, 5107. That it denotes contingency, and what will come to pass, n. 5141. That an interpreter among them denotes that spiritual things are altogether otherwise apprehended, n. 5478.

INTESTINE [*intestinum*]. Concerning the correspondence of the intestines with the grand man, n. 5392—5395. How the case is with those who constitute the colon, that they infest the peritonæum, n. 5379. Where and of what quality they are, n. 5393. See also EXCREMENTS. That the intestines denote last and lowest things, n. 10,030, *ill.* n. 10,049. Why they are to be washed, n. 10,049.

INTUITION [*intuitio*]. Intuition is called influx, why? *ill.* n. 1954.

INUNDATION [*inundatio*]. See FLOOD. That a flood and inundation of waters signifies temptations and desolations, n. 705, 739, 756, 790. What an inundation is, from experience, n. 5725. Immersion in falses, what, and how it appears, n. 6853. That an inundation denotes to be immersed in lusts, and also to be immersed in falses, n. 5725.

INVOLUNTARY PRINCIPLE [*involuntarium*]. Concerning that principle in man, its origin, &c. n. 3603, 9683. See VOLUNTARY.

IRON [*ferrum*]. That it denotes natural truth, n. 425, 426, 643.

ISAAC [*Isacus*]. That by Ishmael is signified the rational principle first conceived with the Lord, by Isaac his divine rational, n. 1893, 2066. That Isaac signifies laughter, that is, the affection of truth, because the divine rational principle of the Lord, n. 2072. That Isaac represents the divine rational principle of the Lord, n. 2083, 2630. That Isaac denotes the divine marriage as to the Lord's

human principle, n. 2744. That he denotes the divine rational principle as to good, n. 3012, 3194. 3210. That Jehovah God of Isaac denotes the Lord's divine human principle, n. 3704. That the dread of Isaac denotes the Lord's divine human principle, n. 4180.

ISHMAEL [*Ishmael*]. That by Ishmael is represented and signified the Lord's first rational principle before it was made divine, n. 1393. What Ishmael is, is described, that he denotes rational truth, n. 1949, 1950, 1951. That by Ishmael also are signified those who are rational or spiritual, n. 2078, 2691. That by Ishmael likewise is represented the Lord's spiritual kingdom or spiritual church, n. 2699. That Ishmael and the Ishmaelites denote the spiritual, who are in simple good as to life, and thence in natural truth as to doctrine, n. 3263. That by the twelve sons of Ishmael are represented all things of the spiritual church, especially amongst the Gentiles, n. 3268. That Mahalath the daughter of Ishmael the son of Abraham, denotes truth from a divine origin, n. 3687. That the Ishmaelites denote those who are in simple good, n. 4767.

ISLANDS [*insulæ*]. That they are peculiar tracts of land, and that they denote more remote kinds of worship, n. 1158.

ISRAEL [*Israel*]. See JACOB. What is meant by Jacob and Israel, n. 3305. That Israel denotes the Lord, n. 3305 at the end. That the holy one of Israel, also Israel, denotes the Lord, n. 3305 at the end. That Judah denotes the good of celestial love, Israel the good of spiritual love, n. 3654. That by the twelve sons of Israel are represented all things of the spiritual church; that Israel denotes the celestial spiritual man who is from the natural principle, Joseph the celestial spiritual man who is from the rational, n. 4286; and that Israel denotes the divine celestial spiritual principle, n. 4286. That Israel denotes the Lord, *sh.* n. 7091. That the sons of Israel denote those who are of the Lord's spiritual kingdom, n. 6862, 6868, 7035, 7198, 7201, 7215, 7223. That the sons of Israel denote those who are in truth productive of good, and in truth derived from good, n. 7956, *ill.* n. 8234. That the people Israel denote the spiritual church as to good, in which the truths of faith are about to be implanted, n. 8805. That by the sons of Israel was represented the spiritual church. See QUOTATIONS, n. 9340.

ISSACHAR [*Jisachar*]. That, in the supreme sense, he denotes the divine good of truth, and the truth of good, in the internal sense celestial conjugal love, then the external mutual love, n. 3957, and that he denotes remuneration, n. 6388.

ISTHMUS [*isthmus*]. What is the quality of those who have reference to the isthmus in the brain, and to the little glandular knots, n. 4051. What is the quality of those who have reference to the isthmus in the brain, and to the ganglia in the body, n. 5189. See GANGLIA.

ITHAMAR [*Ithamar*]. See ELEAZAR, n. 9811, 9812.

J.

JABAL and JUBAL. What, n. 413, 415, 417.

JABBOK [*jabbock*]. Passage, or river, or ford, that it denotes first insinuation, *sh.* n. 4270, 4271, 4301.

JACOB [*Jacobus*]. See ESAU, and ISRAEL, and JEW. That Jacob denotes the Jewish church and the external church of the Gentiles, n. 422. That the Lord is represented by Abraham, Isaac, and Jacob, and that by Jacob is represented his natural man, n. 1893. That Peter, James (or *Jacob*), and John, denote faith, charity, and the goods of charity. See Preface to ch. xviii. Gen. That Jacob denotes the doctrine of natural truth, in a supreme sense, the natural principle of the Lord as to truth, *sh.* n. 3305. That in the Word Jacob himself, or the people of Israel, are in no case meant by him where he is named, n. 3305. That Israel signifies the Lord as to interior natural truth, Jacob as to exterior, n. 3305. What natural truth is, n. 3509, 3525, 3544. That Esau was thought of when Isaac blessed Jacob, n. 3576. That Esau and Jacob, when the natural principle of the Lord was glorified, represent the divine natural as to good and as to truth, n. 3576. That Jacob first represents the truth which was of the natural good of the Lord's infancy, and after that this was made divine, the truth of the divine human principle of the Lord, n. 3599. That Jacob denotes also the good of natural truth, after that he took away the birth-right of Esau and his blessing, n. 3659. That the birth-right (primogeniture) and blessing which Jacob took away from Esau, involve, that his posterity succeeded to the promise concerning the land of Canaan, and that they represented divine celestial and spiritual things, but fraudulently, n. 3660. That Jacob worshiped other gods, especially the God Schaddai, n. 3667. That Jacob represented the good of truth, and Esau the good productive of truth, n. 3669, 3677. That Jacob denotes the good of truth, also variously, that he denotes good in the natural principle, because the state of truth and good is different in the beginning from what it is in its progress and end, n. 3775, 4234. That Jacob denotes common good, n. 3829. That by Isaac is represented the rational principle, and the natural by Jacob, n. 4009, and by the sons of Jacob the sensual, n. 4009. That Jacob denotes natural good which accedes nearer to the divine, n. 4073. That Jacob was not a servant with Laban, n. 3974, 4113. That Jacob represents truth, to which good is about to be conjoined, when he entered into the land of Canaan, n. 4234. That Jacob represents the good of truth, n. 4273. That both Jacob, and his posterity, were of such a quality, that celestial and spiritual love could not be conjoined with natural good in them, *sh.* n. 4281. That Jacob denotes the external celestial principle, and Israel the internal, *sh.* n. 4286. That the Lord, in the supreme sense, is Jacob and Israel, n. 4286. Inasmuch as internal things are what are represented, and external

things represent, therefore Jacob was named Israel, n. 4292, 4370. How evil the sons of Jacob were, *sh.* n. 4316. That Jacob denotes the good of truth, which is truth in the will and thence in act, n. 4337. See also **JEW**. That Jacob denotes the ancient church, n. 4439. That Jacob denotes the ancient external church, n. 4514. That specifically he denotes the church as to truth, n. 4520. That Jacob represented the natural principle of the Lord as to truth in the beginning, in the progress as to the good of truth, and in the end as to good, *sh.* n. 4538. That Jacob denotes external good in the natural principle of the Lord, and Israel internal, n. 4570. The sons of Jacob. See **TRIBE**. That the sons of Jacob, or the brethren of Joseph, denote the church which bends from charity to faith, and at length to faith separate, n. 4666, 4671, 4679, 4680, 4690. That Jacob denotes the ancient church, n. 4680. That he denotes the Jewish religion derived from the ancient church, n. 4700, 4701. That Jacob denotes the ancient church, and also the primitive christian church, n. 4700. That by Joseph and Benjamin is represented the internal of the church, but by the ten other brothers, the external, n. 5469. That the ten sons of Jacob denote the truths of the church in the natural principle, n. 5403, 5419, 5427, 5458, 5512. That the sons of Israel denote spiritual truths, n. 5414, 5878, 5879. That Jacob denotes the good of truth, n. 5506, 5533, 5535. That Jacob denotes the church, n. 5536, 5540. That the ten sons of Jacob denote the natural principle, n. 5680, 5882, that being called sometimes Jacob, and at other times Israel, is on account of the internal sense, *sh.* n. 5953. That Jacob going down into Egypt, signified that natural truth was initiated into the scientifics of the church, n. 6004. That Jacob denotes natural truth, n. 6001. What is represented by Abraham, Isaac, and Jacob, in the supreme sense, or in the Lord, and what in the representative sense, or with man, n. 6098. That Jacob denotes natural truth, thus also the natural principle as to truth, n. 6236. Concerning the sons of Jacob, that they represented truths and goods and the church. See **TRIBE**. That the powerful one of Jacob denotes the divine human principle of the Lord, n. 6425. That a bed is attributed to Jacob, and that he appears in a bed, why? n. 6463. See **BED**. That the sons of Jacob denote things alienated from truth, n. 6557, 6571. That Jacob denotes truth in general, n. 6641.

JAH [*Jah*]. See **JEHOVAH**.

JAPHET [*Japhet*]. That he denotes external worship, in which is internal, n. 1062, 1100, 1140, 1141, which is described, n. 1150.

JASPER [*Jaspis*]. That a beryl, an onyx, and a jasper denote the spiritual love of truth, into which superior things close, or the external good of the spiritual kingdom, n. 9872.

JAVAN [*Javan*]. What, n. 1152, 1153, 1155.

JEBUSITE [*Jebusæus*]. That it denotes what is idolatrous, in which there is something of truth, n. 6860.

JEGAR SAHADUTHA [*Segar Sahadutha*]. A heap set up by Jacob and Laban, what, n. 4195.

JEHOVAH [*Jehovah*]. See LORD and GOD. Why he is called Jehovah, and why God, n. 624, 709, 732, 840, 1096. That he is called Jehovah from essence, God from power, n. 300. That to call on the name of Jehovah denotes worship of the Lord grounded in charity, n. 440. That Jehovah denotes love, n. 1735. That concerning Jehovah, nothing can be predicated but Is; the other things which are predicated are according to appearances, n. 926. That the Lord is Jehovah, n. 1736. That the internal of the Lord was Jehovah, because conceived of Jehovah, n. 1815. That so far as the Lord, as to the human essence, was united to Jehovah, so far he spake with Jehovah as with himself, in other cases as with another, n. 1745. That the Lord is called Jehovih, especially in temptations, n. 1793. That when any thing was true, it was usual to say that Jehovah said, n. 1020, 1037. What is meant by Jehovah saying, n. 1791, 1815, 1819, 1822. That the most ancient church, and the ancient, called the Lord Jehovah, n. 1343. That the Hebrew nation was distinguished from others by this, that they called their God Jehovah, n. 1343. That the posterity of Jacob, and even Moses, lost the name of Jehovah, n. 1343. That the Jews make worship to consist in naming their God Jehovah, which nevertheless avails nothing, n. 1094. That Jehovah, or the infinite Esse, cannot be manifested to man, thus neither flow-in with man, except by the human principle of the Lord, n. 1990. That the Lord, as to his inmost principle was one with Jehovah his father, to whom he united the human principle, n. 2004, 2005, 2018, 2025. That all the trinity (trinum) in the Lord is Jehovah, n. 2156, 2329. That in the Word, where truth is spoken of, the name God is applied, and where good, Jehovah, n. 2586, 2769. That in the Old Testament the Lord is the same thing with Jehovah Zebaoth, and with Jehovah; and that in the New Testament he is called Lord instead of Jehovah, *sh.* n. 2921. That Jehovah God of heaven denotes the Lord as to the divine essence, and Jehovah God of earth as to the human, n. 3023. That Jehovah in the Word is the Lord, n. 3035. That he is called Jehovah Zebaoth, or of armies, from the divine truths from which he fights for man, n. 3448. That the Jews worshiped Jehovah only as to name, n. 2733 at the end. That Jehovah was seen by Moses as a man with a very old face and a large snowy beard, n. 4299; and that the Jews had such an idea of Jehovah, and that he could do miracles more than others, n. 4299. That no one can see Jehovah face to face and live, why, *sh.* n. 4299. That to see God face to face, in the internal historical sense, denotes that the Lord is representatively present, n. 4311. That the beloved of Jehovah denotes truth from celestial good, and is spoken in relation to Benjamin, n. 4592. See BENJAMIN. That by Jehovah is signified the divine principle of the Lord, n. 5041. That no other was meant by Jehovah, amongst the ancient and most ancient people, than the Lord, n. 5663. That nothing essential is given in the nature of things, but only in the Lord, who is the Esse or Jehovah, and that all things

besides are instrumental, *ill.* n. 5948. That the divine human principle of the Lord from eternity was Jehovah passing through heaven, n. 6280. That Jehovah and God in heaven is the Lord, n. 6303. That Jehovah is called the Redeemer, that he is the Lord, *sh.* n. 6281. That I am who I am, denotes the *esse* and *existere* of all things in the universe, n. 6880. Concerning the divine *esse* and divine *existere*, n. 6880. That Jehovah God is the Lord, Jehovah as to the divine *esse* or divine good, and God as to *existere* or divine truth, n. 6905. That Jehovah being seen denotes the appearing of the divine principle of the Lord in the human, n. 6945, 6956. That I am Jehovah, and Jehovah said, denotes irrevocable confirmation, *sh.* n. 7192, 7202, as he frequently said in the prophets, *sh.* n. 7192. That there is none as Jehovah God, denotes that there is one God, and none besides him, n. 7401, and also what is said, n. 7444, 7544, 7598, 7636. That all things which are done or made by Jehovah are done or made by the truth proceeding from him, n. 7795. That the arm of Jehovah denotes the Lord as to the divine human, n. 8099. That the song Jah denotes that all of faith and hence of glory is from the divine truth, n. 8267. That Jah denotes the divine truth proceeding from the Lord, n. 8267. That his name is Jehovah denotes, that it is the Lord alone from whom are all things, n. 8274. That the throne Jah denotes the spiritual kingdom of the Lord, n. 8625. That Jehovah, the Divine Being or Principle in himself, is far above the divine in heaven, n. 8760. That the Lord as to the divine human is what is meant by Jehovah in a cloud; the reason why the divine principle without the divine human cannot actually be come at, *ill.* n. 8864. That Lord Jehovah denotes O good Jehovah, n. 9167. That the Lord was and is Jehovah in a human form, *sh.* n. 9315. That Jehovah in the Word is the Lord, cited n. 9373. That before Jehovah denotes from the Lord, *ill.* n. 10,146. That I am Jehovah God denotes that from the Lord is all the good of love and truth of faith, n. 10,158. That Jehovah or Jehovah God is trine (or threefold) in the Lord, n. 10,617.

JERAH [*Jerach*]. What, n. 1245, 1247.

JERUSALEM [*Hierosolyma*]. What is meant by the Holy Jerusalem, n. 402, 940. Concerning the filthy Jerusalem where the Jews are, n. 940. That the New Jerusalem denotes the New Church in general and in particular, n. 2117. That Jerusalem denotes the church, n. 3614. That Jerusalem denotes the doctrine of truth from the Word, n. 9166.

JEST, *to* [*ludere*]. See TO PLAY.

JESUS [*Jesus*]. See CHRIST. What the two names of the Lord, Jesus Christ, signify, n. 3004—3011. See CHRIST. That Jesus Christ is in singular the things of the Word, n. 5502.

JETHRO [*Jethro*]. The father-in-law of Moses, that he denotes the good of the church which is in the truth of simple good, n. 7015. See also RUEL. That Jethro denotes divine good, n. 8643.

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KEDAR [*Kedar*]. That Nebaioth and Kedar denote those things which are of the spiritual church, especially among the Gentiles, *sh.* n. 3268. That Kedar, which is Arabia, was named from the son of Ishmael, n. 3268. That the Arabians and Kedarians in the wilderness, denote those who are not in good, n. 3268.

KEEP, *to* [*custodire*]. That to keep when spoken of the Lord denotes his providence, n. 9304.

KENITE [*Kenitæ*]. That the Kenite, the Kenizzite, and Kado-mite, denote falses to be expelled from the Lord's kingdom, n. 1867.

KEEPER [*custos*]. That to be a keeper denotes to serve, n. 372. That faith is the keeper of charity from being subservient thereto, n. 372.

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KETURAH [*Keturah*]. What, n. 3237, 3239 — 3242. That

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KEY [*clavis*]. What is meant by the keys of the kingdom of the heavens, shewn in the Preface to chap. xxii. Gen. and n. 3750. That key denotes power, *sh.* n. 9410.

KID [*hædus*]. That he-lambs and she-lambs signify innocence of the internal or spiritual man, and kids and she-goats the innocence of the external or natural man, consequently their truths and goods, *sh.* n. 3519. That a kid of the she-goats, as denoting the innocence of the external man, denotes a conjugal pledge, *sh.* n. 4871.

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KIRIATH-ARBA [*Kiriath-Arba*]. Which is Hebron, that it denotes the Lord's church, Kirjath-Arba as to truth, Hebron as to good, n. 2909. See HEBRON.

KISS, to [*osculari*]. That kissing signifies conjunction from affection, n. 3573, 3574, 3808, 4215, 4353, 4929, 6260. That kissings denote also hypocritical and deceitful pretences. See ditto. That to kiss upon the mouth denotes to acknowledge and obey, n. 5311. That to kiss denotes adjunction from grace, n. 5929.

KITCHEN [*culina*]. Two women in a kitchen, n. 2125.

KITTHIM. What, n. 1156.

KNEADING-TROUGHS [*mactræ*]. That they denote delights of the affections, also of lusts in the external natural principle, n. 7356.

KNIFE [*culter*]. That the knife used for sacrifices denotes the truth of faith, it is called a little sword, also that which was of stone for circumcisions, n. 2799. See **SWORD**. That the reason why knife is seldom named in the Word, is, because there are wicked spirits which are called spirits of the knife (*cultrarii*), concerning whom, n. 2799 at the end.

KNOW, to [*scire*]. See **SCIENCE**.

KNOWLEDGES and to **KNOW** [*cognitiones et cognoscere*]. See **DOCTRINE** and **SCIENCE**. That they are truths of childhood, and that they are not truths in themselves, but from the divine things which are in them, n. 3676. That knowledges are for uses, n. 6815. That to know denotes to understand, to believe, and to perceive, when and whence, *sh.* n. 10,155. That to know, when it relates to God, denotes to foresee and to provide, n. 5308. That when it is said that God knows, it denotes that he endows with charity, n. 6806.

KNOWN [*notus*]. That they who are known to each other find each other in the other life, n. 1114. Also they who were known from their reputation, n. 1114. That they who are known are instantly present when they are thought about, n. 1274. That I have discoursed almost with all who were known to me, n. 5, 448, 1636, 1880. That they who were known in the other life, recollected the actions of the past life, n. 2486.

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LADDER [*scala*]. That it denotes communication, and this of lowest truth and of the good thence derived, n. 3699, 3701. That the head of a ladder denotes heaven, n. 3700.

LAKE [*lacus*]. That waters gathered together, and lakes denote in the complex knowledges by which intelligence is acquired, n. 7324.

LAKE [*stagnum*]. A description of it, n. 819. Concerning a muddy lake, n. 956. That a lake of waters denotes the knowledges of good and truth by which intelligence is procured, and when the Egyptians are treated of, that it denotes scientifics, *sh.* n. 7324. That a lake of fire and sulphur, denotes hell, n. 7324.

LAMB [*agnus*]. Some particulars concerning lambs, n. 3519. See **KID**. That a lamb denotes innocence, *sh.* n. 3994. Lambs denote interior innocence, and she-goats exterior innocence, n. 3519, 7840, 7852. That it denotes the good of innocence, *sh.* n. 10,132. That he-lamb denotes the inmost good of innocence; ram, the interior or middle good of innocence, and a young bull, the external good of innocence, n. 10,132 at the end.

LAME, OR HALT, TO HALT [*claudus, claudicare*]. That to halt denotes to be in good in which as yet are no genuine truths, but still common truths which can be insinuated, and such as do not disagree with genuine truths; thus that the lame denote those who are in good, but not in genuine good, by reason of the ignorance of truth, in which good the Gentiles are who live in mutual charity, *sh.* n. 4302. That the lame also, in the opposite sense, denote those who are in no good, and hence in no truth, *sh.* n. 4302. That there is a difference between halting and being halt, or lame, n. 4302. That to halt on the thigh, in the internal historical sense, denotes that goods and truths were altogether destroyed, n. 4314.

LAMECH [*Lamech*]. That it denotes vastation, n. 406, 427.

LAMP [*lampas*]. That lamps with candles, or lights, denote truths which are lucent from good, n. 7072. That lamps denote things spiritual in which are things celestial, where the ten virgins are treated of, n. 4638. That a candlestick denotes the spiritual heaven, and that candles or lights denote faith with the intelligence of truth and the wisdom of good from the Lord alone, *sh.* n. 9548, 9783.

LAND, OR EARTH [*terra*]. See **EARTH**.

LANGUAGE [*lingua*]. See **TONGUE**.

LASCIVIOUSNESS [*lascivia*]. Concerning the punishments of lasciviousness. See **HELL** and **ADULTERIES**. That conjugal love, flowing-in into the lascivious, is changed according to reception into lasciviousness and adulteries, n. 2741, 2742. That lascivious love assumes a semblance of conjugal love, n. 2742.

LAST [*ultimum*]. See **EXTREME**.

LAUGH, *to* [*ridere*]. See **LAUGHTER**.

LAUGHTER [*risus*]. Concerning the origin and essence of laughter, n. 2072, 2216. That laughter denotes the affection of truth, n. 2072, 2216, 2640. That Isaac was hence named, n. 2072.

LAVER [*labrum*]. That the laver, in which purification was effected, denotes the natural principle of man, *ill.* and *sh.* n. 4799. Concerning the brazen sea of Solomon, n. 10,235. What the ten lavers set near the temple, and what their bases signify, n. 10,236. See **VESSEL**.

LAW [*lex*]. That the law and the prophets, or Moses and the prophets, denote the whole Word of the Old Testament, n. 2602. That when the law was promulgated on Mount Sinai, the precepts of the decalogue were understood by the angels otherwise than by men, n. 2609, 7089. That laws denote all things of the Word specifically, and in the genuine sense, n. 3382. In what manner the precept of the decalogue, concerning honouring parents, is to be understood in the internal sense, n. 3690. See also **LEGISLATOR**. That the law, in an extended sense, denotes the whole Word, in a sense less extended, the historical Word, in a confined sense, the Word which was written by Moses, and, in the most confined sense, the ten precepts of the decalogue, *sh.* n. 6752. That the divine law is the Word, thus divine truth, *sh.* n. 7462. That judgments and laws denote truths and the truths of good, n. 8695. That the precepts of the decalogue contain in them such things as are in heaven, *ill.* n. 8900. That law and precept denote truth in general and in particular, n. 9417. That when it is said of the Lord, that he fulfilled all things of the law, it denotes all things which are in the Word concerning the Lord's temptations, and concerning the glorification of his human principle, n. 10,239.

LAWGIVER [*legislator*]. That lawgiver denotes truth derived from good, *sh.* n. 6372.

LAWYERS [*legisperiti*]. What was the quality of lawyers formerly, Preface to chap. xviii. Gen.

LAZURE, AGATE, AMETHYST [*cyanus, achates, amethystus*]. That they denote the spiritual love of good, or the internal good of the spiritual kingdom, n. 9870.

LEAD [*plumbum*]. What it signifies in the Word, n. 8298. That it denotes the evil of the exterior natural principle, and, on the other hand, the good of the same degree, n. 8298.

LEAD, *to* [*ducere*]. That God leading denotes providence and divine auspices, n. 8093, 8098.

LEAD-FORTH, *to* [*educere*]. That it denotes to withhold, n. 2413. From the false and evil, n. 2415.

LEADER [*dux*]. That tertian-leaders denote common or general things or principles under which are particulars in a series, n. 8150. That leaders denote chief things or principles, thus also all and singular things, and that they are predicated of good and evil, but princes of what is true and false, n. 8314.

LEAF [*folium*]. That it denotes truth and also faith, n. 885. See FAITH.

LEAH [*Leah*]. That Rachel denotes the affection of internal truth, and Leah the affection of external truth, *ill.* n. 3793, 3819.

LEARNED [*doctus*]. Examples that the learned do not know what the simple know, n. 206. See also SCIENCE, DOCTRINE, UNDERSTANDING, WISDOM, INTERNAL, EXTERNAL. That it is not the part of a wise man to confirm a tenet, but first to see whether it be true, n. 4741. That the learned do not believe what the simple do, because, from a negative principle, they consult scientifics, and thereby deprive themselves of interior sight, n. 4760. That the learned are less wise than the simple, in consequence of their being sensual, and that scientifics are sensual, n. 5089. That the generality of the learned are in a persuasion of what is false, because they confirm falses by scientifics, n. 5128. That many of the learned are sensual, the reason, n. 6316. That the learned do not comprehend what spirit is, and a life after death, from experience, n. 6317. That the affectation of eloquence and of learning, casts things into a shade, n. 6924. That to teach denotes to flow-in, and when it is said of the Lord, that it denotes to provide, 7007. That the learned believe that they should receive the Word better if it was otherwise written, but that they are altogether deceived, also that many of them are atheists and naturalists, n. 8783. That several of the learned, who are in the truths of faith from the Word, are in hell, and that they who are not in truths, and who are in falses, are in heaven, the reason, because they are not in good, illustrated and shewn from the Word, n. 9192. That with the learned in the Christian world, the internal is more closed than with the simple, three causes, n. 10,492. That the learned at this day wander only in the bark (the outward rind or husk of opinions), and love to dispute only whether a thing be so, n. 3677. That the learned know less than the simple concerning heaven, concerning good and truth, &c. from experience, n. 3747, 3748, 3749, 4156, 4760. That knowledges are the means of growing wise, and the means of becoming insane, n. 4156, 4862, 8629. That the learned shall shine as the stars, what it means, n. 3820.

LEAST [*minus*]. See GREATEST. That the least is greatest in heaven, because most happy, n. 452, 1419. What it is in heaven to be great and to be least, n. 3417. That man is in the least things such as he is in the greatest, n. 6571, 6626.

LEAVEN [*fermentum*]. That the offering being unleavened, or not fermented, signifies, that it should be sincere, consequently from a sincere heart, and free from things unclean, n. 2177. The difference between leaven and what is leavened, n. 8062 end. That things unleavened signified purification from falses and evils, because leaven signifies what is false and evil, *sh.* n. 2342. That leaven denotes what is false, n. 7906. That leavening (fermentation) denotes spiritual combat, because then there is a combat of what is true and of what is false, *sh.* n. 7906. That leavened denotes what is falsified, n. 8051.

That unleavened denotes good purified from what is false, n. 8058. Concerning the feast of things unleavened or of purification, n. 9286—9292. See FEAST. That unleavened denotes purified, and that leaven denotes what is falsified by reason of evil, *sh.* n. 9992.

LEBANON or LIBANON [*Libanus*]. That Lebanon denotes things rational, n. 2831. That Libanon denotes the spiritual church and Carmel and Sharon the celestial church, n. 5922.

LEG [*crus*]. What is meant by the legs of a man, n. 2826. That the head upon the legs and the midst, denotes from what is inmost to what is outermost, *ill.* n. 7859. That the legs of beasts denote things natural, because they involve also the feet, it is otherwise with men, *sh.* n. 10,050.

LEGISLATOR [*legislator*]. That it denotes truths, *sh.* n. 6372.

LEHABIM. Rituals of external worship, n. 1194.

LENGTH [*longitudo*]. What is meant by length, breadth, and height, n. 650. See BREADTH and HEIGHT. That length denotes good, breadth truth, n. 1613, 4482. That days being prolonged, denotes augmentation of good, n. 8898. That elongation denotes disagreement and aversion, *ill.* n. 9261. That length denotes good, breadth truth, n. 9487, illustrated also from extensions in heaven, n. 10,179.

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LESSER, OR YOUNGER [*minor*]. That greater denotes good, but lesser truth, n. 3296. That older denotes what is external, because it is first learnt, but younger denotes what is internal, because it is learnt afterwards, n. 3819.

LEVI, LEVITE [*Levi, Levita*]. That Levi, in the supreme sense, denotes love and mercy, in the inmost sense denotes charity or spiritual love, in the external sense, conjunction, *sh.* n. 3877. What and of what quality he is, n. 3877. That Simeon denotes faith in the will, and Levi spiritual love or charity, and that, in the opposite sense, they denote what is false and evil, which is the general state of a perishing church, n. 4497, 4502, 4503. That Levi denotes faith separate from charity, thus what is contrary to charity, n. 6352. What the priesthood of Aaron, of his sons, and of the Levites represents, that it denotes the work of the Lord's salvation in successive order, n. 10,017.

LEVIATHAN [*Leviathan*]. That it denotes the scientific principle in general, *sh.* n. 7293.

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LIBERTY [*libertas*]. What liberty is, that it consists in being led of the Lord, and that slavery consists in being under the dominion of diabolical spirits, n. 892, 905. That all reformation is effected by freedom, and that no man is compelled by the Lord, n. 1937, 1947. That all worship must be from freedom, n. 1947. That to force oneself to do good, and to resist evil, is freedom, n. 1937, 1947. That in such compulsion, and in every temptation in which man conquers,

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is from freedom, that any thing may be appropriated to man, n. 10,097. That unless man be kept in the freedom even to do evil, good cannot be provided for him by the Lord, n. 10,777.

LICE [*pediculi*]. The stench of domestic lice, n. 1514. That lice denote evils in the extremes, thus in the sensual principle, n. 7419.

LIE, *a* [*mendacium*]. That a lie signifies the false and evil of faith, and a witness of a lie denotes the confirmation of the false, n. 8908. That a vanity is falsity of doctrine, and a lie is the false principle of life, n. 10,287.

LIE CONCEALED, *to* [*latere*]. That it denotes separation as to good and truth, n. 4199.

LIE DOWN, *to* [*cubare*]. That it denotes a state of tranquillity, *sh.* n. 3696. What is meant by lying down with Abraham, Isaac, and Jacob, n. 10,442.

LIE-DOWN, *to* [*decumbere*]. That to lie down denotes to be separated, n. 9027. That to lie-down upon a bed, denotes what is separated in the natural principle, n. 9027.

LIFE [*vita*]. That there is no life and esse except in those things which are from the Lord, thus which are eternal, n. 726. In what manner a living thing appears in the other life, and in what manner a dead thing, n. 671. That man after death almost immediately enters the other life, n. 70. The life of the evil, of what quality, and whence, n. 1742. That to live to eternity also denotes to live in damnation, or to live the life of death, n. 304. That the Lord, even as to the human principle, has life in himself, n. 2658. That the Lord as to each essence is life, but man is only a recipient of life from the Lord, n. 2021. That man lives from the Lord by the goods and truths of doctrine, n. 2536. That all, even the worst, have life from the Lord, but according to reception, n. 2706. That all life is from the Lord, n. 1954. That the life of man is according to the ends regarded, n. 1909. That faith does not save, but the life of faith, which is charity, for the life remains after death, n. 2228. Concerning the state of life after death. See STATE and RESURRECTION. That life consists in freedom, and depends upon it. See FREEDOM. That all life is from the Lord, and that it diffuses itself into all and singular forms in an incomprehensible manner, n. 2886—2889. That all and every one think and will from others, thus finally from the Lord, n. 2886. That man could not live, if communication by spirits and angels was taken away from him, n. 2887. That he who lives in good, and believes that from the Lord comes truth, good, and life, may be gifted with freedom, n. 2892. That all within the church believe that the life of evil and the false is from hell, and the life of good and truth from the Lord, n. 2893. That life varies in objects according to their qualities, n. 2888. That when the life of the lusts of evil and the persuasive principle of what is false be taken away, then first there is life, n. 2889. That if the life of the love of self and of the world be taken away from the evil, they would be as a new-born infant as to all things of life, from experience, n. 2891. That lives

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LIGHT [*lux*]. See also **LUMEN**, **SUN**, **MOON**, **RAINBOW**. Light also darkness [*tenebræ*], what, n. 20, 21. The distinction between *lumen* and *lux*, n. 854. That light in the heavens is from the Lord, who is the sun; hence the modifications of light in objects, which are angels, n. 1053, 1521, 1529, 1530. That the Lord is a sun to the celestial, a moon to the spiritual, illustrated in the Word, n. 1529, 1530, 1531. Concerning the light in which the angels live, n. 1521—1533. Concerning the light in the heavens, n. 1619—1632. See **ATMOSPHERE**, **PARADISE**, **RAINBOW**, **HABITATIONS**. Light seen often, n. 1522. That wonderful things appear from the light in heaven, when the internal sight is opened, n. 1532. That the light of angels in respect to the light of spirits is according to intelligence and wisdom, n. 1524. The light of intelligence and the light of wisdom, what, n. 1555. That the light of the world is darkness to the angels, n. 1521, 1783, 1880. How great a light, when I was withdrawn from the ideas of particulars, n. 1526. That the speech of angels appears sometimes in the world of spirits like flaming light, n. 1645. That there is light in the abodes of the angels, n. 1523. The light of those who belong to the province of the eye, n. 1525. The bright light of those who belong to the province of the eye, n. 1525. The light in which they live, who were of the most ancient church, n. 1117. That the life of lusts appears as a coal fire, and the false as *lumen* thence derived, n. 1528. That from the phantasy concerning what is immaterial, is derived darkness, n. 1533. That spirits have seen through my eyes those whom they have known in the world, n. 1880. That the light of heaven illuminates both the sight and the understanding, and that according to the quantity and quality of light is the quantity and quality of understanding, n. 2776. That the Lord from the divine human principle illuminates both the sight and understanding of the spiritual, n. 2776. That the internal sense of the Word appears in the light of heaven, not so in the light of the world, n. 3086. That illustration is from good, but by truth, n. 3094. That they who are only in the light of the world, do not apprehend those things which are of the light of heaven, n. 3108. That there is the light of heaven and the light of the world, and that the internal man has sight and understanding from the light of heaven, but the external from the light of the world, but that the light is vivified by love which is spiritual heat, n. 3138. What the spiritual or internal man is, and what the natural or external, viz. that the spiritual or internal man is wise from the light of heaven, the natural or external from the light of the world, n. 3161. That when truth is elevated out of the natural principle into the rational, it passes from those things which are of the light of the world into those which are of the light of heaven, thus from obscurity into clearness, and man thereby into wisdom, n. 3190. That there is light in heaven more bright than the light on earth, and that it is from the Lord, n. 3195. That the Lord is light, *sh.* n. 3195. That in the light of heaven there is wisdom and intelligence, n. 3195. That the Lord was willing to be born a man, that they might have light who were in thick dark-

ness, and who had not removed themselves so much from good and truth, n. 3195. That the laws of good are represented by flames, but truths by lights, n. 3222. That there are two lights, the light of heaven from the Lord, the light of the world from the sun, n. 3222, 3223. That the light of heaven is of the interior or spiritual man, the light of the world of the external or natural man, concerning which light see several things, n. 3222, 3223. That between those lights there is correspondence, and that the things which exist in the light of the world are representations, *ill.* n. 3225. That so far as any one is in the light of the world, so far those things which are in the light of heaven appear to him as darkness, n. 3337. That imagination and thought are modifications of each light, n. 3337. That the influx of the Lord's life causes them to live, n. 3337 at the end. That the angels are in light and heat, and that the more they are in those principles, so much the more they are in intelligence and wisdom, n. 3339. That in the hells also there is lumen, but it is the lumen of infatuation, n. 3340. See THICK DARKNESS. That in the other life all light is from the Lord, and all shade from the proprium, and that hence come variegations, n. 3341. That they, who are in faith alone, appear in snowy light, but like that of winter, which is turned into darkness when they approach towards heaven, n. 3412, 3413. That the loves of self and of gain induce darkness which extinguishes light, n. 3413. That appearances in the other life are indeed appearances, but alive, thus real, because from the light of heaven, which is the light of wisdom and of life from the Lord; and that the things which are from the light of the world, are not real respectively, only so far as they are conjoined with those things which are of the light of heaven, n. 3484. That the Lord is the sun of heaven, and that hence is light in which is intelligence, and heat in which is love, and that hence are correspondences, n. 3636, 3643. That heaven is in light and heat, hell in thick darkness and cold, n. 3643. The variations of light by Urim and Thummim, n. 3862. See URIM. That light in the other world has in it intelligence and wisdom, n. 3993. That the light of heaven is never extinguished, but always shines, nevertheless that it appears obscure, and is extinguished with those who are in contrary principles, n. 4060. That before the coming of the Lord there was light from the Divine Being or Principle through heaven, after the coming of the Lord there was light divine from his divine human principle, n. 4180. That there is true light and false lumen, and that they who are in good are in illustration from true light, but they who are in evil are in false lumen, *ill.* n. 4214. That they who are in the light of heaven are in intelligence and wisdom, not they who are in natural light, only so far as the light of heaven in good flows-in, n. 4302. That the sight of the eye corresponds to the understanding and that there are two lights, concerning which, n. 4405. That the light of intelligence is what flows-in through the internal man, and meets the light which enters through the external man and through the eye, n. 4408. That there is a correspondence of the sight of the eye with truths, because truths are

of the understanding, and there is nothing which has not relation to good and truth, n. 4409. That the sight of the left eye corresponds to the truths of faith, and of the right eye to the goods of faith, the reason, n. 4410. That the humors and coats of the eye, with singular the things contained in them, correspond, n. 4411. That the light of heaven has in it intelligence, n. 4413. That the differences of light in the heavens are as many as the societies and the angels, n. 4414. Who represent the coat of the eye, n. 4412. What sort of light they have who have confirmed themselves in truths, and yet have lived a life of evil, or who are in persuasive faith, on which subject, n. 4416. That there is light in the other life, and that it is from the Lord, and that in the light is intelligence, from experience, n. 4415. That truth can never be conjoined with evil, but with good, shewn from light, n. 4416. That the evil also live from the Lord, but that that life is spiritual death, shewn of what quality they appear, as lumen from a coal fire, n. 4417. That the hells are said to be in darkness, because in falses, and concerning their lumen there, n. 4418. What is the apparent quality of intelligence derived from the proprium and of intelligence derived from the Divine Being or Principle, shewn by lights, n. 4419. Continuation concerning the correspondence of the sight of the eye, and of light in the grand man, n. 4523—4533. That the sight of the eye corresponds to the sight of intelligence, and hence to the truths of faith, and this because the light of the world corresponds to the light of heaven, n. 4526. Concerning the light of heaven that it exceeds the light of the world, from experience, n. 4527. That darkness is predicated of the hells, yet that they have a lumen, but like the lumen from a coal fire, which becomes as darkness at the presence of the light of heaven, n. 4531. That they who are in hell appear in their own lumen like men, but when viewed by the angels, as devils and monsters, and whence this is, n. 4532. Of what quality progression is towards things interior, appears manifestly in the other life, as a progression from mist into light, n. 4598. That very many things which are in the light of heaven do not fall into human idea and expressions, n. 4609. That the falses and evils of the church before the divine light in heaven appear according to their quality, but not amongst those who are in them, illustrated from experience, n. 4674. What monsters the infernals appear in the light of heaven, from experience, n. 5057, 5058. That truths are lucid in the other life, concerning which, n. 5219. That the light of heaven, which is from the divine truth, is a thousand times brighter than the light of the world, n. 5400. That there is light in hell, but that it is turned into darkness and thick darkness at the approach of the light of heaven, n. 6000. That spiritual light and spiritual heat constitute the life of man, *ill.* n. 6032. Concerning man's state when he is in sensual lumen, n. 6310—6314. See SENSUAL. That when man is elevated from things sensual, he comes into a milder lumen, and at length into celestial light, n. 6313. That man, who is elevated, which is by the goods of faith, is alternately in sensual and in interior lumen, and

that thus he is elevated by the Lord, n. 6315. That illumination of the understanding by the light of heaven was perceived, n. 6608. That the light of the world sparkles with the evil, and that the light of heaven is thick darkness to them, but that with the good the light of heaven is bright, and becomes more and more so, and the light of the world obscure; truths appear there, n. 6907. That a great light was seen by some, n. 7174. What is the quality of the lumen in hell, that at the presence of the light of heaven it becomes thick darkness, n. 7870. That the light of heaven is thick darkness, to those who are in falses, *ill.* n. 8917. Comparison with the sun and light of the world, to shew what is the quality of the divine good of the divine love of the Lord, and what the quality of the truth which thence proceeds, n. 8644. That there must be a general illumination of the understanding by the light of heaven, as there must be an illumination of the eyes by the light of the world, that objects may appear, n. 8709. That sight derived from heavenly light has for its objects things spiritual, civil and moral, n. 8861. That divine truth, which is from the Lord, or which is light, constitutes the intellectual principle, n. 9399. And that the heat of light gives life to the will, n. 9401. How the divine truth proceeds from the divine human principle of the Lord, and flows-in, illustrated by radiant circles, which are spheres of light, n. 9407. How man is elevated into that light, n. 9407. That light is from the Lord, and that it is divine truth, from which comes faith, intelligence and wisdom, cited, n. 9548, 9684. That the things which are in the light of heaven cannot be seen from the light of the world, because they are thick darkness, n. 10,227. That light in heaven is from the divine human principle of the Lord, *sh.* n. 9571 at the end. That light in the inmost heaven is flaming, because the inhabitants of that heaven are principled in good, and that in the middle or second heaven it is white, because the inhabitants are in truth, n. 9570. That real light illuminates the understanding, n. 10,569.

LIGHTNINGS [*fulgura*]. That they denote the splendours which are of truth derived from the good which is of love, which glance and penetrate in both senses, *sh.* n. 8813. That thunders denote truths divine, and that lightnings denote the splendours which are of truth from good, n. 8914.

LIKENESS [*similitudo*]. That the spiritual man is an image, the celestial man a likeness, n. 51, 473, 2013. See **IMAGE**. That it was forbidden to make an image of those things which are in heaven, in the earth, and in the sea; that it denotes to make a resemblance of those things which are from the Divine Being or Principle, as is done by the deceitful, the hypocrites, and the pretenders, n. 8870, 8871, 8872.

LINE [*linea*]. That the line of emptiness and the plumb-lines of wasteness denote the desolation and vastation of truth, n. 5044.

LINEN and **THINGS OF LINEN** [*linum et lintea*]. With which the angels are clothed, and which Aaron had on when he ministered

in the holy place, that they denote truth of the exterior natural principle, *sh.* n. 7601. That linen denotes external truth, n. 9959.

LINEN, *fine* [*byssus*]. That garments of fine linen denote truths from the Divine Being or Principle, n. 5319. The reason why may be seen explained, n. 5319. See also, n. 9469, where fine linen thread denotes truth derived from celestial good. That it denotes truth derived from a celestial origin, n. 9596, 9744.

LINGER, *to* [*tardare*]. That it denotes to doubt, *ill.* n. 5614.

LINTEL [*superliminare*]. What is signified by posts and lintel in the Word, that posts denote the truths of the natural principle, and lintel its goods, *sh.* n. 7847, 8989.

LION [*Leo*]. That it denotes the truth of the church in its power, and, in the opposite sense, the false also in its power, n. 6367. That a lion's whelp denotes innocence and its truth, n. 6367. That a lion denotes the good of celestial love, and the truth thence derived in its power, and, in the opposite sense, evil, n. 6367. That to bow himself, when it is said of a lion, denotes to put himself into power, n. 6369.

LIP [*labium*]. That it denotes doctrine, n. 1286, 1288. That the man of the most ancient church did not hold discourse by expressions, but by the lips and face, n. 607. Concerning spirits from another orb, who spake by changes of the face, especially about the lips, n. 4799.

LITTLE CHILD [*parvulus*]. See **BOY** and **INFANT**.

LIVE, *to* [*vivere*]. See **LIFE**.

LIVER [*hepar, jecur*]. Who correspond to the liver, n. 5183. Who correspond to the pancreatic, hepatic, cystic duct, n. 5185. That the liver denotes interior purification of the good of the natural man, *ill.* and *sh.* n. 10,031.

LIVES [*vitæ*]. That lives in the plural signify what is of the will and what is of the understanding, consequently what is of good and what is of truth ; the reason, n. 3623. See also **LIFE**.

LOCUST [*locusta*]. That it denotes the false principle in the extremes, and that chafer denotes evil in the extremes, n. 7643.

LODGER [*inquilinus*]. That it denotes one who from natural disposition does good, *sh.* n. 8002.

LOGIC [*logica*]. See **PHILOSOPHY**.

LOINS [*lumbi*]. See **THIGH**.

LOOK BACK, *to* [*retrospicere*]. See **BACK**.

LOOKS [*vultus*]. See **COUNTENANCE**. **FACE**.

LOOPS [*loramenta*]. That they denote conjunction by celestial love, n. 9605.

LORD, *the* [*Dominus*]. See also **GOD** and **JEHOVAH**. That the Lord is called Lord, and is held and acknowledged for the Father in heaven, because **ONE** and **THE SAME**, n. 14, 15, 1729. That wisdom and intelligence are of the Lord alone, n. 109, 112, 121, 124. That the Lord alone is the life and the living, n. 290. That all live from the Lord, n. 681. That the universal heaven has reference to the

Lord, n. 551, 552. That with the Lord alone there is correspondence of the human principle with the divine, n. 1414 at the end. That the Lord alone has celestial seed, n. 1438. That he who is not in the Lord's love, is not in his life, thus not an heir, n. 1799, 1803. That some are more remote from the Lord, some nearer to him, n. 1799, 1802. That the presence of the Lord with man, is according to the charity in which man is principled, n. 904. That the fruit of faith is charity, that charity is love, and that love is the Lord, n. 1873. That the Lord is called the seed of the woman, n. 256. That they who have the faith of charity directed to the Lord, have the celestial kingdom, n. 1608. That the Lord appears to every one according to his quality, n. 1861. That the Lord appears to the celestial angels as a sun, but to the spiritual as a moon, n. 1529, 1530, 1531, 1838. That he appears to the evil as darkness, and a consuming fire, n. 1838. That there is given parallelism and correspondence between the Lord and man as to things celestial, n. 1831, but not as to things spiritual, n. 1832. What the priestly kingdom of the Lord is, and what the regal, n. 1728. That the Lord has all power in the heavens and in the earths, n. 1607. That he had power from eternity as to the divine principle, n. 1607. That the Lord has nothing of power from what is evil and false, but only from himself, because from good and truth, n. 1749, 1755. That the Lord rules all things, by permission, by admission, by leave, by good-pleasure, and by will, n. 1755. That every thing good and true is from the Lord, n. 1614. That conjugal love is from the mercy of the Lord towards the universal human race, n. 686. That the Lord looks at all from mercy, n. 223. That to repent, when it is predicated of the Lord, denotes to pity, n. 587, 588. That the good are at the right hand of the Lord, the evil at the left, n. 1276, so around man and angel, n. 1274, 1278. That the Lord is angry at no one, still less does he curse and slay any one, and how those expressions are to be understood, n. 245, 592, 1093, 1874; neither does he lead into temptation, n. 1875. That he never sends any down to hell, n. 696, 1683. That he withholds man from evil, and that if it was not so, man would of himself plunge into hell, n. 789. That evil spirits attribute to the Lord the evil of punishment, but that it is not the case that the Lord punishes, n. 592. That the Lord subdues evil and hell with man, n. 987. That it was known to the sons of the most ancient church that the Lord would come, n. 1123. That the worst sort of them knew that the Lord would come, but as an old man and bearded, n. 1124. That the Lord liberated the world from the antediluvians, n. 1266. The dreadful phantasies of the antediluvians against the Lord, n. 1268, 1270. That the hereditary principle of the Lord from Jehovah was divine, from the mother evil, n. 1414, 1444. That he fought against the hereditary evil from the mother, but that he had no actual evil, n. 1444, 1573. That the Lord was instructed as another man from the Word, n. 1457, 1461. That the Lord endured the most grievous temptations, and more than all other men, n. 1663, 1668, 1787. That the Lord was engaged in combat from first child-

hood to the last hour of life, n. 1690. That the temptations of the Lord were attended with despair concerning the end, n. 1787. That the Lord, when he combated, was attended by angels, to whom he gave power, n. 1752. That the Lord fought from love towards the universal human race, and indeed against the love of self and of the world, n. 1690, 1691, 1789, 1812, 1820. The state of the Lord's humiliation, n. 1785. The perception of the Lord, n. 4, 42, 1791. That the Lord knew all things appertaining to himself, what they were, of what quality, and whence, n. 1701. What was the quality of the influx of the internal man through the interior into the external with the Lord, n. 1707. That the Lord's internal man was Jehovah, and that the interior and external was also made Jehovah by temptations and victories, n. 1725—1729, 1733. That the Lord's internal man was Jehovah, because conceived of Jehovah, n. 1815. That the Lord is Jehovah is manifest from the Word, n. 1736. That the Lord by union, as to the external man, was also made Jehovah and the life, which is glorification, n. 1603. That union was effected by temptations and victories, n. 1797. That the Lord by knowledges was united to things celestial, and that by his own proper power he united the divine principle to the human, n. 1616. That he implanted knowledges in the celestial things of infancy, n. 1616. That the Lord advanced successively to union with Jehovah, n. 1864. That so far as the Lord was united to Jehovah, so far he discoursed with Jehovah as with himself, in every other case as with another, n. 1745. That Jehovah appeared to the Lord as absent in temptations, n. 1815. That the Lord was made justice as to the human essence from his own proper power, n. 1813. That this was predicted by the prophets, n. 1813. That the Lord alone rose again as to the body, n. 1729. That unless the Lord had come into the world, and by temptations admitted into himself, had overcome and subdued the hells and glorified his human principle, all things would have perished, and that it is sufficient to know and believe this, n. 1676. Some after death, were immediately taken up into heaven and accepted by the Lord, n. 319. That all are present under the Lord's view, n. 1274 at the end, n. 1277 at the end. Concerning the internal rational principle of the Lord and the external. See INTERNAL, RATIONAL, and EXTERNAL. That the Lord is the only man, and that men are so called from the Lord, n. 1894. What the interior principle of the Lord is, n. 1926. That the internal of the Lord was Jehovah, to which he united the human principle, n. 1999, 2004, 2005, 2018, 2025. That Jehovah was in all and singular things of the Lord inmost, n. 1902. That Jehovah was his soul, n. 1921. That the Lord rules the universe from the divine itself, from the divine human, and from the holy proceeding, n. 2288. That the Lord rules all and singular things from will, from good pleasure, from leave, and from permission, n. 2447. That the Lord is one with the Father, that the universal heaven is his, that from him is all innocence, peace, love, charity, mercy, conjugal love, all good and truth, that Moses and the prophets, and every ceremony of the Jewish church relate to him, n. 2751. That the

Lord is called the Father, n. 2005. That in the Lord there is a threefold principle, the divine itself, the human, and the proceeding, and that this threefold principle is one, n. 2149, 2156, 2329. That in the Lord there is a threefold principle, n. 2447. That all the threefold principle in the Lord is Jehovah, n. 2156, 2329. That the Lord even as to the human principle, has life in himself, n. 2658. That the learned were explored, what idea they had of one God, and it was found they could not but have an idea of three, and that hence the Jews said that Christians worship three gods, n. 2329. The state of humiliation and the state of glorification of the Lord; that in the former state the Lord discoursed with Jehovah as with another, in the latter as with himself, n. 1999. That the divine human principle, and the holy proceeding of the Lord, ought not to be violated, and that the good of charity ought not to be violated; who they are who violate, n. 2359. That where mention is made of several beings, or persons in the Word, the Lord is signified in one comprehensive idea, n. 2535, 2580. That the Lord, as another man, was in ignorance in infancy, and that he successively dispersed the shade and immersed into wisdom by his own proper power, n. 2523, 2632. That the divine rational principle of the Lord was and existed, n. 2625. That the Lord made his rational principle successively divine, n. 2632. Three arcana are mentioned, that the divine human principle sprung forth from the divine itself; that it was not only conceived of Jehovah, but also born; that the divine human is the name of Jehovah, n. 2628. That union was not effected at once, but successively, n. 2033. That Jehovah, or the infinite Esse, could not appear to man, except by the human principle, thus that it was the Lord who was seen of old time; and that Jehovah cannot flow-in except by the human essence of the Lord, n. 1676 at the end, n. 1990, 2016, 2025. That this was the cause of the Lord's coming into the world, n. 1676, 1990, 2016, 2025. That the Lord from his own proper power united the human essence to the divine, n. 1921, 2025, and was thus made justice, n. 2025. That the Lord by his own proper power made divine both the rational principle, the sensual, and the corporeal, wherefore he alone rose again with his body, n. 2083. That the Lord put off all the human principle received from the mother, so that at length he was not her son, n. 2159, 2574, 2649. What is meant by the Lord being called the son of God and the son of man, n. 2159. That union was reciprocal of the divine essence with the human, and of the human with the divine, n. 2004. That the Lord acquired to himself wisdom and intelligence by continual revelations from the Divine Being or Principle, or from the divine love, n. 2500. That the Lord had infinite wisdom, because in the divine love, n. 2077, 2500, 2527. That love towards the universal human race was the Lord's life when he was in the world, n. 2253. That the Lord arranged all and singular the things appertaining to himself into a celestial form, n. 1928. That they within the church, who are in the good of charity, do not divide between the divine principle and the human of the Lord; but that they, who are not in the good of charity, divide, n. 2326. That

they who are in no charity cannot acknowledge the Lord, except from hypocrisy, n. 2354. That there is an union of the Lord's divine principle with the human, but that that of the Lord with man is conjunction, n. 2021. That in the union of his human essence with the divine, the Lord had respect to the conjunction of himself with the human race, n. 2034. That the conjunction of the Lord with man is in his impurity, n. 2053. That they who are in external worship could not have been saved unless the Lord had come into the world, n. 2457. That the Lord came into the world that he might save the spiritual, n. 2661, 2716. That the obscure principle of the spiritual has illustration from the Divine Human Principle of the Lord, n. 2716. That in a state of humiliation the Lord interceded, but in a state of glorification he shews mercy, n. 2250. That the Lord is called a servant, when he was in the human principle in a state of humiliation, n. 2159. Why the union of the divine essence of the Lord, and his perception and thought, are so much treated of in the internal sense, n. 2249. Why the internal sense of the Word treats of the whole life of the Lord in the world, n. 2523. That the Lord is the Word or doctrine, n. 2533 at the end. That the Lord is good itself and truth itself, n. 2011. That from the Lord is all good and all truth, n. 2016. What is meant by the Lord as a king, and what as a priest, n. 2015 at the end. That the Lord rules the universe, as well heaven as the things which thence depend, n. 2026, 2027. That the love of the Lord transcends all human understanding, n. 2077, 2500. That celestial love from the Lord flows-in, but is impeded by the loves of self and of the world, n. 2041. That from the Lord all life flows-in through the internals appertaining to men, also to spirits and angels, n. 1954. That good and truth from the Lord so far flow-in, as evil and the false are removed, n. 2411. That all order and all the laws of order are from the Lord, n. 2447. That the Lord is present with all, even in hell, but that the presence is according to reception, n. 2706. That the Lord thought from the Divine Being or Principle, thus from himself, otherwise than other men, n. 1904, 1914, 1935. That the Lord had perception of all and singular things, above all human perception, n. 1919. That it may appear surprising that to believe in the Lord is to be saved, or that faith in the Lord is saving, but that faith cannot be given except in its life, which is love and charity, n. 2343, 2349. That in the holy supper, by body is signified the divine human principle and the holy proceeding of the Lord, that is, love itself, n. 2343, 2359. That men are withheld of the Lord from evil by a mighty power, n. 2406. That when the Lord speaks by the angels, they know no other than that they are the Lord, n. 1925. That judgment appertains to the divine human principle and the holy proceeding of the Lord, n. 2319, 2320, 2321. That the Lord never judges any one, except from good, thus that he judges no one to hell, n. 2335. That the Lord damns no one, curses no one, although in the literal sense of the Word it is so said, n. 2395. That evils are attributed to the Lord by the sense of the letter, but that they are done from permission, n. 2447. That the

Lord, in the supreme sense, is the neighbour, and others so much as they have of the Lord in them, n. 2425. That the Gentiles in the other life, who have been in charity, acknowledge the Lord. See NATIONS. Why the Lord questions man, when he knows all and singular things, n. 1931, 2693. That the passion of the cross was the last of the Lord's temptations, by which he fully united the human principle to the divine. That the general belief is, that the Lord suffered for the human race, and thereby took away their sins, but that the case is not so, since the passion of the cross was the last of temptation by which he fully united the human principle to the divine, and the divine to the human, and thus by that union they may be saved, n. 2776. That the Lord induced to himself various states when he underwent temptations, concerning which, n. 2786, 2795. That the divine principle of the Lord, could not be tempted, n. 2795. That the divine human principle was not only conceived, but also born from Jehovah, that is, from the Lord himself, n. 2803. That in the Lord there is a divine marriage of truth and good, from which comes the celestial marriage, n. 2803. That the Lord, as to the divine human, from eternity was truth itself, and the same after that he was born into the world, n. 2803 at the end, n. 3195. That the Lord as to good could not be tempted, but as to truth; the reason, n. 2813. That truth divine is the son of man, and that he underwent temptations, *sh.* n. 2813. That truth divine itself is above all temptation, and thus that the truth divine in the human divine principle of the Lord, which underwent temptations, is truth rational, n. 2814. What divine truth is and what truth divine, n. 2814. That the divine human principle of the Lord is the all of worship and the all of doctrine, n. 2811. That truth divine is what was scourged and crucified by the Jews, n. 2813. That the Lord admitted temptations into himself, and prepared himself for them, n. 2816. That it was known to the ancients that the Lord would come into the world, and would become a sacrifice, and hence it was that they sacrificed their sons, n. 2818. That none are saved by the Father looking upon the son, but by the union of the divine principle with the human in the Lord, n. 2854. That the Lord is doctrine itself, because he is the Word, n. 2859. That celestial freedom is from the Lord, and consists in being led of the Lord. See FREEDOM. That all life is from the Lord, n. 2886, 2888, 2889. That all good and all truth are from the Lord alone, n. 2881, 2883, 2891, 2892. That by the Word in John i. 1—14, which was with God, and God was the Word, is signified the Lord as to the divine human principle, thus truth, likewise all revelation, and thus the Word, n. 2894. That the Lord spake by representatives and significatives, because from the divine truth itself, n. 2900. That all good and truth are from the Lord, n. 2904. That so far as man believes that all good and truth are from the Lord, so far he is in his kingdom, n. 2904 at the end. That the Lord in the Old Testament is the same as Jehovah Zebaoth, or as Jehovah; and that the Lord in the New Testament is the same as Jehovah, and the reason why he is not named Jehovah there, is, because it would not have been believed

that he was Jehovah, n. 2921. That the first state of those who are reforming and regenerating is, that they suppose good and truth to be from themselves, in which opinion they are left for reasons treated of; but that when they are regenerated they believe good and truth to be from the Lord, in which perception are all the angels, n. 2946, 2960, 2974. That there is only one life which is that of the Lord, n. 3001. That all things in nature represent the Lord's kingdom. See REPRESENTATIONS. What is signified by the two names of the Lord, Jesus Christ, n. 3004—3011. See CHRIST. That the Lord willed to make his rational principle divine, viz. as to good by an influx from his own divine principle by an internal way, and also as to truth by influx by an external way, n. 3030. That in the sense of the letter a distinction is made between Jehovah and the Lord, but that they are one in the internal sense; the reason, n. 3035. That the Lord expelled the evil and the false which he had hereditarily from the mother, n. 3036. That the divine human principle of the Lord is what flows-in into heaven, n. 3038. That the process of the regeneration of man is represented by this, that the Lord made his human principle divine, n. 3043. That the divine human principle was from eternity and before the Lord was born, and that it was Jehovah in heaven, thus clothed with the human principle, and that afterwards when he was born a man, it was made an essence by itself, n. 3061. That the regeneration of man is an image of the glorification of the Lord; a comparison, n. 3128. That the Lord made his rational principle divine, both as to good and as to truth, by his own proper power, this in an ordinary way, n. 3141. That the divine human principle came forth from the divine good, and was born of the divine truth; hence came the divine good rational of the Lord, to which good, divine truth from the human principle was conjoined, n. 3194, 3219. That there is light in heaven more brilliant than light on the earth, and that the former light is from the Lord, n. 3195. That the Lord is light, *sh.* n. 3195. That the Lord was willing to be born a man, that he might also be light to those who are in thick darkness, viz. who have removed themselves so far from good and truth, n. 3195. That the holy of holies in the tabernacle and in the temple represented the divine human principle of the Lord, and its quality was represented by the things which were therein, n. 3210. That between the good of the Lord's rational principle and the truth called forth from the natural principle, and made divine, there is not a marriage, but a covenant resembling a conjugal covenant; but that the union of the divine essence with the human, and of the human with the divine, is a marriage, n. 3211. That he who is principled in worldly and corporeal loves cannot believe that the human principle of the Lord was made divine, n. 3212. That the quality of the Lord's divine human principle appeared when he was transformed, n. 3212. That the Lord appears to every one according to the quality of him who receives, n. 3235. That the spiritual disagree concerning what is most essential, viz. concerning the divine human principle and holy proceeding of the Lord, how much more concerning other points,

n. 3241. That the supreme sense of the Word relates to the Lord, the respective sense to his kingdom, n. 3245. That the divine natural principle in the Lord was produced from the divine good of the rational by divine truth there, n. 3283. That the Lord is Jacob and Israel, also that he is the God of Jacob and the holy one of Israel, n. 3305 at the end. That the Lord by temptations made all things appertaining to himself divine, even the vessels recipient of truth, n. 3318 at the end. That the divine love of the Lord is celestial and spiritual, but that this distinction is in respect to those who receive, n. 3325. That when obeying, or hearkening to the voice of Jehovah is predicated of the Lord, it denotes the union of the divine essence with the human by temptations, n. 3381. That when to observe observances, precepts, statutes, laws, is predicated of the Lord, it denotes his uniting the divine essence to the human by continual temptations from himself, n. 3382. That the Lord, or that God, had all things from himself, n. 3382. That the Lord is the Word in the supreme sense, in the internal sense, and in the literal sense, n. 3393. Why the Lord came into the world in the fulness of time, that is, in the consummation of the age, or when there was not any good remaining, not even natural good, n. 3398. That the Lord, in the supreme sense, is the neighbour, hence good is neighbour with a difference, n. 3419. That by Abraham a servant, Israel a servant, Jacob a servant, David a servant, is meant the divine human principle of the Lord, because it serves as a medium of access to the divine, and that by it mankind have salvation, n. 3441. That the natural domestic good appertaining to the Lord, after that it had served for a medium, was rejected, n. 3518. That evils are predicated of the Lord, as hatred, anger, wrath, fury, when yet the contrary has place, n. 3605, 3607, 3614. That heaven corresponds to the Lord, and that man as to all and singular things corresponds to heaven, and that hence heaven is the grand man, n. 3624—3649. See MAN. That the Lord, in the supreme sense, is the grand man, and that he came into the world that he might make the human principle divine, that all things may have reference to himself, n. 3637. That they who are in heaven are in the Lord, yea in his body, n. 3637, 3638. That the Lord is the sun of heaven, and that hence is light in which is intelligence, and heat in which is love, and that hence are correspondences, n. 3636, 3643. That the Lord is a common centre, and that every one in heaven is a centre of all influxes in a heavenly form, n. 3633, 3641. That the Lord also rules the hells, n. 3643. That the Lord was distinguished by various names in the ancient church, and that afterwards they worshiped every one as a separate God, n. 3667. That man is so created that the divine things of the Lord may descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to the Lord, n. 3702. Thus that the Lord is the last and the first, n. 3702. That the Lord is divine good, and from this the divine truth, and thus that in the Lord there is nothing but divine good, but from the Lord divine truth, n. 3704, 3712, 4577. That the divine principle, which is divine good, is what

is called father in the Word, and divine truth what is called son, *sh.* n. 3704. That in the Lord is the whole trinity, n. 3704. That the Lord is one with the Father, *sh.* n. 3704. That the Lord is God from eternity, n. 3704. That the Lord rules the universe, n. 3704. That the Lord is the Word and divine doctrine in a threefold sense, the supreme, the internal, and the literal, n. 3712. That the union of the Lord with Jehovah is not such as exists between two, but that it is a real union into one, so that they are not two but altogether one, n. 3737. How the case is with the influx of the Lord's life. See n. 3741, 3742, 3743. See also *LIFE*. That the coming of the son of man is the presence of the Lord in every one, n. 3900. That in the Lord is what is infinite, thus *Esse*, but from the Lord, yet not in the Lord, is what is eternal, thus *Existere*, n. 3938. That the divine spiritual principle or divine truth is not in the Lord but proceeds from the Lord, *ill.* n. 3969. That divine truth is the spirit of truth spoken of in John, n. 3969. That as often as the Lord comes into the world, so often the church has been vastated, and a new church established, which is effected by manifest appearances, by inspirations, and by the Word, once in person, n. 4060. That the Lord made the human principle divine, by mediums, but did not take any thing from mediums, n. 4065. That the Lord had also societies of angels attendant upon him, because he was willing that all things should be done according to order, yet that he took nothing from them, but from the Divine Being or Principle, *ill.* n. 4075. That divine truth from eternity flowed in by or through heaven into the human race, but inasmuch as this was not sufficient when man removed himself from the good of love, therefore the Lord then came into the world, and made the human principle divine, that divine truth might proceed from the divine human itself, and thus might save the man who would receive it in good, n. 4180. That the presence of the Lord with all is according to reception, n. 4198. That truths are not various in the Lord, but appear various according to reception, n. 4206. That there is no conjunction with the supreme divine principle of the Lord, but with his divine human principle because an idea may be had of the divine human principle, but none concerning the divine principle itself, n. 4211. That conjunction is given with the divine rational principle of the Lord and amongst the Gentiles with the divine natural and divine sensual, n. 4211 at the end. That the state of the Lord's divine principle when he made the human divine, does not fall into the apprehension of any one, not even of the angels, except by appearances and representatives of the regeneration of man, n. 4237. That the Lord by temptations admitted into himself subdued all the hells, and reduced all things into order, and made the human principle in himself divine, n. 4286. That the Lord admitted into himself temptations from the angels, n. 4295. That all life is from the Lord, n. 4318, 4319. See *LIFE*. That it is from the Lord's love towards the universal human race, that life appears in every one as his own, n. 4320. That the Lord appears as a sun at a middle altitude above the plane of heaven, *ill.* n. 4321. That

the all of life is from the Lord, n. 4324. That all things exist and subsist from what is prior to themselves, thus from the first, or the Lord, consequently by or through the spiritual world from the Lord, n. 4523, 4524. That the Lord advanced from the outermost things of order to interior things by a regular progression, when he made the human principle divine, n. 4585. That the Lord alone was born a spiritual celestial man, n. 4592, 4594. Concerning the natural good of the Lord, which was divine to him from nativity, n. 4641. That it is represented by Esau, n. 4641. That that divine good of the Lord does not fall under the view of the understanding, but flows in generally, n. 4642. Aristotle concerning the Lord, n. 4658. That the most ancient church could not adore the infinite esse, but the infinite existere, because the latter is as a man; and that the Lord came that he might be made the infinite existere in which is the infinite esse, n. 4687. That in the church the divine human of the Lord is not acknowledged, n. 4689. That the ancient church acknowledged the Lord, and then called him Jehovah, n. 4692. That the Christian church does not do this, the reason, n. 4692. That the divine principle itself cannot be communicated to angel, spirit, or man, except by the divine human of the Lord, n. 4724, and that they acknowledge the divine principle alone separate from the divine human, who are in the life of faith separate from charity, n. 4724, 4731. That the divine love itself made the human principle of the Lord divine, as celestial love makes man new, and that it is as the soul which forms the body to an image of itself, and as the end in respect to the cause, and the cause in regard to the effect, n. 4727. That mankind are of such a quality, that they worship that of which they have some idea of perception, and in which there is a divine principle, and that the Lord for this reason came into the world, *ill.* n. 4733. That a distinction between the divine principle and human principle of the Lord was made in council, that the papal power might subsist; from experience, n. 4738. That the church is none, where it is not acknowledged in life and doctrine that the human principle of the Lord is divine, or that the Lord is one with the Father, *sh.* n. 4834. That the Lord was born as another man as to those things which are from the mother, but that he was divine from the father, n. 4963. Concerning the Lord's internal man, n. 4963. That by the Lord is signified good, *sh.* n. 4973. That the Lord made the human principle divine in himself from his own proper power, n. 5005, 5045. That the inmost principle of the Lord in the world was divine, but the clothings, or exterior principles, made the human principle from the mother, in which was evil, n. 5041. That if any one saw the Lord, he would adore him from things external, not from things internal, but it is otherwise with those who from things internal are affected with truths and do goods, n. 5066, 5067. That the Lord made the body itself in himself divine, and that he alone rose again with the body also, n. 5078. That the Lord is the celestial principle itself and the spiritual principle itself, or good and truth abstracted, n. 5110. That the Lord is a divine man, who was from eternity, or Jehovah, as

he is in heaven, and that he took upon him the human principle that men might have an idea of the divine, n. 5110. That in the Lord the voluntary principle from conception was divine, but the voluntary principle by birth from the mother was evil, wherefore it was rejected, and in its place a new one was procured by the intellectual principle, thus from his own proper power, n. 5157. That Christians in the other life say there is one God, but think three; it is otherwise with the Gentiles who adore the only Lord, for they say that the supreme God must needs manifest himself as a man, and that they cannot think otherwise of God than as of a divine man, n. 5256. That what proceeds immediately from the Divine Being or Principle itself, cannot be comprehended, but only what proceeds from the divine human principle of the Lord, n. 5321. That the most ancient people and the ancient acknowledged no other by Jehovah than the Lord, n. 5663. And indeed him as to the divine human principle, because they could not be conjoined in thought and affection to any other than the divine human, n. 5663 at the end. That the Lord never removes himself from man in his regeneration, and that evils are what cause the appearance of removals, n. 5696. That in the Lord there is divine good, and that from the Lord proceeds divine truth, illustrated by the case of the sun, n. 5704. That the Lord requires humiliation and adoration, not for the sake of himself, but for the sake of man, because he is then in a state of receiving truth, n. 5957. That evil is attributed to the Lord, when yet it is from man himself, n. 2447. That nothing exists from itself, but from what is prior to itself, thus all and singular things from the Lord, n. 6056. That it is a fallacy to suppose that the Lord is angry and does evil, when man himself does it, the manner of which is explained, n. 6071. That the Lord wills to have the whole man, and that he should not be partly his own and partly the Lord's, shewn why, n. 6138. That in the hells they are against the Lord, but they are willing to hear mention made of the Father the Creator of the universe, a proof that the Lord governs heaven, n. 6197. That the angels know that all good and truth is from the Lord, and that all things flow-in, but that the evil are altogether unwilling to know this, n. 6193. That the divine human principle of the Lord from eternity was Jehovah passing through heaven, n. 6280. That the natural principle must needs be regenerated, that there may be influx through the internal from the Lord, and that the internal is otherwise closed, n. 6299. That before the coming of the Lord there was a divine transflux through the celestial kingdom, and that then the inhabitants of that kingdom had power, n. 6371, 6372. But that, at the time of his coming, this human divine principle ceased, n. 6371. But whereas it was weak, and hence things became disorderly, therefore the Lord came into the world, n. 6372. That they who are of the external church do not elevate the thoughts higher than to the natural human principle, but they who are of the internal church elevate them higher, n. 6380. That before the coming of the Lord the spiritual kingdom was not separate from the celestial, n. 6372. That they who are regenerated, are elevated

from things sensual, concerning which elevation, n. 6383. That before man is regenerated, he looks at good from truth, but when he is regenerated, he looks at truth from good, n. 6247. That external things are obscure in respect to things internal, because they are common or general, but that they are clear when they are reduced to compliance and correspondence with things interior, and when man can be elevated towards things interior, which is effected by regeneration, n. 6454. Concerning the influx of the Lord mediately through heaven, and immediately from himself. See INFLUX. Also concerning the providence of the Lord in things most singular. See PROVIDENCE. Concerning the influx of life from the Lord. See LIFE. That all in heaven acknowledge the Lord, but all in hell are against the Lord, and yet that they acknowledge a supreme being, n. 6475. That the Lord is Father when man becomes competent to judge for himself, and that the natural father is no longer a father as before, n. 6492. That there must be influx from the internal into the good of the spiritual church, otherwise its good is not good, n. 6499. That when man is regenerated, a change takes place, and that in this case truth becomes good, and ascends above things external and scientifics, n. 6507. That so long as the truth of doctrine predominates, and not the good, the natural principle is not subdued, but it is then subdued when good has the dominion; concerning which subjugation, and concerning the token of its taking place, n. 6567. That the Lord draws the man of the church continually towards things interior and into heaven, and thus nearer to himself, and that this is from love towards the human race, in that he wills to have them with himself, shewn and illustrated, n. 6645. That the inhabitants of all the earths, if not idolaters, adore the Divine Being or Principle under a human form, thus the Lord; and that they know that they cannot otherwise be conjoined to the Divine Being or Principle, n. 6700. Concerning the process of regeneration, concerning the first state when good does not appear, and concerning the second when it manifests itself, n. 6717. That with Christians the relationship of neighbour must be derived from the Lord, thus that good, which is from the Lord, is the neighbour, n. 6706, 6711. See NEIGHBOUR. That in the Lord the inmost principle of life was Jehovah, and that the Lord from that principle made his human principle divine, thus from his own proper power, n. 6716. That the Lord made himself the divine law, or divine truth, when in the world, n. 6716. That man who is regenerating is let into evils and falses as to the external principle, whilst the Lord acts and arranges by internal influx, n. 6724. That during man's regeneration he proceeds in spiritual things in like manner as he proceeds in worldly things during his growth in the world, n. 6751. That they who are regenerating advance successively into the knowledges of good and truth, concerning which advancement, n. 6766. See REGENERATION. That the Lord appears to every one according to his quality, *ill.* n. 6832. That the angels are veiled with a thin and suitable cloud, lest they should be hurt by divine influx, n. 6849. That unless the human principle of the Lord was divine, it could not in

any wise be united to the divine principle itself, on account of the ardour of infinite love, which otherwise would consume, n. 6849. That the Lord was the God of the ancient church, n. 6846. That the Lord, when he was in the world, made the first human principle in himself divine truth, or the divine law, afterwards divine good, n. 6864. That the human principle of the Lord was made divine from divine love, n. 6872. That the ancient sages, when they thought about God, thought of the Lord as to the divine human principle, so likewise the angels, n. 6876. That the divine truth proceeding from the Lord cannot be heard or perceived by any one, until it has passed the heavens, and in this case it is called the holy spirit, n. 6982, 6986. That all the trinity (*trinum*) is in the Lord, and that the holy spirit is the divine truth proceeding from the Lord, *sh.* n. 6993. That all truth likewise, which is uttered, is from the Lord, not only mediately, but also immediately, n. 7004. That to the Lord is also attributed evil, the reason, n. 6997. Concerning the conjunction of truth immediately proceeding from the Lord with truth mediately proceeding, n. 7055, 7056. See INFLUX. That the divine principle in the Lord, appeared as it were absent so far as he was in the human principle derived from the mother, and so far present as he was in the human principle glorified or made divine, n. 7058. That the Lord successively glorified himself, when he was an infant, and when he grew in intelligence and wisdom; that he first made himself truth from the Divine Being or Principle, afterwards divine truth, lastly divine good, n. 7014. That the Lord never opposes any one, but that it so appears, when man or spirit opposes himself to the Divine Being or Principle, *ill.* n. 7042. That the Lord is the sun of heaven from which is love and faith, as from the sun of the world there is heat and light, n. 7083. See CHARITY. That the Lord is the Lord of heaven, n. 7086. That the Lord appeared in the sun of heaven to the spirits of Mercury, to the spirits of Jupiter, and to those who had seen him in this earth, n. 7173. That in the Lord there is a trinity, the Father in him, the holy spirit from him, n. 7182. That the Lord is the only God, *ill.* and *sh.* n. 7209. That the divine human principle of the Lord is the all in heaven, because the angels cannot think of the Divine Being or Principle itself, *ill.* n. 7211. That they who are in heaven, are in the Lord's life, n. 7211. That the divine truth immediately proceeding from the Lord, and the other successive truths, do not affect heaven, but that they are as belts from the flaming principle encompassing the sun, which is the Lord, n. 7270. That the Lord when he was in the world, made his human principle divine truth, and that on this occasion he called good, Father, n. 7499. And that afterwards he made himself divine good, and that on this occasion divine truth proceeded from his divine human principle, n. 7499. That Jehovah, or the Lord, extolling his power in the Word is not for the sake of himself, but for the sake of the human race, that they may be in blessedness, and may thus receive life and happiness, n. 7550. That from the Lord there is nothing but good, and that the evil and the hells bring evil upon themselves, by turning the Lord's good into evil, n. 7649,

7710. That the good from the Lord's presence are in good, and that the evil are still more in evil, n. 7989. That the divine principle itself spake by divine truth, which was the Lord in the world, and afterwards that it proceeded from the Lord, n. 8127. That divine good is in the Lord, and divine truth from the Lord, n. 8241. That the Lord as to the divine human principle was called a servant, because he served and ministered, *sh.* n. 8241. That they who are in falses derived from evil are cast into the hells from the Lord's presence only, *sh.* n. 8137 at the end, n. 8266. That the Lord is the only man, and that men are only so far men as they are images, that is, as they are in good, n. 8547. That our Lord is the only Lord with the inhabitants of Jupiter, n. 8541—8547. See JUPITER. That the Lord turns evil into good, represented, n. 8631. That from the Lord there is nothing evil, nor even harsh, n. 8632. That the Lord, when he was in the world, was divine truth, but when glorified was divine good, from which considerations many arcana may be known respecting what the Lord spake concerning himself and the Father, n. 8724. That the divine principle of the Lord in itself is far above his divine principle in heaven, n. 8760. That the Lord appears to every one according to his quality, n. 8819 at the end. That the Lord as to the divine human principle is meant by Jehovah, the reason is, because the Divine Being or Principle cannot otherwise be approached, *ill.* n. 8864. That the Lord as to the divine human principle is what reigns universally in all things of heaven and in all things of the world, n. 8864, 8865. That they who are in evil, in no case acknowledge the divine human principle of the Lord; that they can indeed understand that it is so, but they cannot believe, n. 8878. That every thing existing is from something prior to itself, thus from the first, and at length from the supreme, thus from the Lord, n. 9128. But evils and falses are not from what is superior, but from what is inferior, thus not from the Lord, but from the world, *ill.* n. 9128. That in the Lord was represented the state of the church at the time when he was crucified; what was represented on this occasion by blood; what by water, n. 9127. What by the divided garments, n. 9095. What by the crown of thorns, n. 9144 at the end. That the Lord is called Lord from divine good, shewn in some measure, n. 9167. And that good is the Lord, *ill.* n. 9167. That the Lord is Jehovah in the Word, and that the divine principle which he called Father is the divine good in himself, and that he is the sole and only God, n. 9194. That they who are good acknowledge the Lord, but not they who are in evil, although they are in truths, n. 9193. That the Lord is better accepted out of the church than within it, n. 9198. That the Lord was divine truth when in the world, *sh.* n. 9199, and that he was made divine good when he was glorified and departed out of the world, n. 9199. Quotations on the subject that the Lord made his human principle divine, n. 9315, and that he expelled all the human principle which was from the mother, n. 9315 at the end. Concerning the trinity; that the angels think of it differently from men, because they think that the Lord is the sole and only God, which is

illustrated by a threefold principle in an angel, n. 9303. That the Lord was and is Jehovah in a human form, *sh.* n. 9315. That from divine good proceeds divine truth, as from the sun the light of the universe, n. 9199 at the end. That the Lord dwells in his own, thus in what is divine, in man and angel, and not in the proprium of any one, *sh.* n. 9338. That the Lord was willing to be born on our earth, which was done for the sake of the Word, n. 9350—9362. See the WORD. That they acknowledge the Lord in another life, who have worshiped God under a human form, n. 9359. That they who worship an incomprehensible god, acknowledge no god, n. 9359. That the spirits of other earths rejoice when they hear that the Lord is actually a man, n. 9361. That divine truth proceeds from the divine human principle of the Lord, *sh.* n. 9398. That to see God denotes presence in the Word, n. 9405, 9411. In what manner divine truth proceeds from the Lord, and flows-in, illustrated by circles, n. 9407. That the presence of the Lord is with man, but not man with the Lord, n. 9415. That the Lord underwent the most grievous temptations, and this from divine love, that he may save the human race, and that thus he made the human principle in himself divine, cited, n. 9528 at the end. That the presence of the Lord in heaven and with man is according to the reception of good from the Lord, n. 9680, 9682, 9683. That all in heaven look to the Lord, and that to look to him is to look by love to him, also by charity towards the neighbour, *ill.* n. 9828. That the good of love to the Lord from the Lord is the only good, *ill.* n. 9863. That all in heaven turn the face to the Lord, and they who are out of heaven turn back from him, n. 9864. That as soon as an angel is elevated into the divine sphere, he perceives the Lord as to the divine human principle, n. 9933. That the Lord fought with the hells and reduced all things into order, when he was in the world, and that he does so to eternity, and that thus he has carried iniquities and sins, *ill.* and *sh.* n. 9937. That the things which are done by the Lord are said to be from will, from good pleasure, and from permission, which are degrees of influx, n. 9940. Concerning those who worship an idol of stone that they may think of the invisible God, to whom it was said, that they may worship the invisible God, in the Lord, who is the visible God, n. 9972. That the divine power of the Lord is the power of saving the human race, by removing hell, and by flowing-in through heaven, and that this appertains to the Lord alone, *sh.* 10,019. That the Lord united divine truth to divine good which was in himself, *sh.* n. 10,047, 10,052. See also GLORIFICATION. That in the heavens no other Divine Being or Principle is acknowledged but the divine human principle of the Lord, *sh.* n. 10,067. That Jehovah the Father cannot be comprehended by any idea, and hence not be believed in, consequently not loved, *sh.* n. 10,067. But that he may be comprehended by the divine human principle of the Lord, *sh.* n. 10,067. That in the Lord there was reciprocal union of divine truth and divine good, thus of the divine principle itself and the divine human, *sh.* n. 10,067. That the Lord made his human principle divine truth, and by degrees also divine good, shewn by the regene-

ration of man, n. 10,076. And two states also of the glorification of the Lord illustrated by the two states of the regeneration of man, n. 10,076. That the acknowledgment of the Lord is the first and most essential of all things of the church, and that without it nothing of faith and of love to God can be given in the church, n. 10,083 at the end. That the Lord has all power in the heavens and in the earths, *sh.* n. 10,089. That to acknowledge the Lord is the first thing of the church, and that without it there can be nothing of truth and of good, *sh.* and *ill.* n. 10,112. Concerning the presence of the Lord in the heavens from the sun, when yet he himself is in the sun, n. 10,106. That the Lord is heaven and the church, because he dwells in his own, and not in the proprium of man and of angel, thus he is all in all there, n. 10,125, shewn also, n. 10,151, 10,157. That the Lord even as to the body made himself divine, is confirmed from the formation of the soul in the human principle, thus that the human principle of the Lord was not as the human principle of man, *ill.* n. 10,125. That the Lord is called God manifestly in the Old Testament, *sh.* n. 10,154. That the Lord redeemed man by his blood, in a sense external, internal, and inmost, n. 10,152. See JUSTICE. That all turn themselves to those things which they love, thus the good to the Lord who is in the heavens, n. 10,130. That the true worship and true love of the Lord consist in doing his precepts, *ill.* and *sh.* n. 10,143, 10,158. That in the universe throughout God is worshiped under a human form, and that this is implanted from heaven, where the Lord is heaven itself, n. 10,159. That all turn themselves according to their loves, and that in heaven all turn to the Lord in every turning, since the Lord turns them to himself, n. 10,189. That they within the church, who do not acknowledge the Lord, have no conjunction with the Divine Being or Principle; it is otherwise with those who are out of the church and live well, n. 10,205. That when it is said of the Lord that he fulfilled all things of the law, it denotes all things which are said in the internal sense in the Word concerning the glorification of his human principle and concerning temptations, n. 10,239. That the divine good of the Lord is simply one, because infinite, and that its being distinguished into celestial and spiritual is owing to dissimilar reception, n. 10,261. That the angels acknowledge no other other Divine Being or Principle than the divine human of the Lord, because they can think about it and love it, which they cannot do respecting the Divine Being or Principle which is the Father, *sh.* n. 9267. That the human principle of the Lord is divine, because from the esse of the Father, illustrated by the likeness of fathers in their children, n. 10,270. That the Lord is good itself and truth itself, *sh.* n. 10,336. That the union of the Divine Being or Principle itself with the divine human of the Lord is the sabbath, and that the six days of works which precede are his combats with the hells, *sh.* and *ill.* n. 10,356. See SABBATH. That the essential of the church is to acknowledge the divine human principle, or to acknowledge the union of the divine principle itself in the human principle of the Lord, *sh.* n. 10,370. That there is a union

of the divine principle itself with the human principle of the Lord, and that hence his human principle is divine, *sh.* n. 10,372. That the face of Jehovah is also the Lord, *sh.* n. 10,579. That the Lord is called an angel as to the divine human principle, n. 6831, 10,528. That to love the Lord is to live according to his precepts, *ill.* and *sh.* n. 10,578. That the Lord from eternity was the divine principle itself passing through the heavens, n. 10,579. That this was in the human form, which it actually put on in the world, n. 10,579. That Jehovah, and Jehovah God, denote the three-fold principle in the Lord, n. 10,617. That the Lord is good itself and truth itself because infinite, *sh.* n. 10,618, 10,619. That if man be worshiped instead of God, and not the Lord, infernal spirits are worshiped, *ill.* n. 10,642. That the Lord alone is to be worshiped, and no other, n. 10,645. That to have faith in the Lord, and to love him, is to will and to do his precepts, variously illustrated and also shewn, n. 10,645. That the Lord wills worship and glory, not for the sake of himself, but for the sake of man's salvation, and that this is the glory of the Lord, *ill.* n. 10,646. That the Lord by the passion of the cross fully glorified his human principle and subdued the hells, *sh.* n. 10,655. That all man's salvation is owing to this, that the Lord subdued the hells and glorified his human principle, n. 10,655, 10,659. That the passion of the cross was not to reconcile the Father, and to do many other things which are believed, and which involve contradiction, but that it was the last of temptation and of combat, *ill.* n. 10,659. That the union of the human principle with the divine itself in the Lord is the first truth of the church, to which all things therein have reference, n. 10,728, 10,750. Spirits from some earth in the universe concerning the Lord, n. 10,736, 10,737, 10,738. That they are confounded by strangers by the idea of three persons in one God, which idea is illustrated as to its quality, n. 10,736. That they think of God that he is a man, and perceive him under a human form, and that they know this, is confirmed from the ancients in our earths, that in like manner they perceived God, n. 10,737. That they can conceive a threefold principle in God as the threefold principle of an angel, viz. the inmost invisible principle, the external visible under a human form, and the proceeding principle, so concerning the divine being and concerning the Lord, n. 10,738. That the human principle of the Lord is divine, much illustrated from the Word, and from rationality; thus that his inmost principle is what is called Father, the external which is human is what is called Son, and the divine proceeding the Holy Spirit, *ill.* n. 10,738. What is doctrinal concerning the Lord, n. 10,815—10,831. That the primary principle of the church is to acknowledge God, n. 10,816. They who are within the church ought to acknowledge the Lord, his divine and human principle, to believe in him and to love him, *sh.* n. 10,817. That he who does not acknowledge the Lord within the church, cannot be saved, *sh.* n. 10,818. That no one can be conjoined to God except from the Lord and in the Lord, *sh.* n. 10,818. That the Lord is God, *sh.* and *ill.* n. 10,819. That they who are in the light of heaven

see the Divine Being or Principle in the Lord, not they who are only in the light of the world, n. 10,820. That they who have an idea of three persons in the Divine Being, think of three, but it is otherwise with those who have an idea of three in one person, n. 10,821. As is the case when a trinity in the Lord is thought of, n. 10,822, which is also seen from this, that the likeness of the Father is in the sons, n. 10,823. That the divine and human principle is one person, is agreeable to the faith received from the Athanasian Creed, n. 10,824. That the Lord rose again with the whole body, otherwise than other men, n. 10,825. That they who make the human principle of the Lord like to the human principle of another man, do not think of the several things treated of, n. 10,826. And whereas in the Lord all is divine, therefore he has all power in the heavens and in the earths, n. 10,827. That the Lord saved mankind by this, that he subdued the hells, and glorified his human principle, n. 10,828, and that the passion of the cross was that by which the last victory was obtained, *sh.* n. 10,828, 10,829. That to love the Lord is to live according to his precepts, *sh.* n. 10,829. That the Lord put off the human principle from the mother, and put on the human principle from the Father, n. 10,830. Concerning the appearance of the Lord in a cloud, see n. 10,810, 10,811. That he appeared according to reception, n. 10,811.

LOT [*Loth*]. What, n. 1428, 1434, 1547, 1597, 1598, 1698. That by Lot are represented those who are in external worship, but still in good, n. 2317, 2324. That by Lot are represented successive states of the church, commencing from them, n. 2317, 2324, 2422, 2459. Whose end is Moab and Ammon, n. 2317, 2324. See MOAB and AMMON. That Lot signifies good, n. 2399, and indeed the good of the external church, n. 2371, 2399.

LOTS [*sortes*]. Are said to be of the Lord's kingdom, because the land which was divided by lots signifies the Lord's kingdom, n. 3239.

LOVE [*amor*]. In general there is love to God, and love towards the neighbour, or charity; there are also the love of self and the love of the world. See CHARITY, also AFFECTION. That love is the greater luminary, not faith without love, n. 30—38. See SUN. That the angels perceive whatsoever is of faith by love from the Lord, n. 202. That the celestial church by love has faith, n. 337, 393, 398. That angelic love consists in loving the neighbour more than self, and that such love may be given, from experience, n. 548. That heaven and heavenly joy is mutual love, n. 549. See HEAVEN. That the societies in the heavens are according to all the differences of mutual love and of faith, comparatively as consanguinities and affinities on the earth, n. 684, 685, 917. That conjugal love is the fundamental of all loves, n. 686, 3021, 4280. As mutual love constitutes heaven, so hatred constitutes hell, n. 693, 695. That the love of self is contrary to true love, n. 760. That there are consanguinities and affinities of love, and so likewise of faith, n. 917. That love to the Lord is a likeness, and charity an image, n. 1013.

They who place the essential of salvation in faith, do not even see and attend to those things which the Lord so often spake concerning love and charity, n. 1017. That in universal nature there is love, whence comes union, in all things except with man, n. 1055. Concerning the essence of celestial love, n. 1419. That nothing lives but love and affection, n. 1589. That mutual love is by or through the internal man from the Lord, n. 1594. That mutual love conjoins. See the same. The mercy of the Lord, which is of love, is described, n. 1735. That Jehovah is love, n. 1735. That the Lord fought from love towards the universal human race, n. 1789, 1812, 1813, 1820. Concerning the love of the Lord, what its quality is, n. 1799. So far as any are principled in mutual love, so far they are heirs of the Lord's kingdom, n. 1802. That evil genii and spirits fight against man's love, thus against his life, n. 1820. That love to the Lord and towards the neighbour is the essential celestial principle, n. 1824. That conscience, which is of charity, is intermediate between the Lord and man, n. 1862. That divine love is love towards all, may be manifest from the influx of love towards posterity successively with increases, n. 1865. That the fruit of faith is charity, this, love to the Lord, this, the Lord, who is the internal sense of the Word, n. 161, 1873. The love of infants. See INFANT. Conjugal love. See MARRIAGE. That all loves exist from the marriage of good and of truth, n. 2733, 2737, 2738. Thus from conjugal love, which is from that marriage. See the same numbers. That the loves born from conjugal love are as consanguinities and affinities, n. 2739. See also AFFINITIES and MARRIAGE. That conjugal love, the love of infants, and mutual love, constitute the celestial things of the Lord's kingdom, and mutually succeed each other, n. 2039. That by mutual love in the other life is all consociation, and by the love of self all destruction, n. 2057. That heaven is mutual love, n. 2130, 2131. Inasmuch as the angels are in love, they are in intelligence and wisdom, n. 2500, 2572. The difference between love to the Lord and charity, n. 2023. That he who is in love to the Lord, must needs be also in love towards the neighbour, or charity, n. 2227. That love is spiritual heat, but such as the love is, such is the heat, n. 2146. That celestial love from the Lord continually flows-in, but the love of self and of the world hinder its reception, n. 2041. That the wisdom of the Lord is infinite, because he is divine love itself, n. 2500, 2572. That the love of the Lord transcends all human understanding, n. 2077. That the life of the Lord in the world was love towards the universal human race, n. 2253. They who are without love, do not attend to all those things which the Lord spake concerning love, n. 2373. When love is named with those who are not in the life of faith, it appears as somewhat darkish and clotted, n. 2343. That in divine love there is the omniscience of all things divine, celestial, spiritual, rational, natural, n. 2572. That the angels are in the wisdom and intelligence of all things, because in love to the Lord and in mutual love, n. 2572. That mutual love and all good loves are and exist from the marriage of good and of

truth, n. 2733, 2737, 2738. That celestial freedom appertains to love to the Lord and towards the neighbour. See FREEDOM. That by an influx of love and of affection thence derived into scientifics, truths appear, and are thence elevated into things rational, n. 3074. That the divine love of the Lord is celestial and spiritual, but that it is so distinguished in respect to those who receive, n. 3325. That nothing can enter into the memory of man without affection, and that affections are adjoined and re-produced together, and that thus the affection of good is adjoined to the doctrinals of truth from the Lord, n. 3336. See also REGENERATION. That loves and affections are heats by virtue of influx from the life of the Lord, n. 3338. That there are men of three kinds within the church, they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in the affection of truth, n. 3653. How the case is with the three heavens, that in the first are they who are in the affection of truth, in the second they who are in charity towards the neighbour, and in the third they who are in love to the Lord, n. 3691. That the quality of the love and affection of man is known from the end regarded, n. 3796. That love to the Lord is the holy principle itself, n. 3852. That the love of self is hell, n. 4776. That spiritual fire and heat is love, and that heat is the vital principle of man, n. 4906. That the good of love is the esse of a thing which conjoins, n. 5002. That what a man loves reigns universally in the thought, although he is ignorant of it, n. 5130. That love is spiritual conjunction, n. 5807. That love is the good resulting from the changes of state and variations in the forms, or substances, of which the human mind consists, n. 5807. That to regard any thing as an end is to love it above other things, and that it universally reigns and constitutes interior life, *ill.* n. 5949. That loves are what conjoin all in the other life, n. 6195, 6196. That all scientifics are in loves, illustrated by the case of brutes, n. 6323. That man would be born into all intelligence and wisdom, if he were in love towards the neighbour, and in love to God, and thus according to his order, n. 6323. That scientifics are arranged into a celestial form when man is in celestial love, n. 6690. That love arranges scientifics into a form agreeable to itself, n. 6690. That a man and a spirit is altogether such as his love is, *ill.* n. 6872. Thus that the Lord, as to the human principle, is divine from divine love, n. 6872. That love is the source of the life of man, and that in the other life all are consociated according to loves. Also that heat and light in the natural world correspond to love and faith in the spiritual world, n. 7081, 7086. See also CHARITY. That no one can know what good is, unless he knows what love to God and towards the neighbour is; and that no one knows what evil is, unless he knows what the love of self and of the world is, n. 7178. That loves conjoin, whatsoever be their quality, n. 7501. That in love is the all of science, likewise the all of intelligence and wisdom: that loves are the receptacles of the influx of heaven, *ill.* n. 7750. That man is born in all ignorance, a sign that he is in contrary loves, n. 7750. That love is attractive, and most of all the divine love of the Lord,

n. 8604. That to love the Lord is to receive good and truth, n. 8880. That to love denotes the delight of remembrance, when concerning those who are in truths, but not in good, n. 8986. That love to the Lord, and love towards the neighbour constitutes the universal heaven, and that it is in them (the inhabitants) with indefinite variety, n. 9002. That the Lord and divine love appears to every one according to his love, as a creating and renovating fire to those who are in good loves, but as a consuming fire to those who are in evil loves, n. 9434. That the good of love to the Lord from the Lord is the only good, *ill.* n. 9863. How the goods of love succeed each other in the heavens, n. 9873. That there are three heavens, and in each an internal and an external, and what loves are in each, n. 9933. That the good of love constitutes the life of man, n. 9954. Concerning the extension of each love into the heavens collaterally and successively from one heaven into another, *ill.* n. 9961. That all things are communicated, received, and rejected according to love, *ill.* n. 10,130. That all turn themselves to those things which they love, in heaven continually to the Lord, n. 10,130. That the true worship and true love of the Lord is to do his precepts, *ill.* and *sh.* n. 10,143, 10,153. That presences are according to the affinities of love in the other life, and that hence also is the idea of space, *ill.* n. 10,146. That in the other life all are forms of their loves, n. 10,153. That a man, an angel, and a spirit, is as his love is, n. 10,177. That all turn themselves in the other life according to their loves; that in heaven all turn themselves to the Lord, so far as the Lord turns them to himself, in every turning, n. 10,189. That man is of such a quality as his love is, even as to understanding, n. 10,284. That worship is not to be applied to the loves of man, but to heavenly loves, n. 10,307, 10,308, 10,309. That to love good and truth is to love the neighbour and God, n. 10,310. That to love the Lord is to live according to his precepts, n. 10,578. That to have faith in the Lord and to love him, is to will and to do his precepts, *ill.* and *sh.* by many cases, n. 10,645.

LOVE OF SELF AND OF THE WORLD [*amor sui et mundi*]. As mutual love constitutes heaven, so the love of self or hatred constitutes hell, n. 693, 694. That the love of self is contrary to mutual love, n. 760. That from the love of self and of the world come all evils, n. 1307, 1308, 1691. And all falses, n. 1321. And all persuasions of what is false, n. 1675. What the quality of the love of self in worship, n. 1304, 1306, 1308, 1321, 1322. That Babel denotes worship in which the love of self is, thus in which there is a profane principle, n. 1326. Spheres in the other life illustrated by those who are in the love of self, n. 1505. The example of one who was swelled up with the love of self, n. 1506. Spheres of authority, what their quality is, n. 1507, 1508. See AUTHORITY. The love of self is described, and that it above all other loves disjoins the external man from the internal, n. 1594. That lusts are of the love of self and of the world, n. 1668. That the Lord alone fought from celestial love, all men from the love of self and of the world, n. 1812. If there be

not conscience, that the love of self and of the world occupies its place, n. 1862. See the PROPRIUM, HATRED, HELL. What the love of self is, n. 2444. That the loves of self and of the world are contrary to celestial and spiritual love, n. 2041. That the love of self is destructive of human society, because thence come all evils and wickednesses, n. 2045. That the love of self is destructive of heavenly order, n. 2057. That every one can represent to himself what diabolical forms they are who are in the love of self, n. 2219, 2363. How filthy the love of self is, and by what signs it is known that it is the love of self, n. 2219. That all who come into the other life are eaten up by the love of self and of the world, n. 2122. See JUDGMENT. That they who are within the church ought principally to be purified from those loves, n. 2051. That so far as those loves are removed and laid asleep, so far heavenly love is opened, n. 2041. That they who place merit in good actions are in the love of self, which is described, n. 2027. That infernal freedom is of the love of self and of the world. See FREEDOM. What it is to be great in heaven and what to be greatest, n. 3417. That the loves of self and of gain are dark and induce darkness, n. 3413. That life then first flows-in from the Lord, when the life of the love of self and of the world is extinguished, n. 3610. Concerning corporeal spirits who respect themselves in all things, that they are the most stupid of all, n. 4221. That they who are in the love of self and of the world are out of the grand man, n. 4225. Concerning those who, in the life of the body, have been willing to rule over others, several things from experience, n. 4227. That they who are in the evil of self-love are against all good whatsoever, n. 4750. That they who are in avarice are more in the love of self than others, although not so openly, n. 4751. That the love of self is hell, n. 4776. Concerning the quality of those who have been proud outwardly, but not inwardly, from experience, n. 4947. That they who have despised others in comparison with themselves attempt to ascend, from experience, n. 4949. Concerning those who have appeared just more than others, and yet have lived only the life of the love of self, and of the world, what their quality is, and their hells, n. 5721. See DISEASE. That thoughts concerning corporeal and worldly things draw man down, that he cannot have communication with heaven, from experience, n. 6210. That in the love of self lies concealed hatred, n. 6667. That no one can know what good is, unless he knows what love to God and towards the neighbour is; and no one knows what evil is, unless he knows what the love of self and of the world is, n. 7178. That empires and kingdoms have been made from societies for the sake of the love of self and of the world. See their qualities, n. 7364. That evils and falses are from the loves of self and of the world, n. 7255. Concerning the loves of self and of the world, n. 7366—7377. That the loves of self and of the world appertaining to man make hell, n. 7366. That the love of self and of the world reigns, when it looks at self in all things which it thinks and acts, n. 7367. That love towards relatives and friends is the love of self, because they constitute one thing, n. 7368.

That so far as man is in the love of self, so far he removes himself from neighbourly love, thus from heaven, and so far he is in hell, n. 7369. That they are in the love of self, who despise the neighbour, hate him, and rush into revenge, and that such are cruel, n. 7370. That their delight is the delight of that love, n. 7371. That those things are marks of the love of self, whatsoever they may appear in the external form, n. 7372. That he is in the love of the world who thinks about the world, and intends gain, having no concern about the hurt of his neighbour, n. 7373. That they are in the love of the world, who by arts and cunning secure to themselves the goods of others, who envy others, and covet another's property, n. 7374. That these two loves, so far as they are left without restraint, rush on and grow even to the end of the earth, yea even to the throne of God, and are willing to be worshiped as gods, n. 7375. That those loves are the origins of all evils, and that they may make hell with man, n. 7376. That they are not in those loves who aspire at honours for the sake of their country, and also at power and wealth, because honours and wealth are means of doing good, n. 7377. That from the loves of self and of the world, exist all evils and falses, n. 7488. Therefore so far as man is in them, so far he is not in charity n. 7489. And so far he does not know what charity is, what faith is, what conscience, nor what a spiritual principle, nor what the life of heaven, hell, the life after death, n. 7490. Where the loves of self and of the world reign, the good of love and the truth of faith are either rejected, or extinguished, or perverted, n. 7491, 7492. That those loves begin to reign, when man comes to the age of discretion and of self-direction, n. 7494. That they who are in the loves of self and of the world, have not life in themselves, but their life ought to be called death, and themselves dead, n. 7494. That they are detained in the other life by evil spirits by insinuations into the loves, and that in such case they cannot be separated except by the divine aid of the Lord, n. 7501. That evil is from man, because the good which flows in from the Lord, he turns to himself, n. 7643. If the loves of self and of the world are regarded as means, not as ends, they are good, n. 7819, 7820. That the origins of evil are the loves of self and of the world, n. 8318. That heavenly good vanishes according to the degree of increasing concupiscences from the loves of self and of the world, n. 8487. That pride is an endeavour and effort to domineer, n. 8678. That the love of self rushes to every degree of possibility, even to what is divine, and that such are all they who are in hell, n. 8676. See also what is said and shewn concerning the love of self, n. 2041, and in other places cited, n. 8678. That during man's regeneration the loves of self and of the world are to be inverted, that they may be for means and not for an end, n. 8995. That to do good for the sake of self and the world, ought to be the sole of the foot and not the head, n. 9210. That from the loves of self and of the world flow all evils and falses, demonstrated, n. 9335. That in the love of self all evils originate, and hence diabolical gins, &c., n. 9348. That from the love of self come all evils, especially from the love of

domineering, *ill.* n. 10,038. That the most ancient people lived distinct into nations, families, and houses, and knew nothing of dominion grounded in the love of self and of the world; concerning their happy state of life, n. 10,160. That worship applied to the loves of man is infernal, n. 10,307, 10,309. That to imitate affections, as if they were celestial, from the proprium, is infernal, n. 10,309. That they who are in the love of self and of the world, are in an external principle separate from what is internal, n. 10,396, and what their quality is, n. 10,396, 10,400, 10,407, 10,409, 10,412, 10,422, 10,423, 10,429. See EXTERNAL, and the PROPRIUM. That in the other life they turn themselves according to their loves, and that men do the same as to the internal, n. 10,420. That where the loves of self and of the world reign, there the truths and goods of the church are always assaulted, *ill.* n. 10,455. That the interiors of man actually turn themselves according to loves, n. 10,702. He who is led of himself and his own loves cannot be saved, *ill.* n. 10,731. That love constitutes the life of man, n. 10,740. That the love of self and of the world, when they reign, constitute the life of hell, n. 10,741. Hence flow all evils, which are recounted, n. 10,742. That hence they deny all things of the church, n. 10,744. And that they have external bonds and no internal, n. 10,744. That when external bonds are taken away, they rush into all wickedness, n. 10,745. Because this is the delight of their life, which they concealed in the world, n. 10,746. That the love of self and of the world is infernal fire, n. 10,747.

LUCRE [*lucrum*]. See GAIN.

LUD. That it denotes the knowledges of truth, the reason, n. 1231.

LUDIM, OR LYDIANS [*Ludim seu Ludii*]. What, and that they denote the knowledges of truth, n. 1159, 1195, 1231.

LUKEWARM [*tepidus*]. The sphere of one that is lukewarm, of what quality, n. 1513. Concerning one who is lukewarm, briefly, n. 5217. That the lukewarm are neither fit for good use nor for evil use, n. 9207.

LUMEN [*lumen*]. See LIGHT. Some suppose that the joy of heaven will be a certain lumen of glory, n. 455. The lumen of nature, what is its quality, n. 8944.

LUMINARY [*luminare*]. That the greater luminary is love, the lesser luminary faith, n. 30—38. See SUN and MOON. That the luminary denotes mutual love and charity, n. 9473.

LUNGS [*pulmones*]. See RESPIRATION. That the heart corresponds to the celestial, and the lungs to the spiritual, n. 3635, 3887. That the communication and reciprocation of good and truth from the understanding into the will, and reciprocally, is as the communication of the heart and lungs, *ill.* n. 9300.

LUST [*cupiditas*]. That it is of some filthy love, n. 1666.

LUST AFTER, to, OR TO COVET, [*concupiscere*]. That it denotes to will from an evil love, and that concupiscence is of the will in the understanding, and the continuous principle of love, and as it

were the life of its respiration, n. 8910. That the precept, not to covet or lust after those things which belong to the neighbour, denotes that they should not pass into the will, n. 8910.

LUZ [*Lus*]. That it denotes receding, and that it denotes when truth is set in the first place, and good is neglected, n. 3730. That it denotes the natural principle in a former state, n. 4556.

LYBIA [*Lybia*]. What Puth or Lybia is, n. 1163, 1164, 1166.

LYMPHATICS [*lymphatica*]. See CHYLE, MESENTERY.

M.

MACHIR [*Machir*]. That it denotes truth derived from good, *sh.* n. 6584.

MACHPELAH [*Machpelah*]. That it denotes faith which is in an obscure principle, n. 2935. That it denotes regeneration, n. 2970. That the cave of the field Machpelah denotes the beginning of regeneration, n. 6548. That the spiritual principle, which lies concealed in it, is the reason why there is so much repetition concerning the cave Machpelah, n. 6551.

MADAI. What, n. 1151.

MAGI AND WISE [*magi et sapientes*]. See WISDOM.

MAGIC [*magia*]. See JUGGLER. That magic is whatever is contrary to the Lord, and to the good of love and truth of faith in him, n. 3698. That magicians in a good sense denote interior scientifics, and that the wise denote exterior scientifics, *sh.* n. 5223. And in the opposite sense, they who have perverted spiritual things, n. 5223. That cunning sleights in the hand signify actions grounded in false principles, n. 3240. That magic denotes the perverse application of such things as are of order in the spiritual world, n. 5223 at the end. That things magical are effected by the abuse of correspondences, n. 6052. That the reason why by Egypt are signified scientifics contrary to the truths of the church, is, because the Egyptians turned the scientifics of the church into things magical, n. 6692. Concerning the hieroglyphics and magic arts of the Egyptians, n. 6692. That they are prone to magic who ascribe all things to themselves, and contrive evil arts to arrive at honours, n. 6692. That the assigning of rods to magicians is from representatives in the other life, n. 7026. That a representative church was amongst the Egyptians, is evident from their hieroglyphics and magic arts, n. 7097. That they learn magic in the other life, who in the world have contrived and devised several arts by which to deceive their neighbour, n. 7090. That the arts of juggling and magic are learnt in the other life by several of those, who from cunning have contrived the arts of defrauding others, and have attributed all things to their own prudence, n. 7295. That the arts of juggling, of enchantment, and magic are an abuse of divine order, which abuse and how it is effected, *ill.* n. 7296, 7337. That the arts of juggling and enchantment are the arts of presenting truths as falses, and falses as

truths, n. 297. That magicians can induce dulness as to the apperception of truth, how, n. 7298. That the power of exercising magical arts is at length taken away from magicians, n. 7299. What it is to imitate divine things from study and art, illustrated by the phantastic imitation appertaining to spirits; but they so appear in externals, whereas in internals they are filthy and diabolical, n. 10,284, 10,286.

MAGOG [*Magog*]. What is signified by Gog and Magog, n. 1151.

MAHALATH [*Machalath*]. The daughter of Ishmael the son of Abraham, that she denotes the affection of truth from a divine origin, n. 3687.

MAHANAIM [*Machanaim*]. That it denotes two camps, thus each heaven, n. 4237.

MAKE, *to*, OR DO [*facere*]. The difference between creating and making, n. 472. That they made (or did) so denotes effect, n. 5951. That made (or done) or it was involves a new state, n. 4979, 4987, 4999, 5074, 5466. That in the Hebrew tongue it is in the place of distinction, n. 4987, 5074. That God making (or doing) denotes providence, n. 5264, 5503. That made (or done) involves a new state, and that it is in place of distinction. See also IT WAS and DONE. That to make (or do), when concerning God denotes order, n. 6573. That to make (or do) denotes the will, n. 9282. See WILL. That to make denotes that it may exist, to carry denotes that it may subsist, to bring denotes that it may perpetually exist, *sh*. n. 9737.

MALE [*masculus*]. See MAN [*vir*]. What is meant by male, n. 672, 749. That it denotes the truth of faith, n. 2046. That by male in general, when it relates to beasts, are signified truths, and by female, goods, n. 4005. That male denotes the truth of faith, n. 7838.

MALICE [*malitia*]. Concerning the most malicious at a depth beneath the heel, what is their quality, from experience, n. 4951. Concerning the malicious who sit in an intermediate chamber, n. 4951 at the end.

MAMRE [*Mamre*]. That the oak-groves of Mamre denote interior perception, n. 1616. Mamre, Eshcol, and Aner, what, n. 1705, 1752. What the oak-groves of Mamre are, n. 2144, 2145. That Mamre denotes the quality and quantity of the thing to which it is adjoined, n. 2970, 4613.

MAN [*homo*]. That the Lord alone is a man, hence the regenerate are called men, n. 49, 288, 477; hence also others, n. 565. That all societies in the heavens constitute as it were one man, n. 684. That on this account, and by reason of correspondence, heaven is called the grand man, n. 1276. That the Word before the Lord appears an image of a man, n. 1871. That by man is signified the church and every thing of the church, n. 768. The difference between a celestial man, a spiritual man, and a dead man, *ill.* n. 81, 123, 128. That Adam or man denotes the most ancient church, n.

477, 478, 479. That men as to their souls have a situation in the Lord's kingdom, n. 1277. That men, if they were in the spirit, might converse at any distance, n. 1277. That there are attendant on every man at least two spirits and two angels, n. 697. That man is born into no exercise of life, but is imbued with all, otherwise than the brute animals, n. 1050. That man is nothing but evil, n. 987. That man is worse than the brute animals, n. 637.

That the Lord, in the union of his human essence with the divine, had respect to the conjunction of himself with the human race, n. 2034. That the Lord is the only man, and that hence men are called men, n. 1894. That man would be born into the rational principle unless order was destroyed in him, n. 1902. But that now he is miraculously made rational by an external way, n. 1902. That man is a recipient of life, not life itself, n. 2021. That men who are principled in good are in one society as to their souls, n. 2379. That the ideas of man are most obscure respectively, n. 2367.

That they who are in the grand man in the heavens and in the earths make one, n. 2853. Concerning a free man and how he lives from the Lord, and is led by angels and evil spirits. See FREEDOM. That all heavenly societies belong to some province in the body, and that heaven is a grand man, n. 2996, 2998. See REPRESENTATIONS. That all parts of the body correspond to the grand man, n. 3021. That man is not born into natural truth, still less into spiritual truth, but that he must learn every thing, otherwise he would be viler than the brutes, n. 3175. That man does not live from himself, but that he is an organ recipient of life, n. 3318. That heaven corresponds to the Lord, and man as to all and singular things to heaven, hence heaven is the grand man, n. 3624—3649. That the angels from celestial order know all things which are in man, n. 3626. That every thing exists and subsists by another thing, and is connected by things prior with the first, n. 3627, 3628. That forces from without and from within act into all forms that they may subsist; that the forces from without are not alive, but that the forces from within are alive, which must correspond to each other, n. 3628. That there are several societies in heaven, to which one organ and member corresponds, and that the more numerous they are, so much the more powerful, n. 3629. That it cannot be known that natural effects are from things spiritual, because it appears altogether otherwise, n. 3630, 3632. Influx into the muscles of the face, n. 3631. That heaven is immense, and that few respectively are from this earth, n. 3631. That spiritual things flow-in into natural, which is evident from actions which are of the will, and from discourses which flow from the thoughts, n. 3632. That divine order terminates in things external appertaining to man, n. 3632. That spirits and angels appear as men, whence, n. 3633. That man is a little heaven from love and charity, n. 3634. That the heart corresponds to things celestial, and the lungs to things spiritual, n. 3635. That the Lord is the sun of heaven, and that hence is light in which is intelligence,

and heat in which is love, and that hence are correspondences, n. 3636, 3643. That the Lord, in a supreme sense, is the grand man, and that he came into the world and made the human principle divine, that all things might have reference to himself, n. 3637. That they who are in heaven are in the Lord, yea in his body, n. 3637, 3638. That the societies of heaven keep a constant situation, howsoever man, spirit, or angel is turned; and that from this circumstance it is evident that heaven is a grand man from the Lord, n. 3638, 3639. That the hells also have a constant situation under the soles of the feet, and that it is a phantasy that some thence appear above the head and in other places, n. 3640. That they who are in the hells have an opposite situation with the head downwards, and with the feet upwards, and thus that they act in unity, n. 3641. That the Lord is a common centre, and every one the centre of influxes in the heavenly form, n. 3633. That the thought and speech with the angels penetrated hell, but that in the way it was changed into the opposite, viz. good and truth into evil and the false, and that thus also they made one, n. 3642. That man has a situation in the grand man as to his soul when he lives in the body, n. 3644, 3645. That the kingdom of the Lord is a kingdom of ends and of uses, from experience, n. 3645. That there is also an influx and correspondence of the grand man with beasts, but that it is according to their souls, thus otherwise than in man, on which subject see several particulars, n. 3646. Concerning some who have lived like beasts, that they had little of life, but life from the angels was successively inspired into them, n. 3647. That there is a correspondence of the grand man with the subjects of the vegetable kingdom, concerning which, n. 3648. That man is nothing but evil, on which account he must be regenerated, abundantly illustrated and shewn, n. 3701. That man is so created that the divine things of the Lord may descend by or through him even to the ultimates of nature, and from the ultimates of nature may ascend to the Lord, so that man might be a uniting medium of the Divine Being or Principle with the world of nature, and of the world of nature with the Divine Being or Principle, abundantly illustrated and shewn, n. 3702. That the grand man is from influx of the life of the Lord, who is the only man, and that hence are the celestial and spiritual things which flow-in with man. See the continuation concerning the grand man and correspondence with him, n. 3741—3746. See also LIFE. That the varieties in the grand man are innumerable, and are altogether in the ratio in which the organs, members, and viscera in man or the human body are, n. 3744, 3745. That in general they have reference to those things which are of the head, of the breast, of the abdomen, of the members of generation, and which are every where interior and exterior, n. 3746. That there are three degrees of life in man, from experience, n. 3747. That the learned know nothing about the grand man, n. 3747, 3748, 3749. See LEARNED. Concerning the grand man and the correspondence of the heart and of the lungs, n. 3883—3896. See HEART and RESPIRATION. That there is correspondence with the grand man,

n. 3883. That heaven is in man, n. 3884. That the life of the natural man is contrary to the life of the spiritual man, before man is regenerated, *ill.* n. 3913. That in man there are three things or principles, the corporeal, the natural, and the rational, and that they communicate, n. 4038. That man is a little heaven in the least form, n. 4041. That by man alone there is given descent from the heavens into the world, and ascent from the world into heaven, n. 4041. That spirits and angels are men, and that man is man from intelligence and wisdom, n. 4051.

That man feels it troublesome to think about celestial and spiritual things, but not about sensual and worldly things, n. 4096. That when spirits come to man and enter his affections, they know no other than that the things appertaining to man are their own, n. 4186. Concerning the grand man and concerning correspondence in general, n. 4218—4228. That the Lord alone is a man, and that angels, spirits, and men are men so far as they receive divine things from the Lord, n. 4219, 4220. That there is correspondence in singular the organical forms, and in the parts of their parts, n. 4222. And that it is with the functions of the organs, and on that account with the organical things themselves because they act in unity, n. 4223, 4224. That it is not only with the organical forms which are visible, but also with those which are invisible, by which the internal senses and affections operate, n. 4224. That they are within the grand man who are in love to the Lord and in charity towards their neighbour, and that they are out of him, who are in the love of self and of the world, n. 4225. That man is a little heaven, n. 4279. That man denotes what is good, *sh.* n. 4287. That man (*vir homo*) denotes truth derived from good, n. 4287 at the end. That from the situation of spirits and their application to myself, I was able to know what was their quality, n. 4403. Concerning the correspondence of the eye and of light with the grand man, continuation, n. 4523—4533. That man is a little world natural and spiritual, n. 4523, 4524. That man has connection with the Lord more than the beasts have, and that hence he cannot die, n. 4525. Concerning the correspondence of the taste, of the tongue, of the face with the grand man, n. 4791—4805. That in the other life, so far as they are in order or in good, so far they appear as men, and so far as they are not in order or in evil, so far they appear as monsters, n. 4839. Concerning the correspondence of the hands, of the arms, of the shoulders, of the feet, of the soles of the feet, and of the heel with the grand man, n. 4931—4953. Concerning the correspondence of the loins and genitals with the grand man, n. 5050—5062. That there are degrees (or steps, as of a ladder) from things interior to things exterior appertaining to man, n. 5114. That man is capable of receiving what is divine by affection, and that he has a reciprocal principle by which he appropriates it to himself, otherwise than the beasts, wherefore he cannot die, n. 5114. Concerning the correspondence of the viscera and interior things of the body with the grand man, n. 5171—5189.

That from situation and influx it may be known to what provinces angelic societies belong, n. 5171.

That man is not man from form, speech, thought, but from good and truth, and that in those principles he can look at what is divine, and receive it perceptibly, n. 5302. That it is otherwise with a beast, from experience, n. 5302. That in the grand man the head is celestial, the body is spiritual, the feet natural, n. 5328. That man is internal and external, and that the former is in heaven, the latter in the world, and that the latter ought to obey, and how much it obeys, n. 5368. Concerning spirits and angels attendant on man, n. 5846—5866. That all things flow-in with man, both what he thinks and what he wills, n. 5846. That there are attendant on man two spirits from hell and two angels from heaven, n. 5848. That by them there is communication, n. 5848. That man would die if the spirits from hell were taken away, n. 5849, 5854. What the order of man should be, and what it is, n. 5850. That the spirits attendant on man vary according to his affections, n. 5851. That when spirits from hell come to man, they are not in hell, but are then in the world of spirits, and at the same time in man's loves, n. 5852. That when spirits come to man, they instantly enter into all things of his memory, n. 5853, 5857, 5859, 5860. That spirits suppose that all things of man are their own, n. 5853, 5858. That spirits flow-in into the thoughts, and angels into ends, and by good spirits into those things which are of faith and charity appertaining to the man, n. 5854. That man is in consort with spirits as to his interiors, and that the societies in which he has been, are shewn him, n. 5861. That spirits do not know that they are attendant on man, n. 5862. That if they knew, they would destroy him, n. 5863, 5864. That the corporeal principle of man appears to spirits as a black mass, and, with those who are in faith, as somewhat woody, from experience, n. 5865. That man after death appears as a man from head to heel, and is also endowed with the same faculties, n. 5883. That man is a heaven in the least form, and that he is created to be an image of heaven as to the interiors, and an image of the world as to exteriors, n. 6013. That the soul is the very man himself who lives after death, and that it is better to call it the spirit or interior man, than the soul, n. 6054. That the spirit in the other life appears as a man with all things which are proper to man, n. 6054. That the internal man is created to be an image of heaven, and the external to be an image of the world, illustrated, n. 6057. That thus in man the spiritual world is conjoined with the natural world, n. 6057. That what reigns universally with man, is in all and singular things appertaining to him, thus such as man's quality is in general, such it is in all and singular things, n. 6159. That spirits enter into all things of man's memory, and suppose those things to be their own, n. 6192, 6193, 6198, 6199. But that they are ignorant of their being attendant on man, n. 6192. See INFLUX. That every one appears in a human form according to the reception of good and truth from the Lord, and that thus the angels of heaven are in a beautiful form, but infernal spirits in a

form scarce human, but as monsters, and in like manner the whole hell, so also the societies there, and each in the society, n. 6605, 6625. Here see concerning the communication of good and truth, n. 6605. That man is in the least principles such as he is in the greatest, n. 6571, 6626.

That there must be several earths to make the grand man complete, n. 6807. That governments and kingdoms in heaven as to things spiritual, are represented as one man, and that the church of the Lord through the whole orb of earths is so represented, n. 7396. That man and beast denote the evil of lusts interior and exterior, n. 7424, 7523. That they also denote good or evil interior and exterior, n. 7424, 7523. That from man even to beast denotes interior and exterior lusts, n. 7872.

That the Lord is the only man, and that men are men so far as they are his images, consequently so far as they are in good, n. 8547. That angels appear in a human form, according to truths derived from good, which they receive from the Lord, n. 8988. That heaven has eternal and inseparable connection with the human race, *ill.* n. 9216; and that this is by the Word, n. 9216. That heaven before the Lord is as one man, and also the church in general, n. 9276 at the end. That man is a heaven and a church in the least form, cited, n. 9279. That man is formed to the image of the world and the image of heaven, cited, n. 9279. That the conjunction of the Lord with the human race is effected by those who are in the good of love and of charity, thus by the church, cited, n. 9276. That with the man of the church in particular the case is the same as with the general church, because man is a little heaven, and because the church is as the heart and lungs, n. 9276. That the internal man is formed to the image of heaven, the external to the image of the world, and that things intellectual and voluntary are successively opened, n. 9279. That the states of life are inverted with the just and the unjust, n. 9283. That he who is in inverted order, has little relish for the things of heaven, exemplified, because the world rules heaven with him, *ill.* n. 9278.

That all representatives in nature have reference to the human form, and are significative according to that reference, *ill.* n. 9496. That the things on man's right side have reference to the good which is productive of truth, and those on the left have reference to the truth derived from good, n. 9604; and that each inclosure conjoined signifies the heavenly marriage of good and truth, *sh.* n. 9495. Concerning the internal and external man, n. 9701—9709. See INTERNAL. That the internal man is formed to the image of heaven, but the external to the image of the world, n. 9706. That the heavens are as a man as to the will-principle and as to the intellectual, the celestial kingdom being the will-principle, and the spiritual kingdom the intellectual, n. 9835. Concerning the correspondence of man and of all things appertaining to man with the heavens, cited, n. 10,030 at the end. That the whole man is a resemblance of his will, and of the understanding thence derived, illustrated by end, cause, and effect,

n. 10,076. That man is such as his love is, illustrated by the case of angels and spirits, n. 10,177. That the end regarded makes the man, n. 10,284. That man is nothing else, if he be what he ought to be, but the affection of good and truth, n. 10,264. That man and spirit is nothing else but his own truth and his own good, *ill.* n. 10,298. That in every idea of thought there is the whole man, *ill.* n. 10,298. That the arrangement of truths in man is according to the arrangement of angelic societies, n. 10,303. Concerning the states of man's scientifics according to his several ages, n. 10,225. See AGE. That the interiors of man look outwards or downwards by man, but that they are elevated by the Lord to look inwards or upwards, n. 10,330. That man is such as he is as to good, not such as he is as to truth without good, *ill.* n. 10,367. That the internal is heaven in man, the external the world, n. 10,412. That without the church where the Word is, the human race would perish, n. 10,452. That man (*vir*) denotes the intellectual principle, thus truth; man (*homo*) the will-principle, thus good, n. 9007, 9034, 9065.

MAN [*vir*]. What is meant by man (*vir*) and wife, also what by man (*homo*) and wife, n. 915. That a man (*vir*) denotes the internal man, or the intellectual and rational principle, n. 158, 265, 749, 1007. What is meant by a man and wife, and what by a husband and wife, n. 2517. That man denotes intelligence and truth, n. 3134. That husband represents good, wife truth, why, n. 3236. That a knowing man is predicated of the affection of truth, n. 3309. That a man of the field denotes the good of life derived from doctrinals, n. 3310. That man with a brother denotes good of truth, n. 3459. That when man is named, wife denotes the affection of good; when man, a husband, is named, that wife denotes the affection of truth, n. 4510, that a man to a brother denotes mutually, n. 4725. That when mention is made of man and woman, man denotes truth or the false, and woman good or evil. And that when mention is made of husband and wife, husband denotes good or evil, and wife truth or the false; the reason is because in the celestial church, the husband was in good and the wife in the truth of that good; but in the spiritual church the man is in truth, and the wife in the good of that truth, n. 4823. That a man saying to a brother denotes common perception, n. 5502. That men of stoutness denote truths to which good can be conjoined, n. 8725. That they should not see any man his brother, denotes that they would not perceive the truth of any good, n. 7716. That man (*vir*) denotes the intellectual principle, thus truth, and man (*homo*) the will-principle or good, *ill.* n. 9007. That a man and a companion does not denote in two persons, but in one, n. 9194. That a man to a neighbour or to a companion, denotes mutually, also, the conjunction of truth and good, n. 10,555.

MANASSEH [*Menaschah*]. See EPHRAIM. That it denotes a new will-principle in the natural principle, n. 5351, 5353, 5354 at the end, n. 6222. That the new will-principle, which is Manasseh, is the good of charity, n. 6222. That it denotes the good of the church from an internal principle, n. 6234, 6238, 6267. That Ephraim de-

notes the man of the external spiritual church, and Manasseh the man of the external celestial church, n. 6296.

MANDRAKES [*dudaim*]. That they denote those things which are of conjugal love in the truth, and good of charity and love, *sh.* n. 3942.

[*Note.*—Mandrakes, properly *Dudaim*, is a plant, said to be common in the east countries, which bears a large leaf, and has a fruit like an apple: it is said to render barren women fruitful.]

MANNA [*manna*]. That it denotes spiritual good or the good of truth, in the supreme sense the Lord, *sh.* n. 8464. That it was called man from what is unknown, because it is not known by the unregenerate what the good of truth is, n. 8462.

MANSIONS [*mansiones*]. That mansions denote the two parts in man, which relate to the will and understanding, n. 644. See also SOCIETIES, HABITATION.

MARAH [*Marah*]. That it denotes the quality and quantity of temptation, also what is bitter, n. 8350.

MARK OR SIGN [*signum*]. That a mark and setting a mark denote to distinguish, n. 396. See SIGN. That character in Apoc. xiii. 16, also denotes the same, n. 396.

MARRIAGE [*conjugium*]. See also ADULTERY. That conjugal love and the love of parents towards their children thence derived, is the fundamental love of all loves, n. 686. That it is from the love of the Lord towards the universal human race, n. 686. That the laws of marriages are from the kingdom of the Lord, n. 162. That the marriage of one man with one wife is perceived clearly to be true marriage by those who have perception, not so by those who have conscience, n. 865. That the conjugal love of one wife was celestial happiness to the man of the most ancient church, n. 995. That conjugal love was the principal love of the most ancient church, n. 995. That conjugal love was the principal love to the man of the most ancient church, love towards their offspring was the principal with their posterity, and this by reason of the expected coming of the Lord into the world, n. 1123. That the most ancient people likened all things to marriages, n. 54. Thus the understanding and the will, n. 54, 55. That between man and wife there is a marriage as of understanding and will, n. 568. That in singular the things of the universe there is a resemblance of marriage, n. 718, 747, 917, 1432. Why marriages were contracted within families, n. 471, 483. That celestial marriage is in the proprium, n. 155, 252, 253. That there is a marriage of things celestial and spiritual in heaven, in the church, with every individual, in singular the things of nature, and in singular the things of the Word, n. 2173. That in singular the things of the Word there is a resemblance of marriage, n. 683, 793, 801, 2516, 2712. That every doctrinal of faith has in it a heavenly marriage, n. 2516. Concerning marriages in what manner they are considered in heaven, and concerning adulteries, n. 2727—2759. That it is not known at this day what conjugal love is, and whence, n. 2727. That heavenly marriage and conjugal love thence derived is from the marriage of

divine good and truth, and of truth and good, thus from the Lord, n. 2508, 2618, 2728, 2729. That the most ancient church was in that love, not posterity, n. 2730. That conjugal love consists in willing to be another's, and this reciprocally, thus mutually, and that the marriage between conjugal partners is such as between understanding and will, n. 2731. That they who are in conjugal love cohabit in the inmost principles of life, n. 2732. That they who are in conjugal love dwell together in the heavens, but they who are not, are separated, n. 2732. That marriages are the seminaries of each kingdom; that from conjugal love comes mutual love, with several other considerations; that adulteries are contrary to heaven, contrary to divine and human laws and to order, n. 2733. That the happiness of marriage is happiness in each life, n. 2734. Conjugal love represented by the beauty of a virgin and by adamantine auras, n. 2735. That conjugal love is innocence, and that they who have been in it are in the inmost heaven, n. 2736. That the interiors of those who are in conjugal love are open, and in those interiors is the kingdom of the Lord, and that they are receptive of heavenly loves, n. 2737. That from conjugal love is mutual love, n. 2737, 2738. That from the marriage of good and truth exist all loves, whose varieties are ineffable; and according to consanguinities and affinities such as are in marriages, n. 2739. That conjugal love cannot be given except between two conjugal partners, n. 1907, 2740. That conjugal love or good and truth continually flows-in, but that it is turned according to reception, n. 2741. That there is a resemblance of conjugal love with some, from many causes which are recounted, but that still it is not conjugal love, n. 2742. That lascivious love emulates conjugal love, n. 2742. That the dog Cerberus signifies a guard to prevent any one passing from the delight of heavenly conjugal love to the delight of infernal conjugal love, n. 2743. In what manner progressions are made from conjugal love to things celestial, and, on the other part, to things infernal, by things delightful and by freedom, n. 2744. What is the quality of those who do not love their husbands, but think vilely of them, n. 2745. That conjugal love is heaven, is represented in the kingdoms of nature, and in the nymphs which become butterflies, n. 2758. That the simple in faith, who have lived in conjugal love and have had conscience, come into heaven, n. 2759. Concerning adulteries, n. 2746 and the following numbers. That in the Lord there is a divine marriage of good and of truth, from which comes the heavenly marriage, *sh.* n. 2803. Concerning the divine marriage and concerning the heavenly marriage, n. 2803. That by Jesus Christ is signified the divine marriage, n. 3004 and following numbers. See CHRIST. That the law to prevent marriages being contracted with Gentile daughters was representative, to prevent the conjunction of good and the false, and of evil and truths, n. 3024 at the end. That where the Word treats of marriages, the heavenly marriage is signified which is of good and truth, and, in the supreme sense, the divine marriage which is in the Lord, n. 3132. That reformation, which is the initiation and conjunction of truth and of

good, is as a virgin when she is betrothed, and afterwards when she is connected with a husband, n. 3132. That between rational good of the Lord and truth from the natural principle there was not marriage, but a covenant like the conjugal, but that the union of the divine essence with the human and of the human with the divine is a divine marriage, n. 3211. That it was permitted to those who were in externals, for the sake of representation, to adjoin a concubine to a wife, but not to those who are in internals, and who are in good and truth, therefore not to Christians, to whom it is adultery, n. 3246. That the celestial are from the marriage of good and truth, not the spiritual, who are called sons of concubines, n. 3246. That marriages were to be contracted within the families of the nation of the parties, that they might represent heaven and the conjunctions of the societies there as to good and truth, n. 3665. The heavenly marriage, or the conjugal principle of good and of truth, does not take place between good and truth of one degree, but between each of a superior and inferior degree, as between the external of man and the internal, and so forth, *ill.* n. 3952. That in singular the things of the Word there is a celestial marriage, and, in the supreme sense, a divine marriage, or the Lord, n. 4137 at the end. That marriages and the things relating to marriages signify the conjunction of good with truth, *sh.* n. 4434. That he who has compressed a virgin shall take her to wife, n. 4444. That pollution denotes conjunction not legitimate, n. 4439. That the reason why they were not to contract marriages with the nations was, lest they should become idolaters, and lest evils and falses should be commixed with goods and truths, n. 4444. But that it was allowed to contract marriages with the nations which received the worship of Jehovah, who were called sojourners, n. 4444. That marriage represented heavenly marriage which is that of good and truth, n. 4834. That where the church is, it is not permitted to have more wives than one; but with the Jews it is permitted because there is no church amongst them, n. 4837. That they who belong to the province of the loins, and also the organs of generation, correspond to conjugal love, from experience, n. 5050—5062. See LOINS, GENITALS. That they are in a state of peace, n. 5051, 5052. That they are in the inmost heaven and are most wise, n. 5052. Because conjugal love is the fundamental love of all loves, n. 5053. That they who have lived in principles contrary to conjugal love, strike pain into the loins and the members there, n. 5059, 5060. That in the Word where good is treated of, truth is also treated of, and likewise where evil is treated of, the false is treated of also, on account of marriage, n. 5138. That there is a resemblance of marriage in all and singular the things of nature, n. 5194. That the marriage of good and truth is in singular the things of the Word; thus the Lord, or Jesus Christ, is in singular those things, n. 5502. That marriage, in the supreme sense, is the divine principle itself, and the divine human in the Lord, in the respective sense the Lord and heaven, that is, divine good and divine truth there, n. 6179. That in singular the things of the Word, there is celestial marriage and divine marriage,

sh. n. 6343, 8339. That in all and singular things there is a resemblance of marriage, *ill.* n. 7022. That heavenly marriage, and, in the supreme sense, the divine marriage is in all and singular the things of the Word, n. 7945—8339. That with the Jews there was no conjugal principle, because in internals they were principled in what is false and evil, n. 8809. That they who are of the spiritual church are not in the conjugal principle, until they are in good and thence in truths, n. 8809. That spiritual good cannot be conjoined to those who are in the truths of faith alone, and not at the same time in good or what is celestial, n. 8981, 8987. Marriage amongst those who are in truths without affection, which men (*viri*) are of those who are in the affection of truth from the delights of natural love, which take place when their love is conducive to means (or mediums) and not to an end, n. 8995. That marriages between those who are of a different religion are heinous, n. 8998. That at this day it is not allowed to have more wives than one, nor to take a concubine to wife, the reason, n. 9002. In what manner the illegitimate conjunction of good and truth is made legitimate, *ill.* n. 9182, 9184. That betrothing is first conjunction, which is of the internal man without the external, and marriage is the conjunction also of the external, *sh.* n. 9182. That in singular the things of the Word, there is a marriage of good and of truth, *ill.* n. 9263, 9314. That the conjunction of good and of truth, was represented by two conjugal partners, also by two brothers, with a difference, concerning which, n. 9806. That marriages are most holy, and adulteries most profane, n. 9961. The doctrine concerning marriage, n. 10,167—10,175. That love truly conjugal is the union of two minds from the marriage of good and truth, *ill.* n. 10,168, 10,169. That they have delight both internal and external, and that it is heavenly, but that external delight without internal is earthly, such as is that of animals, n. 10,170. That no one knows what love truly conjugal is, unless he be in good and truth from the Lord, n. 10,171. That it must be between one husband and one wife, n. 10,172. That to bear rule in marriage destroys marriage, n. 10,173. That marriages are holy, and therefore not to be injured, n. 10,174. That adulteries are profane and are from hell, n. 10,174. That they who take delight in adulteries, no longer believe the things which are of heaven and the church, because the love of adultery is from the marriage of what is evil and false, which is infernal, n. 10,175. That some from a certain earth have a perception whether there be a conjugal principle, from the idea of the conjunction of good and truth in their minds, n. 10,756. Concerning their manner of choosing to themselves wives in a certain earth in the universe, n. 10,837. That they have only one wife, because more than one is against divine order, n. 10,837 at the end.

MARROW, OR MEDULLA [*medulla*]. What spirits have reference to the spinal marrow, n. 5717, 8593. And what to the *medulla oblongata*, n. 9670.

MARS [*Mars*]. Concerning the inhabitants and spirits of the

planet Mars, n. 7358—7365. Where this planet appears in the ideas of spirits, n. 7358. That their speaking was most soft, and their speech internal, or by the eustachian tube, n. 7359, 7360. That the face and eyes correspond, and they have no hypocrisy, n. 7360. That the most ancient people in this earth had such speech, concerning which, n. 7361. That they have internal respiration, n. 7362. Hence that they are of a celestial genius, n. 7362. That in that earth there are societies, and not empires, and that they consociate with each other who agree in mind, n. 7363. That they who think evil, and will evil, are cast out from society, n. 7364. Hence that the lust of dominion, and of gain, and of mischief to their consociation, is obviated, n. 7364. Continuation concerning the spirits of Mars, n. 7474—7486. That they appear to themselves like men, such as they have been in the world, the reasons, n. 7475. That they are the best amongst those who are in the world of this sun, n. 7476. That they acknowledge and adore the Lord in a distinguished manner, and believe that he rules the universe, n. 7477. Their humiliation, that it is inmost and profound, concerning which, n. 7478. See HUMILIATION. That they believe that there appertains to themselves nothing but what is defiled and infernal, and that from the Lord is all good, n. 7479. That they have reference to the medium between thought derived from affection, and the affection of thought, thus the medium between the cerebellum and the cerebrum, n. 7480, 7481. And that on this account they cannot dissemble, n. 7481. That the spirits of our earth are as it were insane within their sphere, n. 7482. That the lower part of the face of the inhabitants is black in the place of the beard, but the upper part is like the face of the inhabitants of our earth, n. 7483. That they feed on fruits and pulse, n. 7484. That they are clothed with garments woven together of fibres and bark, n. 7485. That they know how to make fluid fires, from which they have light in the time of evening and night, n. 7486. Continuation concerning the spirits of Mars, n. 7620—7622. There was seen a flaming substance of various colours adhering to a hand, which signified celestial love appertaining to several of the inhabitants, and that that flaming substance was changed into a bird of beautiful colours, but which at length became of stone, which signified spiritual love appertaining to the inhabitants there who have receded from love, n. 7620, 7622. Also that a spirit was seen rising through the region of the loins to the region of the breast, who was desirous to take away this bird, and endeavoured to persuade that he was from the Lord, but presently he set it at liberty again, signifying that they are in such a persuasion, n. 7621, 7622. That a beautiful bird signifies the inhabitants of Mars who are in celestial love, and that its becoming a bird of stone signifies those there who love knowledges, and not a life according to them, n. 7743. Specifically those who invented the art of speaking by the lips and countenance, and in this case of removing themselves from the affections, and of withdrawing the thoughts from them, n. 7745. That they have reference to the internal

membrane of the skull become bony, n. 7748. And that hereby they judge evilly of others and of heaven, and well of themselves, n. 7747.

MASH [*Masch*]. What, n. 1234.

MASSAH [*Massah*]. That it denotes the quality of a state of temptation as to truth, n. 8587. And that it denotes temptation against the Divine Being or Principle in respect to the Jews, n. 8588.

ME [*me*]. That in Me denotes what is certain, n. 6981, 6995.

MEAL [*farina*]. That it is truth which gives birth to good, n. 7906. See FINE FLOUR.

MEASURE [*mensura*]. That numbers and measures signify things spiritual and things celestial, n. 647—650. That weight denotes the state of a thing as to good, measure as to truth, n. 3104. That every one has his measure, both the evil and the good, and that it is filled in the other life, *sh.* n. 7984. That measure denotes the state of a thing as to truth and good, *sh.* n. 9603. That a hin denotes the quantum of conjunction, n. 10,262. Concerning measures for things liquid and dry, which were the hin, the cor, the bath, the ephah, the homer and the omer, n. 10,262.

MEAT, or FOOD [*cibus*]. That there is celestial food, spiritual food, and natural food, and what each is, n. 56, 57, 58, 680, 1480, 1695. That by food is signified what is celestial and spiritual, n. 680. That food in the other life is every thing which proceeds from the mouth of the Lord, n. 681. How foods succeed each other in order, from what is celestial to what is natural, n. 1480. What food is, n. 1695. That spirits have not taste, but in its place the appetite of knowing, which is their food, n. 1973, 1974. That the food of the spiritual man is to know, n. 3114. See also BREAD, TO EAT, FEAST. In what manner ends of eating ascend, shewn; and by the nourishment of the body or corporeal, spiritual, and celestial food, and their correspondence, demonstrated, n. 4459 at the end. Also what it is to be in externals and in internals, n. 4459. That spiritual food is science, intelligence, and wisdom, n. 4792. That it is celestial and spiritual good, *ill.* and *sh.* n. 5147. That those things are food which nourish the internal of man or the soul, and that they are goods and truths, in general all things which are of use, *sh.* n. 5293. That food is truth adjoined to good, n. 5340, 5342. That spiritual food, which nourishes minds, is every thing of intelligence and wisdom, illustrated from experience, n. 5576. That in the spiritual world, as in the natural, when foods fail for use, they return into a state of hunger, n. 5579. That food is the good of truth, n. 5410, 5426, 5487, 5582, 5588, 5655. That support by meat and drink is the influx of good and truth through heaven from the Lord, *ill.* and *sh.* n. 5915. That the inhabitants of Jupiter prepare food not for taste but for use, and that they who prepare food for taste are luxurious and voluptuous, and have dulness and stupidity of mind, n. 8378. As meat and drink nourish natural life, so good and truth spiritual, n. 8562. That spiritual foods are knowledges, *sh.* n. 9003.

MEAT-OFFERING [*mincha*]. What is signified by a meat-

offering of farina, fine flour, a cake, in sacrifices, n. 2176, 2177. That a meat-offering denotes celestial good, and a drink-offering spiritual good, the like as bread and wine in the holy supper, *sh.* n. 4581. That celestial things in their order were represented by bread, cakes, and wafers of things unleavened, n. 9992. That the bread, of which the meat-offering consisted, on the burnt-offerings and sacrifices, denotes the purification of the celestial man in the inmost principle, cakes in the internal principle, and wafers in the external, *sh.* n. 9993, 9994. That not only flesh, but also meat-offerings which were loaves of bread in the sacrifices, were offered on this account, because sacrifices were not accepted in heaven, but loaves of bread, therefore each was offered, n. 10,079. That the flesh in the sacrifices signifies spiritual good, but bread celestial good, n. 10,079 at the end. That a meat-offering which is bread, and a drink-offering which is wine, signifies such things as are of the church, thus good, *ill.* n. 10,137.

MEAT, *savory* [*cupedia*]. That savory meat denotes the truth of good and the pleasantnesses thence derived, n. 3502, 3520, 3536, 3589, also things agreeable and delightful, n. 3543, or the delights which are of good, and the pleasantnesses which are of truth, n. 3589.

MEDIATION [*mediatio*]. What, *ill.* n. 8705. See INTER-CESSION.

MEDITATE, *to* [*meditari*]. See TO THINK.

MEDIUM [*medium*]. See MIDDLE.

MEDULLA. See MARROW.

MEET, *to* [*convenire*]. That meeting, when it relates to the Lord, denotes his presence and influx, n. 10,147, 10,148, 10,197. That the tent of meeting, or assembly, denotes the external of the Word, of the church and of worship in which are things internal, n. 10,547. See TENT.

MEET, *to* [*obviam*]. See TO RUN TO.

MELCHIZEDEK [*Malchizedech*]. That it denotes the celestial things of the interior man appertaining to the Lord, n. 1725. That Melchizedek in the ancient representative church conjoined in one person the priesthood and the royalty, n. 6148, *sh.* That Melchizedek is king of justice, thus the Lord, was so called from his being made justice and thereby salvation, *sh.* n. 9715, 9809.

MEMORIAL [*memoriale*]. That when it is predicated of the Lord, it denotes quality in worship, and is predicated of truth, n. 6888. That memorial denotes the quality of state, n. 7881. That for a sign and for a memorial denotes that a thing should be perpetually remembered, n. 8066, 8067.

MEMORY [*memoria*]. That it is the interior memory from which spirits speak, n. 1639. Concerning the memory of man remaining after death, and the remembrance of those things which appear in the life of the body, n. 2469—2494. That man has two memories, n. 2469 and the following numbers. That man does not know this, n. 2470, 2471. What things belong to the exterior memory, and what to the interior memory, n. 2471, 2480. That

from the exterior memory man speaks the languages of expressions, from the interior the universal language, n. 2472, 2476. How much the interior excels the exterior, n. 2473. That all things which man has seen, heard, thought, spoken, and done, are inscribed on the interior memory, and that it is the book of his life, n. 2474. That man has along with him all things of the exterior and interior memory, n. 2475. But that he is not allowed in the other life to use those things which are of the exterior memory, for various reasons, concerning which, n. 2476, 2477, 2479. How the case is when a spirit from his exterior memory flows-in with man, from experience, n. 2478. That spirits know all things which are in man's memory and thought, n. 2488. That to the exterior memory appertain languages and sciences, which in the other life are of no use to man, but by which he has cultivated his rational principle in the world, n. 2480. That men after death lose nothing from the exterior memory, from experience, n. 2481, 2482, 2485, 2486. That the exterior and interior memories are organical, they are described, n. 2487. That spirits know all things which are in man's memory and thought, n. 2488. That the things of the interior memory manifest themselves by a sphere, n. 2489. That also on the interior memory are impressed those things which a spirit hears and sees in the other life, but with a difference, concerning which. And that thus they can be instructed, n. 2490. Concerning the spirits who have reference to the interior memory, n. 2491. That memories are presented visible in the other life like callous substances, concerning which, n. 2492. That the angels have no concern about things past and things to come, but still they have from the Lord the most perfect memory, which is of such a nature that what is past and what is to come is in every thing present to them, n. 2493. That men, who are in the good of love and charity, have angelic intelligence and wisdom, but that they do not come into it until they put off successively things corporeal and worldly, n. 2494. That without an idea there does not remain any thing in the memory, n. 2831. And that scientifics, which are of the exterior memory, are most perplexed and shady, n. 2831. That truths are vessels recipient of good, and in themselves are nothing but perceptions of the variations of form according to changes of state, n. 3318. That the things which are in the exterior memory are scientifics, and that those which are in the interior memory are truths, the former being in the light of the world, but the latter in the light of heaven, n. 5212. That spirits and angels retain in the memory the things which they see and hear, and hence grow in wisdom to eternity, n. 6931. That the spirits of Mercury have reference to the memory of things which are in the universe, n. 6696. See MERCURY. That all and singular the things which have entered through the senses with man remain in his memory, n. 7398. That hence the evils, which infernals have done in the life of the body, are presented to their view, n. 7721. That spirits and angels know all things which are in man's memory when they are present, n. 6192, 6193, 6198, 6199, 6214. That the things

which are of faith remain seated continually in the memory, even when other things are thought of and transacted, n. 8067. How it is to be understood that things are said to be perpetually in the understanding, and perpetually in the will, n. 8067. That the things of the memory serve the intellectual part as a mirror for seeing in spiritual things, *ill.* n. 9394. But that the intellectual principle calls forth nothing else but what favors its loves and preconceived principles, n. 9394. That the things, which are made things of the life, vanish from the external memory, n. 9394. The scientifics of the memory compared to muscles, n. 9394. That the things which become habitual are separated from the external memory and stored up in the internal, n. 9723. That those things which are inscribed on the interior memory are impressed on the life, n. 9841. More observations concerning scientifics which are things of the memory, n. 9922. See SCIENCE. And that the things impressed on the memory with the good are in a celestial form, n. 9931.

MENSTRUOUS, THINGS [*menstrua*]. That they denote things unclean, n. 4161.

MERCENARY [*mercenarius*]. That it denotes those who do good for the sake of gain, and for the sake of recompense in heaven, *sh.* n. 8002.

MERCHANT, MERCHANTIZE [*mercator, mercatura*]. That merchants denote those who have the knowledges of good and truth, and that merchandize denotes those knowledges themselves, *sh.* n. 2967. That to trade denotes to procure and to communicate knowledges, *sh.* n. 4453. That to wander through the earth by trading denotes to fructify truths from good, n. 5527.

MERCURY [*mercurius*]. Something concerning the spirits of Mercury, n. 2491, but more things, n. 6808—6817. That in the grand man they have reference to the memory of things abstracted from terrestrial and merely material things, n. 6808. That when they excited from my memory cities and places, they were not willing to know any thing of the temples, palaces, houses, &c. &c. but were inquisitive about the things seen and done there, n. 6809. That they have no concern about terrestrial and corporeal things, n. 6810. What a great desire they have to acquire knowledges, from experience, n. 6811. That they are better acquainted than other spirits with what is contained in the universe, n. 6811. That when attendant on societies they are inquisitive about such things as they know, n. 6813. That they are conceited, n. 6813. That they are not willing to use vocal discourse, n. 6814. That although they abound in knowledges, they have still no great strength of judgment, n. 6814. That they were told that from knowledges they ought to do use, but they replied that knowledges are uses, n. 6815. That they cannot abide together with the spirits of our earth, because the latter love worldly and material things, and abstracted things not so, n. 6816. A continuation of the subject, n. 6921—6932. That in clearness of conception, of thinking, and of speaking, they excel others, because they are not in things ma-

terial, n. 6921. How quickly they ran over the things which were in my memory, n. 6922. That they use such a quickness when they speak in a volume, n. 6923. How rapidly they judge of the discourse of others, if there be an affectation of elegance and erudition, n. 6924. That they wander through the universe to acquire knowledges, n. 6925, 6926. That they shun spirits who are in things material, n. 6925, 6926. That they go by companies and phalanxes, n. 6926. That they told me that there were some hundred thousands of earths in the universe, n. 6927. That they differ exceedingly from the spirits of our earth, n. 6928. That I discoursed with them concerning the inhabitants of our earth, how material they are, n. 6929. That they know that knowledges in this earth are printed, and that they sent to me printed papers to prove that they knew so, n. 6930. That spirits retain in the memory all things which they see and hear, n. 6931. A continuation of the subject concerning the spirits of Mercury, n. 7069—7079. That when any one speaks with them concerning things terrestrial and material, they instantly change the subject to something else, and often to what is opposite, n. 7070. An example how they blackened meadows, forests, rivers, when represented to them, n. 7071. That they did not deal so with birds, because they signified knowledges, n. 7072, nor with lamps and candles, because they signify truths which are from good, n. 7072. That they were not willing to hear any thing concerning sheep and lambs, because they knew nothing of innocence which is a lamb, n. 7073. That they do so, viz. so conceal things, not for the sake of deceiving, but for other reasons, concerning which, n. 7074, 7075. That they speak with the men of their own earth, n. 7075. That inasmuch as they are conceited from their knowledges, the spirits from our earth told them what they knew and did not know, n. 7077. Afterwards an angel enumerated to them several things which they did not know and which they did not understand, saying that they cannot even know general things to eternity, n. 7077. That they do not tell to others what they know, but communicate all things to those of their own society, n. 7076. The humiliation of a volume of them, what it appeared, n. 7077. That the spirits of Mercury do not appear at a certain quarter and distance, because they wander through the universe, n. 7078. That their planet with the sun appears to spirits at the back, n. 7078. Continuation of the subject concerning the spirits and inhabitants of Mercury, from n. 7170—7177. That they applied themselves to the spirits of Venus on the other side of that planet, and that they were in concord with them, and that hence is felt a change in the brain, n. 7170. That the spirits of Mercury said that they believe in God, and that very many of the spirits of our earth believe in no God, n. 7172. That the Lord in the sun appeared to the spirits of Mercury, and at the same time also to others, and then they humbled themselves profoundly, n. 7173. That a great light was then seen by some, n. 7174. That a female of their earth was seen, what was her quality and in what she was

clad, n. 7175. That the spirits of Mercury are desirous to appear as chrystalline globes, n. 7175. Oxen and cows seen there, and of what form, n. 7176. That the sun of the world appears large to the inhabitants, and that they have a middle temperament not too warm, because heat comes from the altitude and density of the atmosphere, and from the right or oblique incidence of the sun's rays, n. 7177. That the spirits of Mercury often come to the spirits of Saturn to entice out knowledges, n. 9106.

MERCY [*misericordia*]. That the spirit of God is mercy, n. 19. The mercy of the Lord which is of love, what its quality is, n. 1735. That to be merciful is predicated, because man is infernal, n. 1049. That to remember, when it relates to the Lord, is to be merciful, n. 840, 1049. That the celestial implore the mercy of the Lord, the spiritual grace, n. 598, 981, 2423. See GRACE. That love is turned into mercy, when any one, who wants aid, is viewed from love, n. 3063. That mercy is love in the internal sense, n. 3063, 3073, 3120. What mercy and truth is, n. 3122. That the love of the Lord is mercy extended towards the human race set in so great miseries, n. 3875. That mercy is the divine love, n. 5132. That mercy is love grieving, n. 5480. That to do mercy and truth denotes what is good and true, being a form of speaking customary with the ancients, *sh.* n. 6180. That to be merciful denotes admonition from the Divine Being or Principle, n. 6737. That to lead the people in mercy denotes divine influx with those who abstain from evils, and thereby receive good, n. 8307. That mercy denotes the influx of good and truth, n. 8879. That to do favour (or grace), when concerning the Lord, denotes to gift with spiritual good, and that to do mercy denotes to gift with celestial good, *ill.* and *sh.* n. 10,577. That mercy and truth denote love and faith, *sh.* n. 10,577. That immediate mercy is not given, because contrary to order, but mediate, thus only to those who live according to the Lord's precepts, and receive him, *ill.* n. 10,659 at the end.

MERIBAH [*Meribah*]. That it denotes the quality of complaint in a state of temptation as to truth, n. 8588; and that in respect to the Jews, it denotes that they provoked Jehovah, *sh.* n. 8588.

MERIT [*meritum*]. See JUSTICE, REWARD, CHARITY, THEFT. That they who place merit in works are cutters of wood, n. 1110, 2784, 3718. That they who place merit in truths appear to cut stones, n. 3720, and sawyers or mowers of grass, n. 1111. What is the quality of those who place merit in works, and that they ridicule the interior things of the Word, n. 1877, 1774. How they are represented, n. 1774. That they who have done well for the sake of themselves and the world, merit nothing in the other life, n. 1835. See also JUSTICE. That true charity is void of all merit, n. 2340, 2373, 2400. What is the quality of those who place merit in their good actions in the other life, n. 2077. That they who separate faith from charity, in the other life make the latter meritorious, n. 2373 at the end. That man is not saved by temptations, if he

has placed any merit in them, for in such case he has lost the thoughts which he received from the Lord in temptations, to which other thoughts might be bended, n. 2273. That reward is a medium of conjunction, and that they who are in the affection of good do not think of reward, *ill.* n. 3816. That they who enter heaven put off two things, viz. the proprium, and self merit, or the merit of their own justice, n. 4007 at the end. Concerning a belief that good is from self, and that salvation is merited by self, that it exists in the beginning of reformation, but that it is not confirmed, and that he who confirms it in himself is incapable of being amended, n. 4174. That they who place merit in works cut wood, concerning whom, n. 4943. That the happiness of heaven consists in doing good to others without recompense, n. 6388. That they who do good for the sake of recompense are the lowest slaves in the Lord's kingdom, n. 6389, 6390. That it is unknown to those who are in the love of self and of the world, that there is so great happiness in doing good to others without recompense, n. 6392. That they who do good for the sake of reward are desirous to be served, and are never contented, n. 6393. That good ought to be done without a view to recompense, *sh.* n. 6392, 6418. That meretricious hire denotes the false of doctrine, which they set to sale for truth, n. 8904. That to do good for the sake of self and the world ought to be in the last place, thus the foot, not in the first, thus not the head, n. 9210. That the one only good which reigns in heaven is the good of the Lord's merit and justice, *sh.* n. 9486. What the good of the Lord's merit and justice is, *sh.* n. 9715. See JUSTICE. Doctrinals concerning merit, n. 9974—9984. That they who believe they merit heaven, do good from themselves and not from the Lord, n. 9974. That good things done from self, and not from the Lord, are not good, n. 9975. That they despise the neighbour, and are angry at God himself, if they do not receive a reward, n. 9976. That they who make goods meritorious do them from evil, and they who do good things from themselves, do them from evil, n. 9980. That such cannot receive heaven in themselves, n. 9977. That they who place merit in works cannot fight against the hells, and that the Lord fights for those who do not place merit in good works, n. 9978. That the Lord alone has both merit and justice, n. 9979. It is shewn in the Word that good ought not to be done for the sake of reward, also that all good is from the Lord, n. 9981. That infants and the simple are allowed to believe that they shall be recompensed for their good actions, but it is not allowable for the adult, n. 9982, illustrated by the goods which are done to friends, to a brother, to a man's country, to his wife and children, without a view to recompense, n. 9983. That heaven and eternal happiness are implanted in that affection of love, n. 9984. That they who attribute truths and goods to themselves, and thus believe that they have merit, are exposed to the three punishments denounced against David, viz. first, that they cannot receive any thing of good, which is the first punishment, described by famine; secondly, flight before their enemies, and, thirdly, pestilence, n. 10,219.

That man is so far wise as he ascribes all truths and goods to the Lord, n. 10,227.

MESENTERY [*mesenterium*]. See CHYLE. Concerning the correspondence of the mesentery in the grand man, n. 5181.

MESHA [*Meschah*]. What, n. 1249.

MESHECH [*Meshech*]. What, n. 1151.

MESSENGER [*nuntius*]. That to send messengers denotes to communicate, n. 4339, 8788 end.

MESSIAH [*Messias*]. That Messiah is the same as Christ. See CHRIST. That Messiah, Christ, and King, signify divine truth, n. 3009. Discourse with the Jews concerning the Word, the land of Canaan, the Messiah, n. 3481. How grossly blind the Jews are concerning the Messiah who was to come, n. 8780.

METAL [*metallum*]. What metals are, n. 425, 643. That the state of the church is compared also to metals, n. 1837. See GOLD, SILVER, BRASS, IRON.

METAPHYSICS [*metaphysica*]. See PHILOSOPHY.

MICAH [*Micha*]. Concerning a Gentile who heard of Micah and his graven image, n. 2598.

MID-DAY [*meridies*]. See SOUTH.

MIDDLE, OR MIDST OR MEDIUM [*medium*]. See CENTRE. That middle denotes what is inmost, n. 1074. That it denotes what is primary and inmost, n. 2040, 2973. That falses possess the circumference with the good, and truths with the evil, n. 3436, 9164. That a medium is between what is internal and what is external, concerning which, n. 5411. That a medium proceeds from what is internal, and conjoins to itself what is external, concerning which, n. 5413. That there must be a medium to the intent that what is external may perceive what is in the internal, n. 5427, 5428. That the internal and external may be conjoined, there must be a medium, n. 5586. That neither the good nor the truth of the church exist without a medium, n. 5612. That the Lord does not appear until conjunction is effected by a medium, n. 5696. See also BENJAMIN. That a medium, in order to become a medium, must derive something both from what is inferior and from what is superior, n. 5822. That what is inmost, in things successive, is the middle or centre in things simultaneous, n. 5897. That the truths which are directly under the views of the internal sight, are in the middle, n. 6068, 6084. That hence middle or inmost denotes what is best, n. 6084, 6103. That to do in the midst of them denotes that it may directly touch them, n. 6911. That to go forth through the middle of Egypt, or of the land, and through all, denotes every where, n. 7777. That there are intermediates in the heavens for the sake of influx and communication, n. 8787, 8801. That truths are in the midst with the good, and falses with the evil, n. 9164.

MIDIAN, MIDIANITES [*Midian, Midianitæ*]. That they denote those who are in the truths of faith, and still in good of life, or who are in the truth of simple good, and, in the opposite sense, those who are in the false principle, because not in good of life, *sh.* n. 3242.

That the Midianites denote those who are in the truth of simple good, n. 4756, 4788, 6773. That they denote those who are in the externals of the church, n. 6775.

MIDST. See MIDDLE.

MIDWIFE [*obstetrix*]. That it denotes the natural principle, *sh.* n. 4588. That midwives denote the natural principle where scientific truths are, n. 6673, 6678, 6686.

MIGHT [*vires*]. That might denotes the ability of truth, and strength the ability of good, n. 6343, 6344.

MIGHTY [*potens*]. That mighty one is predicated of faith and that in both senses, n. 1179 end. That the mighty denote those who are in truth from good, and, in the opposite sense, who are in the false from evil, n. 8315.

MIGHTY [*fortis*]. They were called mighty or strong ones, who were under the influence of self-love, and they appear to themselves mighty, n. 583.

MILCAH, THE WIFE OF NAHOR, [*Milkah uxor Nachoris*]. See NAHOR. That it denotes truth appertaining to the Gentiles, n. 2863.

MILK [*lac*]. That it denotes the celestial spiritual principle, n. 2184. That it denotes the spiritual principle from a celestial origin, or truth grounded in good, n. 2643. That to give milk or to suckle denotes to implant that principle, n. 2643, 6745. That milk denotes spiritual good and butter celestial good, n. 5620. See BUTTER. That milk denotes spiritual good, which is the good of faith, and honey celestial good, which is the good of love, n. 10,530.

MILL [*mola*]. A certain one sat at a mill, supposing all things to be phantasies, n. 1510 at the end. That they who grind at a mill, in the Word denote those who within the church are in truth from the affection of good, and, in the opposite sense, those who within the church are in truth from the affection of evil, *sh.* n. 4335. Experience concerning those who were grinding at a mill, that they were such as collected many truths without an end of use, n. 4335 at the end. That a maid servant behind the mills denotes that which is of faith in the last place, n. 7780. That to sit at the mills denotes to learn such things as are to be serviceable to faith, and afterwards to charity, shewn a little, n. 7780. That to grind at a mill denotes to select things from the letter of the Word, and also to explain them in favour of self-love, *sh.* n. 9995. That to grind at a mill, and also to bruise, denotes the arrangement of truths in a series, and the preparation of goods, that they may serve for uses, n. 10,303.

MIND [*mens*]. See UNDERSTANDING, WILL, IDEA, THOUGHT. That the will and understanding ought to constitute one mind, but that they are separated, n. 35. A representation of the human mind, n. 3348. That the mind of man is the man himself, *ill.* n. 5302, 6158. That there is the natural mind and the rational mind, concerning which, n. 7130. That there are two faculties, understanding and will, which constitute one mind; who they are with whom they thus constitute, and who with whom they do not constitute, n. 7179.

That it is not allowed to divide and to pull asunder from each other those two faculties, n. 7180. That the mind ought to be one and undivided, and to this state they are reduced in the other life, n. 8250.

MINISTER, To MINISTER [*minister, ministrare*]. That to minister is predicated of truth and the scientific principle, which also is called minister in respect to good, n. 4976. That the ministers, the stewards of Pharaoh, denote things sensual of both kinds, n. 5081, 5100. That to minister denotes to instruct, n. 5088. That to minister, when it relates to a priest, denotes worship and preaching the gospel, n. 9925.

MIRACLES [*miracula*]. See also **SIGNS**. That signs and prodigies are things confirming and persuading from external appearances and fallacies, n. 3900. That there are no miracles with the Jews at this day, the reason, n. 5508. That things wonderful or miracles, are the means or mediums of divine power, n. 6910. That signs or miracles are admonitions, n. 7273. That signs and miracles were wrought amongst such as were in external worship without internal, and if they are wrought among those who are in internal worship, they are hurtful, *ill.* n. 7290. That they conduce nothing to faith, n. 7290. That all divine miracles involve those things which are of the Lord's kingdom and church; and that magical miracles have respect to evils, and thus that they are altogether different, but that in the external form they appear alike, n. 7337. That magical miracles are abuses of divine order, n. 7337. That the miracles in Egypt signify the states of those in the other life, who are in falses, and are infested, n. 7465. That miracles are means or mediums of divine power, *sh.* n. 8304. That divine miracles were healings of diseases, and that they involved and signified states of the church, n. 8364, 9086, 9031 at the end.

MIRIAM [*Mirjam*]. That it denotes the good of faith, n. 8337.

MISERY [*miseria*]. How it is to be understood that the miserable and they who have suffered persecutions, shall enter into heaven, when the rich are there, and they who have been raised to dignity, n. 2129. That the miserable denote principally those who are in temptations, n. 5042. See **TEMPTATIONS**.

MIST [*nimbus*]. Concerning a dark mist in the hells, n. 3340. See **THICK DARKNESS** and **CLOUD**. That falses derived from evils in hell appear as mists, and clouds, and waters, encompassing the inhabitants there, n. 8137.

MITRE [*cidaris*]. That the mitre denotes intelligence and wisdom, n. 9827, 9930. That the turban [*tiara*] denotes intelligence derived from wisdom, n. 9949, 10,016.

MIZPAH [*Mizpah*]. A heap set up by Jacob and Laban, what, n. 4198.

MIZRAIM. See **EGYPT**.

MOAB [*Moabus*]. Denotes those who adulterate goods; the sons of Ammon those who falsify truths, n. 2468. Also in a good sense it denotes those who, being in natural good, suffer themselves to

be easily seduced, n. 2468. That the powerful ones of Moab, denote those who are in the life of the false, grounded in the love of self, n. 8315.

MODE, OR MANNER [*modus*]. That ten modes or manners denote very much change, n. 4077.

MODERATORS [*moderatores*]. That they denote those who proximately receive infestations and communicate them, n. 7111. That moderators were those who gave commandment to the people, *sh.* n. 7111.

MOLES AND BATS [*talpæ et vespertiliones*]. That they denote those who are in darkness, that is, in falses and evils thence derived, n. 8232.

MOLTEN THING [*fusile*]. That a molten thing denotes what is from the will-proprium, and a graven thing what is from the intellectual-proprium, n. 8869. See GRAVEN OR SCULPTURED THING.

MONK [*monachus*]. Concerning the monks who seduce the inhabitants of other earths, that it was for the sake of securing dominion and gain, n. 10,812, 10,813.

MONTH [*mensis*]. That in particular it denotes the end of a first state, and the beginning of a following one, thus a new state, *sh.* n. 3814. That the month Abib, which is the first month of the year, denotes the beginning of a new state, n. 8053, 9291. That the head of the month, or the first of it, denotes a principal state, n. 7827, 7828. That a month of days denotes for ever, n. 10,283.

MOON [*luna*]. See also SUN. That sun denotes love, and moon faith, n. 30—38. That the Lord appears to the celestial angels as a sun, and to the spiritual angels as a moon, n. 1529, 1530. Hence the spiritual principle is represented by the moon, n. 1529, 1530. A moon seen which was encompassed with little moons, n. 1531. That the sun denotes the celestial principle of love, the moon its spiritual principle, n. 2495. What is meant by the sea, the sun, the moon, the stars, the nations, where the Lord speaks of the consummation of the age, n. 2120, 2495. That the sun denotes love to the Lord, the moon charity towards the neighbour, because the Lord is the sun and moon in the heavens, n. 4060. Concerning the inhabitants of the moon, that they have reference to the scutiform cartilage, n. 5564. Concerning the inhabitants of the moon, n. 9232—9238. That they make a noise like thunders, n. 9232. That they are little of stature, n. 9233. That they so thunder, *sh.* and that it is from the abdomen, n. 9233, 9234. Whence; that it is because they have a different atmosphere, n. 9234. That they have reference to the cartilage xifoides, n. 9236. That in the moon there are inhabitants, *ill.* n. 9237.

MOREH [*Moreh*]. What is meant by the oak-grove of Moreh, n. 1442, 1443.

MORIAH [*Moriah*]. That the land of Moriah denotes a place and state of temptation, n. 2775. Several things concerning the mountain of Moriah, n. 2777. That in the mountain of Moriah, where

Isaac was offered up, denotes a place of temptation, and that the temple and Jerusalem were there, n. 2775, 2777.

MORNING [*mane*]. See DAY. What evening and morning are, n. 22. What morning is in the internal sense, n. 2333. That day-dawn and morning, denote the Lord, his kingdom which is the church, and, in a universal sense, the celestial principle of love, *sh.* n. 2405. What is signified by the morning, the sun, the moon, the stars, where the last judgment is treated of, n. 2120. That the morning signifies a state of peace and innocence, also the Lord and his kingdom, n. 2780. That peace in the heavens has a resemblance to day-dawn in the earths, n. 2780. That to rise in the morning early, denotes a state of illustration, n. 3458, 3733. That morning denotes what is revealed and clear, n. 5097. That the morning giving light denotes a state of illustration, n. 5740. That in heaven there are morning, mid-day, evening, and twilight, but spiritual, n. 5962. That day-dawn denotes the conjunction of good on the cessation of temptation, n. 4283. That the state of morning, denotes being principled in truth and good in freedom, n. 7218. That morning denotes elevation, n. 7306. That to rise in the morning early, when applied to the evil, denotes elevation to attention, n. 7435, 7538. That the morning was, denotes heaven in order, n. 7681. That not to leave to the morning, in relation to the paschal lamb, denotes the duration of that state before the state of elevation to heaven, and of illustration there, n. 7860. That morning denotes a state of thick darkness and destruction to the evil, and a state of illustration and salvation to the good, *sh.* n. 8211. Also that it denotes the last time of the church, and the first of a new church, or the last judgment, *sh.* n. 8211. That morning denotes the beginning of a new state, n. 8427. That in the time of morning the spiritual principle is in clearness, and the natural in obscurity, *vice versa*, in the time of evening, n. 8431. That when it is morning, they are then principled in love, when it is mid-day, they are then in light or in truth, n. 8426. That morning denotes a state of the good of love, the reason, n. 8812. That by the fat of the feast not passing the night to the morning, is signified that the good of worship is not from the proprium, but always new from the Lord, n. 9299. That from evening even to morning before Jehovah, denotes continually in every state, *ill.* n. 9787. That what is left to the morning denotes spiritual and celestial goods, not conjoined to a new state, n. 10,114. That morning denotes a new state, that it denotes another state with man, when the old church ceases, a state of love in heaven, and a state of the new church on earth, n. 10,114. That what is left to the morning ought not to be eaten, denotes that it ought not to be commixed with the proprium, n. 10,115. That it denotes profanation, n. 10,117. That morning denotes a state of love and of light in the internal man, *ill.* and *sh.* n. 10,134. That cock crowing denotes morning, *sh.* n. 10,134. When morning involves also mid-day, and evening also night, n. 10,135. That to rise in the morning denotes to be elevated, and, in the opposite sense, to be depressed, because morning, in the opposite sense, denotes when they are

in infernal loves, and in such case in hatreds, n. 10,413. That changes of state in the other life are as the times of the day in the world, n. 10,605.

MOSES [*Moses*]. That Moses and Elias denote all the books of the Old Testament, Pref. to chap. xviii. That Moses denotes the law or the Word which is called the law, n. 4859 at the end. That Moses denotes the law and the Word, or the Lord, n. 5922. That Moses when an infant was deposited in a little ark, because he represented the Lord as to the divine law, *ill.* n. 6723. That Moses represented the Lord as to the divine law, and specifically as to the historical Word, *sh.* n. 6752, and that he also represented truth divine, appertaining to the man who is regenerating, n. 6752. That Moses denotes the truth which is of the law from the Divine Being or Principle, n. 6771. That he denotes the law from the Divine Being or Principle, n. 6827. That Moses represented the Lord, first as to the law or truth from the Divine Being or Principle, afterwards as to divine truth, n. 7014. That Moses represents the posterity of Jacob, and the representative of the church with that posterity, n. 7041. That Moses denotes the divine truth proceeding immediately from the Lord, n. 7010. That Moses denotes the divine law or the Word in the internal sense, Aaron the doctrine thence derived, when they are named together, n. 7089. That Moses denotes the internal law or internal truth, Aaron the external law or external truth, n. 7382. That Moses, Aaron, and Hur, denote divine truths in successive order, n. 8603. That Moses denotes truth from the Divine Being or Principle, which is beneath heaven, n. 8760, 8787. That he denotes truth mediating, n. 8787. That he denotes truth from the Divine Being or Principle beneath heaven, conjoined to truth divine in heaven, thus truth mediating between the divine in heaven, and the good which is of the spiritual church, in which truths are to be implanted, thus mediating between the Lord and the people, n. 8805. That Moses denotes the Word in general, quotations, n. 9372. That he denotes a holy external principle, which is mediating between the Lord and the representative, in which the Israelitish people were, *sh.* n. 9414, 9419, 9439. What that holy principle is and what its quality, n. 9419. That the expression, Jehovah spake to Moses, saying, denotes what is perceptive from illustration by the Word from the Lord, n. 10,234. That Moses denotes what is internal, and Aaron what is external, n. 10,468. That Moses represents the head of the Israelitish nation, n. 10,556. That he denotes the external of the church, of worship, and of the Word, not so separated from the internal as the Israelitish nation, n. 10,563, 10,571. That Moses denotes the external of the Word, of the church, and of worship, which receives the internal, and the people of Israel the external, which does not receive, observed, n. 10,607, 10,614. What is meant by the skin of the faces of Moses shining, n. 10,691.

MOTH [*tinea*]. See INSECT.

MOTHER [*mater*]. That mother in the Word denotes the church, n. 289, 2691, 2717. That man receives his internal from the father,

his external from the mother, n. 1815. That mother, from the affection of truth, denotes the spiritual church, n. 2691, 2717. That mother denotes the church as to truth, and father as to good; and that, in the opposite sense, they denote what is false and evil, n. 3703, 5580. That the divine good of the Lord is the father named in the Word, n. 3703. Who and of what quality they are, who have reference to the dura mater in the brain, n. 4046. And of what quality they are who have reference to the pia mater, n. 4047. That to smite the mother on the sons denotes to destroy all things of the church, n. 4257. That father denotes the Lord as to divine good, and hence good itself, but mother denotes the Lord as to divine truth, thus truth itself, n. 8897. That by father, mother, brethren, and children, and other names of relationship, are signified goods and truths, and, in the opposite sense, falses and evils, n. 3703, 10,490.

MOTION OF THE EARTH [*motus terræ*]. See EARTHQUAKE. That motion denotes change of state, n. 3356. See also SPACE and TIME, and PLACE. What motions and progressions are in the other life. See also TO SHAKE.

MOUNTAIN [*mons*]. That it denotes the Lord, hence things celestial, n. 795, 1430. Hence the custom of sacrificing on mountains, n. 796. That mountain denotes also the love of self and of the world, n. 1691. That the ancients celebrated worship on mountains and in groves, but it was prohibited when worship became idolatrous, n. 2722. That mountains denote the good of love, n. 4210. That mountain denotes man himself, n. 6158. That mountain denotes the good of celestial love, and hill the good of spiritual love, and that the hills of an age denote the good of mutual love, which is that of the celestial church, *sh.* and *ill.* n. 6435. That the mountain of inheritance denotes heaven where the good of love is, n. 8337. That the mountain of God denotes the good of truth, n. 8658. That to encamp at the mountain of God denotes the orderly arrangement of truth and good and their conjunction, thus when at the second state of regeneration, n. 8865. That mount Sinai denotes good in which is truth, n. 8658 at the end. That mountain denotes divine celestial good, n. 8758. That the top of a mountain denotes the inmost of heaven, n. 9422, 9434. Concerning mountains, hills, rocks, and valleys in the other life, n. 10,438. That mountains denote heaven, hence also celestial good, *ill.* and *sh.* n. 10,438. And that hills denote spiritual good, *sh.* n. 10,438. That in heaven there are mountains, rocks, hills, earth, valleys, *ill.* n. 10,608. That mountain denotes celestial love, and this from appearances in the other life, and concerning the tops of mountains there, n. 10,608.

MOURN, *to* [*lugere*]. See MOURNING. What is meant by mourning and weeping, when predicated of the church, n. 2910.

MOURNING [*luctus*]. That it is grief in a spiritual sense, n. 6539—6542.

MOUSE [*mus*]. That the sordidly avaricious are infested by mice, n. 938. That the avaricious Jews have hence a foetid smell, n. 1514.

MOUTH [*os, oris*]. That in the Word it signifies utterance and

the expression which proceeds from the mouth, n. 6985, 6987, 9049 at the end. That the things of the mouth also correspond to the intellectual part, because from the mouth both expression and speech proceed, n. 8068, 9384. That from the mouth and from the heart denote from the understanding and the will, also from truth and good, n. 3313, 8068. That to the mouth of Jehovah denotes truth divine, n. 8560. That to be in the mouth denotes that which is external and proceeds from truth, but to be in the heart denotes what is internal and proceeds from good, n. 3313. That to the mouth of an infant denotes every thing according to the quality of innocence, n. 6107. That the things of the mouth denote the utterances of truth, 9049 at the end.

MUCUS OF THE NOSTRILS [*mucus narium*]. n. 4627. See **NOSTRILS**.

MULE-HE [*mulus*]. See **HE-ASS**. That natural truth is a he-ass, and rational truth a he-mule, n. 2781. That a judge rode on a she-ass, his sons on he-asses, a king on a she-mulé, and his sons on he-mules, n. 2781.

MULE-SHE [*mula*]. See **HE-MULE**.

MULTIPLIED, TO BE [*multiplicari*]. That to be made fruitful is predicated of goods, to be multiplied, of truths, n. 43, 55, 913, 983, 2846, 2847. That with the Lord multiplication denotes fructification of good, n. 1940. See **GREAT**.

MULTITUDE [*multitudo*]. That it denotes multiplication. See **GREAT**. That to grow into a multitude denotes extension from what is inmost, n. 6285. That the multitude of the sea denotes the immense plenty of natural truth, n. 3048. That multitude is predicated of truths or falses, n. 6355.

MURMUR, TO [*murmurare*]. That it denotes complaint and the feeling of pain from the bitterness of temptation, *sh.* n. 8351.

MUSCLE [*musculus*]. The scientifics of the memory compared with muscles, n. 9394.

MUSIC [*musica*]. That string-instruments are attributed to the spiritual things of faith, wind-instruments to the celestial things, n. 418, 419, 420. That various musical instruments were formerly used in the churches, some of which belonged to the class of the celestial, some to the class of the spiritual, n. 4138, 8337.

MUSTARD-SEED, GRAIN OF [*granum sinapis*]. That it denotes man's good before he becomes spiritual, *ill.* and *sh.* n. 55.

MYRIAD, MYRIADS AND THOUSANDS OF MYRIADS [*myrias, myriades et millia myriadum*]. Denote things innumerable, and what is infinite, n. 3186.

MYRRH [*stacte*]. That spices, resin, myrrh, denote interior natural truths, n. 4748. That myrrh denotes truth derived from good in the interior natural principle, n. 5621. That myrrh denotes the affection of sensual truth, in other words, the truth of the internal natural principle, n. 10,292.

MYRRH, BEST [*myrrha optima*]. That it denotes the perception of sensual truth, *sh.* n. 10,252.

MYSTICAL [*mysticum*]. That what is mystical in the Word is nothing else but what is spiritual and celestial, thus what treats of the Lord, of his kingdom, and of the church, n. 4923.

N.

NAAMAH. Why called the sister of Tubal Cain, n. 421.

NADAB AND ABIHU [*Nadab et Abihu*]. The sons of Aaron, that they denote doctrinals derived from the Word, n. 9374, 9375, 9403. That Nadab and Abihu denote the divine spiritual principle from the divine celestial, n. 9811.

NAHOR [*Nachor*]. What, n. 1351. That he was an idolater, n. 1356. That the sons of Nahor from Milcah his wife, denote those out of the church who are in brotherhood from good, n. 2863, 2864. That they who were born to Nahor of the concubine Reumah denote those who are in idolatrous worship and in good, n. 2868. That Nahor denotes what is related, n. 3052. That Nahor denotes the church among the Gentiles of a common stock, n. 3778, 4206, 4207.

NAIL [*clavus*]. That it denotes affixion and adjunction, n. 8990 at the end. That nails denote conjoining and strengthening principles, *sh.* n. 9777. See PEGS.

NAKEDNESS [*nuditas*]. That it is of innocence, but that without innocence it is disgraceful, n. 165. That nakedness, when it is blushed at, is a disgrace and a scandal, n. 213, 214. That being stripped (made naked) of garments, denotes the being deprived of the truths of faith, n. 1073. That naked denotes one who acknowledges that there is nothing of truth and of good in himself, briefly shewn, n. 4958. That the nakedness of the land denotes its being without truths, *sh.* n. 5433. That to the chaste and innocent, nakedness is not a shame and scandal, but to the lascivious and immodest, n. 8375. See also INNOCENCE. That nakedness denotes the interiors of the love which are filthy and infernal; and that the signification of nakedness is according to the parts which are naked, *sh.* n. 9960. That baldness (nakedness of the head) denotes deprivation of the intelligence of truth and of the wisdom of good, *sh.* n. 9960. That nakedness of the body denotes deprivation of the truths of faith, n. 9960. That nakedness of the loins and genitals denotes deprivation of the good of love, *sh.* n. 9960. In the same passage the nakedness of Noah is explained, n. 9960. That nakedness, when concerning those who are in celestial good, denotes the good of celestial love, *sh.* n. 9960. In the same passage is explained the nakedness of Adam, n. 9960.

NAME [*nomen*]. That name and calling by name denotes to know what is the quality of a thing, n. 144, 145, 479, 1754. That to call on the name of Jehovah denotes all worship, n. 440. That when any one is named in the Word, the man of the church is signified, and whatsoever is of the church, n. 768. What it is to make

a name, n. 1419. That expressions and names do not penetrate into heaven, and that spirits with their speech cannot even utter any name, n. 1876. How elegant the internal sense of the Word is, although there be nothing but mere names, n. 1224, 1264. That the divine human principle of the Lord is the name of Jehovah, n. 2628. That to call on the name of God denotes worship, n. 2724. That the name of God denotes every thing in one complex by which God is worshiped, thus quality, *sh.* n. 2724. That at length they worshiped the name only, n. 2724. That name signifies quality, or what the quality of any one is, n. 1896, 2009. That formerly names significative of state were given to infants, n. 1946, 2643. That names in the Word signify things, exemplified, n. 1888. What is signified by the two names of the Lord, Jesus and Christ, n. 3004—3011. See CHRIST. That by his name is signified every thing in one complex by which the Lord is worshiped, n. 3006. That name denotes essence, when it relates to the Divine Being or Principle, n. 3237. That to call, without mentioning a name, denotes to be of such a quality, *sh.* n. 3421. That in ancient time names were significative of state, n. 3422, 4298. That the names of places, as of persons, have not a like signification in one sense as in another, n. 4210. That in the Word by names are signified things, and that this was the custom of writing amongst the ancients, &c. *sh.* n. 4442. That several names of a person represent one person, and several names express one thing, n. 5095. That the idea of person is turned into the idea of thing in the internal sense, n. 5225. That it is instantly perceived in heaven what the names of places and persons in the Word signify, whence this is, n. 6516. That the name of the Lord or of Jehovah denotes the all of faith and charity by which he is worshiped, *sh.* n. 6674. That the name of Jehovah denotes the divine human principle of the Lord, *sh.* n. 6887. That Jehovah is his name, denotes that it is the Lord alone from whom are all things, n. 8274. That to bring the name of God into what is vain denotes to profane and blaspheme, and to apply divine statutes to idolatrous worship, as the Jews did when they adored the golden calf, n. 8882. That the name of the Lord denotes all the good of love and all the truth of faith which is from the Lord, *sh.* n. 9310. That names do not enter into heaven, but the thing which they signify, and that the names of a thing are perceived in a series, because in the inmost heaven by names in the Word, in a good sense, is meant the Lord himself, n. 10,216, 10,282. That names signify things, n. 10,329.

NAPHTALI [*Naph tali*]. So named from struggling and prevailing, that it denotes, in the supreme sense, proper power, in the internal sense temptation, in which man prevails, in the external sense resistance from the natural man, n. 3927, 3928. That Naph-tali signifies also a state after temptations, *sh.* n. 3928, 6412.

NAPHTHUKIM [*Naphthuchim*]. Rituals merely scientific relating to external worship, n. 1193, 1194.

NATIONS [*gentes*]. See also PEOPLE, FAMILIES, TRIBES, HOUSES, STRANGERS. That in the most ancient times a distinction

was made between houses, families, and nations, n. 470, 1159, 1246, 1252, 8117, 8118. Why this distinction was made, n. 471, 483. Because they thereby represented consociations in heaven. That nations in the general sense denote goods and truths, n. 1152, 1258. That they denote goods, n. 1259, 1260, 1416, 1849. That nation denotes celestial good, thus the kingdom of the Lord, in the supreme sense the Lord, n. 1416. That nations also denote evils and falses, n. 1259, 1260, 1849, 1868. That by the nations expelled from the land of Canaan were signified evils and falses, n. 1868. That the nations (or Gentiles), because in ignorance, may be in a state of innocence, n. 593. That with the nations (or Gentiles) there is not so great a cloud as with the Christians, n. 1059. That the good appertaining to the nations (or Gentiles) is from the Lord, and that they are more easily reformed in the other life than Christians, n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. That the Lord with the nations (or Gentiles) is equally present in charity, n. 1059. That the lot of the nations (or Gentiles) is better, because they cannot profane truths, n. 1327, 1328. Wherefore the church is to be established amongst the nations (or Gentiles), n. 1366.

That the nations (or Gentiles) may be in truths, but not in the truths of faith, yet because they are in charity, they easily receive the truths of faith, n. 2049. That the nations (or Gentiles) cannot profane holy things, as they who are within the church, n. 2151. That all are saved, whatsoever may be their religion, if so be they have the remains of good, n. 2284. What is signified by the nations being spoiled and their goods possessed, n. 2588 at the end. Concerning the state of the nations and people out of the church, and their lot in the other life, n. 2589—2604. That the general opinion is that the nations (or Gentiles) are not saved, n. 2589. That those of them are saved who have lived a life of good, n. 2590. What is the difference in the other life between the Gentiles and Christians, n. 2590. That amongst the Gentiles there are the wise and simple, that in ancient times they were wise, n. 2591. Discourse with a certain wise Gentile concerning wisdom, intelligence, order, the Word, and the Lord, n. 2592. Concerning the wise ones of the ancient church, that their manner of thinking, of speaking, and of writing was representative and significative, n. 2593. That the Gentiles at this day are simple, n. 2594. That the Gentiles are initiated into a choir within a few hours, n. 2595. The Chinese Gentiles from the representations of a choir were known as to the quantity of the affection of charity which they possessed, and of their dread of Christians on account of their lives, n. 2596. Concerning a Gentile who heard of Micah, what was the quality of the affection of his grief, and that he rejected the idea of a graven image, n. 2598. Concerning a Gentile who said that from good he knew all truth, n. 2599. That the Gentiles are reformed according to their religious principles and their state of life, n. 2600. Concerning those who build cities, where they store up an arcanum, and give them to others, n. 2601. Concerning those who magnify themselves when they

adore, and presently prostrate themselves as worms, and suppose that the great God above is carried around and views all things, n. 2602. Concerning those who are willing to be treated hardly, and that afterwards they are conveyed to paradises, and are reformed, n. 2603. Concerning those who say that they are black in body, but white in soul, n. 2603. That the Gentiles are conveyed to some who are substituted for those whom they worshiped under an image or idol, n. 2604. Concerning those in the ancient church who became idolaters, n. 2605. That the Gentiles are not truly spiritual until they are instructed in the truths of faith, and that they who have lived in the good of charity, are instructed in the other life, and become spiritual, n. 2861. That the Gentiles are in many truths more than the Christians, and can easily be instructed in the truths of faith, n. 2863, 3263. That a new church is always established amongst the Gentiles, the reasons, n. 2986. That truths with the Gentiles are external appearances, which in themselves are fallacies, but that still they are saved who have lived in good, n. 3778. That the Gentiles, who are in the good of works, are in a collateral line, but they within the church are in a direct line, n. 4189. That the Gentiles have external truths such as are those of the decalogue, and also internal in a certain way, n. 4190. That the Gentiles, who are in mutual charity, are more easily saved than the Christians, who are not in charity, from experience, n. 4190. That the good appertaining to the Gentiles is sideways, but with Christians in a direct line, n. 4197. That the good of the Gentiles can be opened, and is opened in the other life with those who have lived in charity, otherwise than with the Christians, who are not in that charity, n. 4197. That the conjunction of the Gentiles is with the divine natural and sensual principle of the Lord, n. 4211. That the Jews were not to contract marriages with the Gentiles lest they should become idolaters, and should conjoin evils and falses with goods and truths, n. 4444. That companies of nations denote truths derived from good and forms of doctrine, n. 4574. That a new church is established amongst the Gentiles, because the old one is in a state incapable of receiving truth, n. 4747. That nation denotes good, n. 6005. That the sons of Israel in the land of Canaan represented things celestial, and that the nations therein represented things infernal, and that therefore they were given to damnation, and it was forbidden to enter into a covenant with them, n. 6306. That in the earth Jupiter the inhabitants are distinguished into nations, families, and houses, n. 8117. That it was so likewise in old time on this our earth, and that they were then accepted of the Lord, concerning whom, n. 8118. That a holy nation denotes the spiritual kingdom, n. 8771. That several who are learned in the truths of faith are in hell, and that they who are not in truths, and who are also in falses, are in heaven, the reason why, because they are not in good, *sh.* n. 9192. That they who are out of the church, were called foes, haters, enemies, from spiritual disagreement, n. 9255, 9256. That charity ought to be exercised towards those who are out of the church, n. 9256. That the in-

teriors appertaining to the Gentiles are not closed as with those who are within the church, n. 9256. That a new church is established amongst the Gentiles, because they acknowledge the Lord, *sh.* and *ill.* n. 9256. That people denote those who are of the spiritual church, nations those who are of the celestial church, n. 10,288.

NATIVITY [*nativitas*]. See **GENERATION**. That nativities are of faith, n. 1145, 1255. That they denote derivations of the church, n. 1330, 3263, 4668. That they denote derivations, but when concerning the Lord, that they denote that from the divine principle was born the rational, and from the rational the natural, n. 3279. That conceptions and births are spiritual, and what things are understood by them, n. 3860, 3868. See also **TO BRING FORTH**. That nativity denotes truth, because it is born from good, n. 4070. That nativities are of truth from good, or of faith from charity, n. 4668. That to be born denotes to be re-born, or to be regenerated, n. 5160. That nativity denotes re-birth by faith and charity, n. 5398. That the born of God are those, who are principled in love and thence in faith, n. 2531 end. That abortion and barrenness denote what relate to the perversions of good and truth, thus when goods and truths do not succeed in their order, n. 9325. See **TO BRING-FORTH**.

NATURE, NATURAL [*natura, naturale*]. That the natural principle is from the spiritual and the celestial, and thereby from the Lord, and that such is the influx, n. 775, 880, 1096 at the end, 1702, 1707. That the things which are in nature are representative, because from such influx, n. 1632. That universal nature is representative of the Lord's kingdom, exemplified, n. 2758. That there appertains to every one an internal principle, a rational, and a natural, n. 2181. That in the natural principle there is both good and truth, n. 2184 at the end. Concerning the combat of man's rational principle and natural, and what is the man's quality, if the former or if the latter conquers, n. 2183. That spiritual things are presented in natural, and that hence are correspondences and representations, n. 2997—3002. See **REPRESENTATIONS**. That the natural man is a servant and that all things therein are things of service, n. 3019. That to the natural man appertain scientifics, the principle of imagination, such especially as it is in childhood, and the natural affections which man has in common with the brutes, n. 3020. What is the distinction between the natural man and the rational, n. 3020. That the natural man is the elder servant of the house, and the administrator, n. 3020. That the first affection of truth in the natural man is not that of genuine truth, but that this comes successively, n. 3040. Concerning the natural man. See also **SCIENTIFIC** and **RATIONAL**. That washings denote purifications of the external, thus of the natural man, *ill.* n. 3147. What the spiritual and natural man are, or the internal and external, which is the same thing; that the spiritual man is wise from the light of heaven, the natural from the light of the world, n. 3167. That by the fall they were separated, and the natural man lifted himself up above the spiritual, wherefore regeneration is necessary, n. 3167. That the

divine natural principle in the Lord existed from divine rational good, by divine truth in that principle, n. 3283. That the natural principle is regenerated by the rational, and so far as the natural principle does not fight with the spiritual and rational, so far it is regenerated, n. 3286. That the natural principle is regenerated by the good of the rational as a father, and by the truth of the rational as a mother, n. 3286, 3288. That the natural principle consists of good and truth, its good is called delight, but its truth scientific, n. 3293. That the natural principle as to good is interior and exterior, concerning which, n. 3293. That it is also interior and exterior as to truth, n. 3294. That the truths of the natural man are sensual, scientific, and doctrinal, and that these succeed each other, n. 3309, 3310 at the end. That doctrinals are founded on scientific truth and these on sensual, and that otherwise an idea of doctrinals cannot be had, n. 3310 at the end. That the good of the rational principle flows-in into the good of the natural immediately, and that this is signified by Isaac loving Esau, and Rebekah Jacob, n. 3314, 3573, 3616, 3969. That the rational principle receives truths sooner than the natural, because the natural principle is to be regenerated by influx from the rational, n. 3321. Several reasons why the natural principle is regenerated later and with more difficulty than the rational, n. 3321. Concerning natural good, that it is from parents, and that it is extirpated, n. 3470, 3471. See **GOOD**. That universal nature is a theatre representative of the Lord's kingdom, and that this latter is a theatre representative of the Lord himself n. 3483. How perverse it is that the world at this day attributes so much to nature and nothing to the Divine Being or Principle, n. 3483. That the rational principle must be regenerated before the natural, why, n. 3493. That the rational principle appears to itself to see nothing, unless the natural corresponds, n. 3493, 3620, 3623, 3629. That the rational principle is distinct from the natural, insomuch that the rational principle can be given to live separate from the life of the natural principle, but not the natural principle without the life of the rational principle, n. 3498. That to man, whilst he lives in the body, it appears as if the rational principle lives in the natural, and the rational principle does not appear distinct from the natural, n. 3498. That in the natural principle there are general things, but in the rational particular things, and that the natural principle is formed from the particulars of the rational, n. 3513. A distinction between natural good and the good of the natural principle, that the former is from parents, the latter from the Lord, n. 3518. That the natural principle is a body, the end regarded in the rational principle is as a soul, and the things which are in the natural principle are respectively as the body of that soul, n. 3570. That of the good of the rational principle the goods and truths in the natural inmost consist, n. 3576. On this subject, see **TRUTH** and **REGENERATION**. That it is the rational principle whence the seeds of good and truth are derived, and the natural principle where the ground is, n. 3671. That the rational man thinks in the natural, on which subject, n. 3679. See **THOUGHT**. That man is so created that

by or through him the divine things of the Lord descend into nature, and from nature as it were ascend, n. 3702. That in the natural memory, as in their ground, are implanted the knowledges of truth and good by life, n. 3762. That in universal nature there is a marriage of truth and good, and what it is, n. 3793, and that the natural principle is interior and exterior, n. 3793. That the natural man is opposed to the spiritual, *ill.* n. 3913, 3928. That temptation is the combat between the natural man and the spiritual, n. 3927, 3928. That the natural principle on one part by things sensual communicates with the world, and on the other part by things rational with heaven, and that they are communicating intermediates, n. 4009. That in man there are three principles, the corporeal, the natural, and the rational, and that they communicate, n. 4038. Who they are that entertain only a natural idea concerning what is spiritual, and who a sensual idea, and do not acknowledge what is spiritual, n. 4046. That all things in the natural principle are arranged according to ends, concerning which, n. 4104. That the natural principle is the ultimate of order, n. 4240. That the natural principle is external, middle and internal, concerning which, n. 4570. That unless the natural principle be regenerated, the rational cannot produce any thing of truth and good, n. 4587. That the rational principle receives truths and goods before the natural, n. 4612. That the natural principle must be regenerated before it can be conjoined to the rational, the reason, n. 4612. That the rational principle lives in the natural, *ill.* n. 4618. That a stench like that proceeding from the teeth, and a smell as of burnt bone is made sensible from those who are altogether natural, and are natural spirits unseen, concerning whom, n. 4630. That the natural principle is beneath the rational, and if they agree, that the natural principle is nothing but the formation of those things which are in the rational, as a common principle, n. 4667. That the natural dwell under the feet and the soles of the feet where the lower earth is, n. 4940—4951. Concerning those who attribute all things to nature, and nothing to the Divine Being or Principle, n. 4941. That the greatest part of Christians are sent into the lower earth, because they are natural, n. 4944. That they who attribute all things to nature and still talk of a supreme being, cannot have an idea of a living deity, n. 4950. That universal nature is a theatre representative of the Lord's kingdom, n. 4939, because things spiritual and celestial there terminate, n. 4939. That celestial things are the head, spiritual things the body, and natural things the feet, and that so they succeed and flow-in, n. 4938, 4939. That natural good and truth is from a two-fold origin, from what is hereditary and from doctrine; the former is natural good and truth, but the latter is natural spiritual good and truth, *ill.* n. 4988, 4992. That the merely natural nauseate those things which are of heaven, and the very mention of spiritual things, from experience, n. 5006. That spiritual truth agrees with natural truth in ultimates, but that in such case there is not conjunction, but only affinity, n. 5008, 5028. That the natural

regard spiritual good and truth merely as a servant, *sh.* n. 5013, 5025. That the spiritual principle is prior, and the natural posterior, *ill.* n. 5013. Concerning those who are in natural good and not at the same time in spiritual, and their lot in the other life, in respect to those who are at the same time in spiritual good, or in good grounded in religion, *ill.* n. 5116. That the natural principle is both internal and external, and that the internal communicates with the rational, and the exterior with the world, n. 5118, 5126. That there appertains to man both a rational principle and a natural, the former is internal, the latter external, n. 5150. That the natural principle, especially the exterior natural, is a plane, and, as it were, a face, in which the interior principles see themselves, and that otherwise man cannot think, n. 5165. That unless that natural principle is subordinate and thereby in correspondence, man cannot think interiorly, thus cannot believe any thing, nor have faith, n. 5168. That there is an endeavour (*conatus*) in the natural principle from the spiritual world, without which world nothing would exist which exists, n. 5173. That the natural principle has no view of any thing nor does any thing from itself, although it so appears, but from an interior principle, n. 5286. That by the natural principle simply so called is meant the natural mind, n. 5301. That the natural principle with the regenerate is constituted from the spiritual, as an effect from a cause, n. 5326. Concerning the obedience of the natural principle, that it then has place, when it has respect to heaven, not to the world, n. 5368. That to the natural man nothing appears which is in the spiritual, unless there be correspondence and a medium, and that on the other hand to the spiritual man all things appear which are in the natural, n. 5427, 5428, 5477. That the natural principle is exterior and interior, *ill.* n. 5497. That they who are purely natural have somewhat hairy instead of a face, n. 5571. Concerning the Hollanders, that several of them are purely natural, n. 5573. That the natural principle is interior and exterior, and that man is ignorant of this, but the angelic societies know it well, n. 5649. That the natural principle is the plane in which influx terminates, and that therefore its life must be subdued, and a new principle is given during man's regeneration, which is the spiritual natural, n. 5651. That in an interior principle there are a thousand and a thousand things which appear as one in an exterior principle, n. 5707. That the natural principle is in the light of the world, the spiritual in the light of heaven; that the former is the external of the church, the latter the internal, n. 5965. To the intent that the natural principle of man may live, there must be immediate influx from the Lord, and mediate through the world, n. 6063. That they who do good from natural good, and not from religious doctrine, cannot be saved, concerning whom, n. 6208. That they have no conscience into which the angels may flow-in, n. 6208. That an internal principle lives in the natural man, but that the internal clothes itself with such things by which it can produce effect in a lower sphere, n. 6275, 6284, 6299. That the natural

principle must needs be regenerated before there can be influx through the internal, and that otherwise the internal is closed, n. 6299. Concerning the subjugation of the natural principle, n. 6567. See REGENERATION. That those things which are in the natural principle are respectively obscure, n. 6686. That a life according to natural good is not saving, but a life according to the precepts of faith and charity, n. 7197. That the whole natural principle is in the false and evil in its extremes, and that there are no truths there, n. 7645. What is the quality of those who do good from natural temper alone, that they cannot be in heaven, n. 8002. Concerning faith merely natural, that it is sensual faith, grounded in miracles and authority, and that it is not of the Lord; but that truths of innocence are therein, n. 8078. That whatsoever is in nature originates in those things which are in the spiritual world, *sh.* n. 8211. Concerning the regeneration of the natural man, n. 8742—8747. What is the quality of the natural man not regenerated, and what his quality when regenerated, n. 8744, 8745. See REGENERATION. That the life of the natural principle, although in good, does not give salvation, but the life of faith, which is spiritual life, *ill.* n. 8772. That neither from natural lumen nor from natural theology can any thing be known concerning God and heaven, but that all things are known from revelation, *ill.* n. 8944. That man is not regenerated until the natural principle is so, n. 9043, 9046, 9061. That the natural man separate from the internal cannot endure a spiritual sphere, n. 9109. That the natural principle is interior, exterior or middle, and outermost, and that interior things close in exterior, and are at rest, also that interior things have connection with exterior, n. 9216. That in nature all things represent and correspond, cited, n. 9280. See REPRESENTATIONS and CORRESPONDENCES. That there must be a correspondence of the natural man with the spiritual or internal, that he may be regenerated, and that man is not regenerated until the natural principle is regenerated, cited, n. 9325 at the end. Whence it is that the internal of man is called spiritual and the external natural, n. 9383. That the purifications and evacuations of the internal man are effected in the natural principle, *ill.* n. 9572. Concerning the internal and external man, or the spiritual and natural, n. 9701. See INTERNAL. That what is celestial, spiritual, and natural, or the good of love, of charity, and of faith, follow each other in order, n. 4938, 4939, 9992, 10,005, 10,017, 10,068. That representatives in nature have reference to the human form, *ill.* n. 10,185.

NAZARITE [*Naziræus*]. That the Nazarites represented the Lord as to the divine human principle, especially as to his divine natural principle, and that hence they represented the man of the celestial church, n. 3301, 3812, 6437. Why they had hair, n. 3301. Whence Samson had strength, that it was because truth is what fights, in no case good, and that this was holy with the celestial man, principally that he therein represented the Lord, n. 3301. See also HAIR. That a Nazarite represented the divine natural principle of

the LORD, *sh.* n. 6437. That the crown of the head of a Nazarite denotes divine truth in ultimates, n. 6437, 9407.

NEAR [*propinquus*]. See NIGH.

NEBAIOTH AND KEDAR [*Nebajoth et Kedar*]. That it denotes those things which are of the spiritual church, especially amongst the Gentiles, *sh.* n. 3268, 3686. That Nebaioth denotes the affection of celestial truth, or of spiritual good, n. 3688. That the flock of Kedar denotes divine celestial things, and the rams of Nebaioth divine spiritual things, n. 2830 end.

NECK, *to break the* [*decollare*]. See NECK.

NECK [*collum*]. That it denotes influx, the communication of highest and lowest things, and hence conjunction, n. 3542. That bands of the neck denote the interclusion or interception of good and of truth, thus vastation, also slavery, n. 3542, 3603. That the things of the neck denote communication most general, n. 3695, 3725. The ground and reason why the neck signifies the conjoining principle, n. 3542, and hence denotes communication and conjunction, n. 3542. That to open the bands of the neck denotes to admit and to receive good and truth, n. 3542; what is signified by falling on the neck, n. 4352. That the neck denotes conjunction of things interior with things exterior, specifically of things celestial with things spiritual, n. 5320, 5328. That to fall upon the neck denotes close and inmost conjunction, n. 5926, 6033. That to decollate or break the neck denotes to separate and to eject, n. 8079. That the neck corresponds to the influx of the celestial kingdom into the spiritual kingdom, n. 9913, 9914. That hard of neck denotes not to receive influx from the Lord, why, n. 10,429. Concerning the difference between *cervix* the hinder part of the neck, and *collum* the fore part of the neck, n. 10,429.

NECKLACE [*torques super collum*]. That it is significative of the conjunction of interior things with exterior, n. 5320.

NEEDLE-WORK [*acupictura et acupictum*]. That it denotes the scientific principle, n. 9688, 9945.

NEEDY [*egenus*]. See POOR.

NEGATIVE [*negativum*]. That this principle leads to all folly and madness, but that the affirmative principle leads to all intelligence and wisdom, n. 2568. See AFFIRMATIVE. Whence it is to think from the negative, and from the affirmative principles, n. 2588.

NEIGHBOUR [*proximus*]. That he who thinks evil against the neighbour, is amongst the infernal; he who thinks good, amongst the celestial, n. 1680. That from the doctrinal of charity, not from the doctrinal of faith, it may be known what is meant by neighbour, and that the ancient church knew it; hence what is meant by the poor, the fatherless, the widows, n. 2417. See also BROTHER. In what manner he is a neighbour who is principled in good, and in what manner he who is principled in evil, n. 2425. That the general good is the neighbour; and, in the supreme sense, that the Lord is the neighbour, n. 2425. That the Lord is the neighbour in the supreme sense, and that good from him is the neighbour with discrimination,

n. 3419. Something concerning the neighbour, n. 3820. That neighbour denotes good, *ill.* n. 5025. Concerning the neighbour also, n. 6703—6712. That it is supposed that every one is alike a neighbour, when yet there are various discriminations, n. 6704. That the ancients reduced the neighbour into classes, and taught how charity was to be exercised towards one and another, n. 6705. That with Christians the Lord is the source of the relationship of neighbour, thus that it is the good which is from him, n. 6706, 6711. That the discriminations of neighbour are according to the quality of good, thus according to the presence of the Lord, n. 6707, 6708. That love determines, since every one is a neighbour, according to the quality of his love, because according to the quality of good, n. 6709, *ill.* n. 6710. The subject concerning the neighbour is continued, n. 6818—6824. That every man is a neighbour but in a different manner, n. 6818. That a society greater and lesser is more a neighbour, with similar difference, n. 6819, 6820. That a man's country is still more a neighbour, why, n. 6819, 6821. That the church is still more a neighbour, n. 6819, 6822. That it is loved if it be led to good, n. 6822. That the kingdom of the Lord is still more a neighbour, n. 6819, 6823. That the Lord above all, n. 6819, 6824. The subject concerning neighbour is continued, n. 6933—6938. How it is to be understood that every one is a neighbour to himself, and should first provide for himself, n. 6933—6938. That every one is a neighbour to himself, not in the first place but the last, n. 6933. That every one should provide for himself, that he may have the necessities of life, so as to be in a state of exercising charity, n. 6934. If he provides in the first place for himself, the end is evil, n. 6935, illustrated by the consideration that the body ought to be provided for with a view to the mind, that it may be sound in a sound body, and that the mind ought to be imbued with wisdom and intelligence, and be thus provided for, that it may serve the Lord, n. 6936, illustrated by the consideration of a house, in that the foundation must be first, when yet habitation is the first and last end, and thus the foundation must be for the sake of the house, n. 6937. That the case is similar in respect to honours in the world, that they are to be courted, not for the sake of self, but for the sake of the neighbour, n. 6938. That the neighbour is every man, society, a man's country, the church, the kingdom of the Lord, but the Lord above all, thus the good which is from him, and the just, n. 8123. That a good person is the neighbour, towards whom charity is to be exercised, and that an evil person is not so, n. 8120, 8121. That to love what is good and true for the sake of what is good and true, is to love the neighbour and to love God, n. 10,310. That good is the neighbour who ought to be loved, *ill.* n. 10,336. That to do what is good and true, for the sake of what is good and true, is to love God above all things, and the neighbour as ourselves, n. 10,336. See also CHARITY.

NEPHILIM [*Nephilim*]. That they were in the land of Canaan, n. 567. That they were those, who, from a persuasion of their own height and pre-eminence, made light of truths and things holy, also

who were tainted with dire persuasions, n. 581. They were afterwards called Enakim and Rephaim, n. 581. That the Rephaim, Susim, and Emim, denote persuasions of the false, n. 1673. See also FLOOD. That the false principle prevailing with those who infested was dreadful before the coming of the Lord, by reason of the Nephilim, n. 7686. That the Nephilim were cast into hell by the Lord, when he was in the world, n. 7686.

NERVE [*nervus*]. That nerves or sinews denote truths, *sh.* n. 4303. That the nerve or sinew of what is put out on the hollow of the thigh denotes what is false, n. 4303. That ends are represented by the beginnings of fibres, thoughts by the fibres from those beginnings, and actions thence by nerves, n. 5189 at the end.

NET [*rete*]. See also SNARE. That a grate the work of a net round about the altar denotes the sensual principle, *ill.* n. 9726.

NIGH [*propinquus*]. See TO APPROACH. That to be nigh denotes perpetual conjunction, n. 5911. That to approach to God denotes to think of the Divine Being or Principle by the faith of charity, n. 6843. That to be nigh denotes that it first occurs, n. 8094. That to approach and be nigh denotes conjunction and presence, *ill.* and *sh.* n. 9378.

NIGHT [*nox*]. That it denotes a state of shade, n. 1712, 2393, 5092. That day denotes a state of faith, night a state of no faith, n. 221, 709. That the changes of a regenerate person as to things of the will are as summer and winter, and as to things of the understanding, are as day and night, n. 335, 936. That night denotes the time of visitation, n. 2345. That night denotes the last time when what is merely false and evil prevail, n. 2353. That to pass the night in a street denotes to judge from truth, n. 2235. That night also denotes the literal sense of the Word, n. 3438. That vision of the night denotes obscure revelation, *sh.* n. 6000. That night denotes what is obscure as to truth, and likewise what is false, also the last time of the church, *sh.* n. 6000. That in heaven there is evening and twilight, but not night, which is in hell, n. 6110. That midnight denotes total devastation, n. 7776. That night denotes damnation, n. 7851. That night denotes a state of evil, n. 7870. That night denotes a state of the false derived from evil, n. 7947. That night denotes a state of obscurity, n. 8199. That the first of the night denotes a time of visitation on the occasion, n. 2345.

NILE RIVER [*Nilus fluvius*]. See RIVER.

NIMROD [*Nimrod*]. What, n. 1175, 1179.

NINE [*novem*]. That it denotes conjunction, n. 2075. What is meant by ninety-nine when it precedes a hundred, n. 1988.

NINETY [*nonaginta*]. That it denotes conjunction, n. 2075. Ninety-nine, what, n. 1988.

NINEVEH [*Ninive*]. That it denotes the falses of doctrinals, n. 1188.

NO [*No*]. A city in Egypt, that it denotes the false which comes from evil, n. 8398.

NOAH [*Noachus*]. That he is so called from rest, n. 851. How he is represented, n. 1126. What is the quality of the man of the church called Noah, n. 736, 773, 788. That they were like the Jews fluctuating, n. 788, 789. The nakedness of Noah is explained, n. 9960. See NAKEDNESS.

NOISE [*clangor*]. Denotes the truth of spiritual good, n. 8815.

NOON [*meridies*]. That noon or mid-day denotes a state of light, n. 5672. See SOUTH. DAY.

NO ONE, OR NONE [*nemo vel nullus*]. That it denotes what is purely negative, n. 5225, 5253, 5310.

NORTH, *the* [*septentrio*]. What is meant by the north, the south, the east, and the west, n. 1605. That the east and west denote states of good, the north and south states of truth, *sh.* n. 7308. That the north denotes an obscure state as to truth in a good sense, *sh.* n. 3708. And that it denotes a dark state, thus a state of what is false, in the opposite sense, n. 3708. That sides of the north denote perverted doctrinals, n. 1154 end.

NOSE [*nasus*]. What is meant by breathing through the nostrils, or what breathing or inspiration is, n. 96, 97. That the nose signified the life of good, from respiration and from smell, n. 3103. On which account the ornament which was given to the bride was carried upon the nose, n. 3103. That an ornament on the nose denotes the perception of good, n. 9930. Continuation concerning the grand man, and concerning the correspondence of the smell and of the nostrils therewith, n. 4624—4634. That to the province of the nostrils appertain those who are in common perception, n. 4624, 4625. That to those who have reference to the interiors of the nostrils, there appear holes, described from experience, n. 4627. Who they are that have reference to the mucus of the nostrils, and what is their quality, and that they insinuate themselves insidiously with those who constitute the interiors of the nostrils, and that they are cast down, n. 4627. That the wind of the nostrils of Jehovah denotes life from the Divine Being or Principle, and that it denotes heaven, *sh.* n. 8286. That smell signifies the perceptivity of interior truth derived from the good of love, n. 10,199.

NOSTRILS [*nares*]. See NOSE.

NOURISHMENT [*abinentum*]. That nourishment denotes interior truth for spiritual good, n. 5960. See FOOD.

NOVITIATE [*novitius*]. What, n. 1708.

NUMBER [*numerus*]. See YEARS, DAYS, MEASURE. That years and numbers do not signify years and numbers, n. 482, 487, but that they signify things spiritual and celestial, n. 647, 648, 755, 813. That things of the church were signified by numbers amongst the most ancient people, n. 575. That numbers signify things, n. 1963, 1982, 1988, 2075, 2252, 10,217, 4264. That mortals of number denotes what is easy, n. 4518. That all numbers in the Word signify things and states, n. 4670. From experience, n. 5265. That numbers multiplied have a like signification with the simple numbers, n. 5291. Exemplified, n. 5335, 5708, 7973. That num-

ber denotes the quality of a thing, *sh.* n. 10,217 at the end. What the number 666 signifies, n. 10,253. That the half of a number denotes a corresponding quantity, as much as is sufficient, and somewhat, n. 10,255.

NUMBER, *to* [*numerare*]. That it denotes ordination and arrangement; and that to number the Israelites denotes to put in order and to arrange the truths and goods of faith and love, *ill.* and *sh.* n. 10,217, 10,218.

NUMEROUS [*numerosum*]. That great is predicated of good, and numerous of truth, n. 2227.

NURSE [*nutrix*]. See SUCKLING, and one that gives suck.

NUT [*nux*]. That turpentine nuts or dates denote goods of life corresponding to the truths of natural good, n. 5622.

NYMPH [*nympha*]. See BUTTERFLY and WORM.

O.

OAK [*quercus*]. That oaks signify perceptions grounded in scientifics, n. 1442, 1443, 2144, 2831, 4552. That to hide under an oak denotes for ever, n. 4552.

OAK-GROVE [*quercetum*]. See OAK. That the oak-grove of Moreh denotes the Lord's first perception, n. 1442, 1443. That the oak-groves of Mamre denote interior perception, n. 1616. That oak-groves denote perceptions from scientifics, n. 2144.

OBAL. What, n. 1145, 1147.

OATH [*juramentum*]. See TO SWEAR.

OBEY, *to*, OBEDIENCE [*obedire, obedientia*]. That to hearken to a voice denotes the union of the divine essence of the Lord with his human principle by temptations, *sh.* n. 3381. That servants amongst the Hebrews denote those who act from the obedience of faith, or from truths, and not from corresponding good, but freemen and lords denote those who act from the affection of charity, n. 8987. The difference between them, n. 8987, 8988. That there is no knowledge of the difference at this day, why, n. 8987. That to bore through the ear to a door denotes to consign to perpetual obedience, n. 8990. Concerning Hebrew servants and freemen or lords, *ill.* n. 8990.

OBSCURE [*obscurum*]. Natural obscurity and spiritual obscurity, what is the difference, and that spiritual obscurity is from what is false, from ignorance of truth, and is of exterior principles in respect to interior, n. 5092. See also THICK DARKNESS, DARKNESS, SHADE. That obscurity is where truths are exterminated, and that this obscurity may be enlightened, but not the obscurity arising from false principles, n. 5219. That obscurity is predicated of ignorance of truth, and also of the prevalence of what is false, n. 5219. That the obscurity derived from the ignorance of truth is greater in the external man than in the internal, n. 5092.

OBSERVE, *to*, **THINGS TO BE OBSERVED** [*observare, observanda*]. That they denote all things of the Word in general, *sh.* n. 3382. That it is the same with keeping things to be kept, n. 3382.

OBSESSION [*obsessio*]. That at this day are not given external obsessions, but internal, principally from syrens, n. 1983 at the end. That adulterers above all others are desirous to obsess man, n. 2752. That man would be obsessed, if spirits flowed-in from their own exterior memory, n. 2480, 2481, 2482. That syrens attempt to obsess the interiors of man, n. 4793. And that interior obsessions are given at this day, n. 4793. That adulterous and cruel spirits are desirous to flow-in into the corporeal principles of man, and thereby to obsess him, but that they are kept shut up in the hells, n. 5990. That an evil man is interiorly obsessed as to the thoughts, and that he is only held by external bonds, n. 5990.

ODOUR [*odor*]. That an odour of rest and incense denote what is grateful, n. 925. That spheres of love and of faith are turned into grateful odours, n. 925, 1519. That odour hence became representative, n. 925. What spheres of spirits are turned into odours, n. 925, 1514, 1518, 1519. That the odour of a dead body is aromatic when man is resuscitated, by reason of the presence of the celestial angels, n. 175, 1518. What the odour of pretenders to eloquence is, of those who indulge in pleasures, of adulterers, of hatred and revenge, of avarice, of them that persecute the innocent, n. 1514. Of vinous odour, whence, n. 1517. Stenches of the teeth, n. 1613. The stench of house bugs, n. 1514, 1631. That odour denotes the perceptivity of what is grateful from correspondence, n. 3577. Continuation concerning the grand man and concerning correspondence of odour (smell) and of the nostrils therewith, n. 4624—4634. That the spheres of perceptions are turned into odours, n. 4626. That grateful odours are perceived by those who are in good, ungrateful and stinking by those who are in evil, n. 4628. The sphere of scandals against the Lord was perceived as an odour of putrid water, and of water corrupted with things refuse and foetid, n. 4629. A stench of teeth and a smell of burnt bone arising from those who are natural spirits unseen, n. 4630. A cadaverous odour from the hell of robbers and murderers, n. 4631. An excrementitious odour from the hell of adulterers, n. 4631. An excrementitious odour, mixed with cadaverous, from the hell containing cruel adulterers, n. 4631. That foetid smells and stenches are grateful to those who are in hell, n. 4628. That to the province of the nostrils appertain those who are in common perception, n. 4625. Inasmuch as odour corresponds to perception, therefore aromatics and incense and odours in ointments were made representative, n. 4758, 4621. That an odour of rest denotes the perceptivity of peace, n. 10,054. That odour corresponds to perception according to the quality of love, citations may be found, n. 10,292.

OFFENCE [*offendiculum*]. That offence and scandal have respect to the human principle of the Lord, n. 3488. That a sphere of

scandals against the Lord was perceived as the smell of putrid water defiled with all manner of filth, n. 4629.

OFFERING OR PRESENT [*munus*]. That it denotes worship, n. 349. That the presents which were given to kings and priests denote initiation, *sh.* n. 4262. That the things offered on the altar denote worship, n. 4262. That to offer a present to kings and priests was to obtain favour, and signified such things as ought to be offered to God from freedom grounded in love, n. 5619, 5672, 5675. That a present denotes gain of every kind, n. 9265. That the presents offered to Jehovah were testifications of such things as are offered from the heart, *ill.* and *sh.* n. 9292. That gifts and presents denote the things which are of faith and love given by the Lord although they appear to be from man, n. 9939.

OIL [*oleum*]. See OLIVE and ANOINTING. That olive denotes the good of charity, oil the celestial principle of love, n. 886, 9780, 10,261, and in general the good of love, n. 3728, 4582. That since oil signified good, therefore all the holy things of the church as the altar, the tent, and all things therein were anointed with oil, and likewise Aaron and his sons who ministered, and their garments, n. 10,268—10,284. That pouring oil on the head of a statue was to denote good from which comes truth, n. 3728. That by setting up a statue of stone, and pouring oil upon it, is represented the progress of the glorification of the Lord and of the regeneration of man from truth to celestial good, n. 4582. That lamps denote truths, and oil good, where the ten virgins are treated of, n. 4638. The reason why spices and ointments, &c. were made, n. 9474. That oil of olive denotes both celestial good and spiritual, n. 9780. That the spices from which the oil of anointing was made, appertain to the celestial class, n. 10,254. That oil of olive denotes divine celestial good, n. 10,261.

OINTMENT [*unguentum*]. See AROMATIC.

OLD, OLD AGE [*senex, senectus*]. What old age is in the internal sense, n. 1854, 2198. What it is to be buried in a good old age, n. 1854. That from a boy to an old man denotes things recent and things confirmed, n. 2348. That old age denotes the putting off what is human, n. 2198, 3016. That an old man denotes wisdom in which is innocence, n. 3183. That old age, in the internal sense, denotes the putting off what is old, and the putting on what is new, and that it denotes a new principle of representation, n. 3254. That old age denotes the putting off a first state, and the putting on a new one, n. 3492. That an old man denotes a new principle of life, n. 4620. Illustrated by experience, n. 4676. That old age denotes an end of representation, n. 6257. That elders denote the principal things of wisdom, thus those things which agree with good, and that old men denote wisdom, *sh.* n. 6523. That elders also denote those things which agree with truth, n. 6525. That they denote the intelligent, n. 6890. That Moses calling the elders of Israel denotes the illustrations of the understanding of those who are of the spiritual church, n. 7912. That the elders of Israel denote

primary truths, n. 8578, 8585. That seventy elders denote the principal truths of the church, n. 9376. That elders denote those who are in good from truths, n. 9404. That elders also denote those who are in the external sense alone, n. 9421.

OLIVE, AND OLIVE TREE [*oliva et olea*]. That olive denotes the good of charity, oil the celestial principle of love, n. 886. See OIL. That olive wood denotes the good of truth, or the good which is of the spiritual church, n. 7847. That vine denotes the good of the spiritual church, and olive-tree the good of the celestial church, *sh.* n. 9277. That olive denotes celestial love, and oil the perception and affection of that love, *sh.* n. 10,261.

OMER [*Omer*]. That it denotes as much as is sufficient, *ill.* n. 8468, 8473. See HOMER. That it denotes power, n. 8479.

OMNIPOTENCE [*omnipotentia*]. That omnipotence is predicated of quantity of magnitude, of the divine will, of the divine love, and hence of infinite good; but omniscience is predicated of a quantity of multitude, of divine intelligence, and of divine truth, n. 3934.

OMNISCIENCE [*omniscientia*]. See OMNIPOTENCE.

ONAN [*Onan*]. The son of JUDAH, that he represented evil and the false of evil, n. 4423, 4424, 4836, 4837.

ONCE [*semel*]. In a year, that it denotes perpetually, n. 10,209.

ONE [*unum*]. That every one thing is from the harmony of several things, and that the whole heaven is one, n. 457, 687. That the trine (or trinity) is one, viz. the divine principle itself, the divine human, and the divine proceeding, n. 2149, 2156.

ONYCHA [*onychen*]. That it denotes the affection of interior natural truth, n. 10,293.

ONYX-STONE [*schoam-lapis*]. What. See STONE. That onyx-stones denote the truths of faith grounded in love, n. 9476, 9872, 9873.

OPEN, *to* [*aperire*]. That it denotes introspection, n. 5656, also to investigate, n. 6735.

OPHIR. What, n. 1245, 1247.

OPPRESS, *to* [*opprimere*]. See AFFLICTION. That it denotes to infest by evils of life, n. 2196.

ORACLES [*oracula*]. See concerning SACRED SCRIPTURE, n. 44.

ORDER [*ordo*]. See INFLUX. The order of influx about instruction from scientifics, and that things intellectual and celestial meet them, n. 1495. That divine truth is order, and divine good is the essential of order, n. 1728. That the Lord is order itself, thus above order in the heavens, n. 1919. That all order is from the Lord, and that all things are ruled from good and truth, hence the laws that they are ruled from will, good pleasure, leave and permission, n. 2447. That the essential of order is divine good, and that it elevates all into heaven; that the secondary principle of order

is truth, which damns all to hell, n. 2258. What wisdom is, intelligence, order, from a wise Gentile, n. 2592. That highest things are together in the ultimate of order, n. 3739. Concerning the order in which truths must be that they may enter good, n. 4302. That man who is regenerating has many falses mixed with truths, which are arranged into order when he is regenerated, and acts from good. That truths in such case are in the inmost principle, and falses are rejected to the last circumferences : a different arrangement has place with the evil, n. 4551, 4552. That in the other life evil is contrary to order, and good is in order, and so far as any are in evil or contrary to order, so far in the other life they appear as monsters, but so far as they are in good, or in order, so far they appear as men, n. 4839. That scientifics in genuine order are arranged into the form of heaven, but those which are in inverted order into the form of hell, n. 5700. That where order is, there the Lord is present, and where the Lord is present, there is life, n. 5703. But where order is not, neither is the Lord present there, n. 5703. That order is, that the truths and goods, which are directly under the view of the internal sight, be in the midst, comparatively like those things which are under the external sight, n. 6068. That the universal principle proceeding from the Lord, and containing in it things most singular, arranges all things into order in general and in every part, n. 6338. Concerning successive and simultaneous order and that the latter has birth from the former, n. 6451. That the order of heaven is a life of uses, and doctrine, so far as it is derived from the life of uses, n. 7884. The order of heaven after that the Lord began to govern heaven and earth from his divine human principle, n. 7931. That the laws of order are divine truths, also in external things, statutes, n. 7995. That he who is led of the Lord by good, is led according to order, and is in the Lord, n. 8512. See also RIGHT. That there is an opening from the Lord to him who is in divine order, and a closing to him who is not in divine order, n. 8513. What successive order is, illustrated from ends, that interior things and exterior things are distinct, likewise conjoined, n. 8603. That every thing is possible which is according to divine order, but every thing impossible which is against it, n. 8700. That the divine truth proceeding from the Lord makes order, and is order, n. 8700, 8988. How the case is with successive order, according to degrees, n. 10,099. See DEGREES. That order cannot be maintained in the world without governors, n. 10,790. That without governors the human race would perish, n. 10,791. That there ought to be order amongst governors, n. 10,792. That the universal heaven, as to all the angelic societies, is arranged by the Lord according to his own divine order, inasmuch as the divine principle of the Lord appertaining to the angels makes heaven, n. 3038, 7211, 9128, 9338, 10,125, 10,151, 10,157. See ANGEL, HEAVEN, AND THE LORD. That hence the form of heaven is a form of order, n. 4040—4043, 6607, 9877. That man is the being in whom are collated all things of divine order, and that from creation he is divine order in form, n. 4219, 4283, 4523, 4524, 5637, 6013, 6057, 6605,

6626. See MAN, n. 9706, 10,156, 10,472. See also CORRESPONDENCE. That every angel who is a recipient of divine order from the Lord, is in a human form, perfect and beautiful according to reception, n. 322, 1880, 1881, 3633, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10,177, 10,194. See ANGEL. That the whole angelic heaven also, in its whole complex, is in form as a man, and that on this account heaven is the grand man, and this because the universal heaven as to all the angelic societies there, is arranged by the Lord, according to divine order, n. 2996, 2998, 3624, 3649, 3636—3643, 3741—3745, 4625. Hence it is evident that it is the divine human principle of the Lord which gives birth to all those things, n. 2996, 2998, 3624—3649, 3741—3745. See LORD. That man is not born into good and truth, thus neither into divine order, but contrary to it, and in what is contrary to order, and that hence it is that he is born into mere ignorance, and that on this account it is necessary that he be born again, that is regenerated, which is effected by divine truths from the Lord, that he may be initiated into order, and thereby be made a man, n. 210, 215, 1047, 2307, 2308, 2578, 3701, 3812, 8480, 8550, 10,283, 10,284, 10,731. See MAN, HEREDITARY, REGENERATION. That the Lord, when he forms man anew, that is, regenerates him, arranges all things appertaining to him according to order, which is into a celestial form, n. 5700, 6690, 9931, 10,303. See HEAVEN AND MAN. That the interiors are open into heaven, even to the Lord, with that man who is in divine order, but are closed with him who is not in order, n. 8513. That so far as man lives according to order, so far he has intelligence and wisdom, n. 2592. That the Lord rules the first principles of order, and at the same time the last, and that he rules the last from the first, and the first from the last, and that thus all things are kept in connection, n. 3739, 9828. Concerning successive order, and concerning the ultimate of order in which successive things are together in their order, n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9216, 9217, 9828, 9836, 10,044, 10,099, 10,329, 10,335. That evils and falses are contrary to order, and that still they are ruled by the Lord, not according to order, but from order, n. 4839, 7877, 10,778. That evils and falses are ruled from permission, and that this is for the sake of order, n. 7877, 8700, 10,778. See PROVIDENCE, FREEDOM, AND FORESIGHT. That every thing is impossible which is contrary to order, thus that a man who lives in evil he can be saved from mercy alone, also that in the other life the evil can be consociated with the good, likewise that man can be compelled to live well, and several other things, n. 8700. See LIBERTY.

ORDER, *ecclesiastical and civil*, what n. 10,789—10,806.

ORDINANCES [*statuta*]. That ordinances denote changes relative to things spiritual and celestial, the same as luminaries, n. 37. What is meant by the statutes or ordinances of the moon and stars, n. 9755.

ORDINANCES [*observanda*]. That ordinances denote all things of the Word in general, n. 3382.

ORNAMENT [*ornatus*]. That it denotes holy truth, also what is divine in externals, *sh.* n. 10,536, 10,540.

ORNAMENT FOR THE NOSE, FOR THE NECK, AND FOR THE EARS [*monile*]. That ornaments for the nose and bracelets for the hands were given to a bride, and that the ornament on the nose signified good, the bracelets on the hands truth, because those things constitute the church, n. 3103, 3105. That ear-rings were representative badges of obedience, and that they were of two kinds, those which were above the nose, which represented good, and are called ornaments of the nose, and those which were applied to the ears, and were representative of obedience, and are ear-rings, n. 4551. That ear-rings are badges of obedience and of apperception, *sh.* n. 10,402. See EARS and BRACELET.

OVEN [*clibanus*]. That it denotes the delights of the affections, and, in the opposite sense, the delights of lusts in the natural principle, *sh.* n. 7356.

OVERTAKE, *to* [*assequi*]. That to overtake or reach denotes influx and communication, n. 8155.

OUTERMOST [*extimum*]. That the things which proceed in an orderly progression from inmost to outermost are in degrees, *ill.* n. 2973.

OX [*bos*]. That oxen, the sons of an ox, and heifers in the Word and sacrifices signify celestial natural things, n. 2180. That a flock signifies rational goods, a herd natural goods, n. 2566. That an ox denotes natural exterior good, n. 2781, 4244. That an ox, in the opposite sense, denotes the affection of evil in the natural principle, n. 9083. That an ox denotes the good of the natural principle, n. 9134. See also 2180, 2566, 2781, 2830, 2913, 8037. That the ox of an enemy denotes good not genuine, n. 9255. That the opening of an ox and of cattle denotes in what is external and what is internal, n. 10,662.

P.

PADAN-ARAM [*Padan-Aram*]. That it denotes the knowledges of truth, n. 3664. That it denotes also the knowledges of good, n. 3680. That it denotes the knowledges of both, n. 4107. That Padan denotes a state of knowledges, n. 6242.

PAGANS [*Ethnici*]. See GENTILES.

PAIN [*dolor*]. That pain after circumcision denotes lust, n. 4496. That pain or grief denotes anxiety of the heart or of the will, n. 5887.

PAIRS [*paria*]. That pairs or two and two denote things corresponding, as truths and goods and evils and falses, *ill.* n. 747.

PALACES [*palatia*]. See HABITATIONS, HOUSES. Cities and palaces which are seen in the other life, n. 1626, 1627. The decorations of the steps and of the gates seen, n. 1627, 1628. That the

rich void of charity at first dwell in palaces, but afterwards in viler houses, at length they ask alms, n. 1631. That courts signify external things, and palaces internal, n. 3271.

PALLAS [*Pallas*]. Who were so called by the ancients, n. 4658.

PALM TREE [*palma arbor*]. That it denotes spiritual good, or the good of truth, *sh.* n. 8368.

PANCREAS [*pancreas*]. Who correspond to the pancreas, n. 5184. Who correspond to the pancreatic, the hepatic, and the cystic duct, n. 5185.

PANNICLE [*panniculus*]. That it denotes lowest truth, n. 4875.

PAPS [*ubera*]. That they denote the affections of good and truth, *ill.* and *sh.* n. 6432. That dry paps denote no affections, but in the place thereof the lust of perverting, n. 9325.

PARABLES [*parabolæ*]. That in the Lord's parables all things are divine, and hence celestial and spiritual, n. 4637.

PARACLETE [*Paracletus*]. See SPIRIT, n. 6788, 8724, 9818.

PARADISE [*Paradisus*]. Paradisaical things in the other life, n. 1622. The paradisaical things of the most ancient church, n. 1122. That infants walk in paradisaical places, concerning which, n. 2298. That when the angels hold discourse concerning those things which are of intelligence and wisdom, at such times are represented paradises, vineyards, forests, meadows with flowers, &c. n. 3220. That the sight of the eye corresponds to those societies which are in things paradisaical, n. 4528. The magnificence of things paradisaical is described from experience, n. 4528, 4529.

PARALLELISM [*parallelismus*]. That between the Lord and man there is given a parallelism as to things celestial, n. 1831, not as to things spiritual, n. 1832, 3514. That there is a parallelism between interior and exterior good, not between interior good and exterior truth, unless the influx of good be such as when it is in genuine order, n. 3564.

PARAN [*Paran*]. What is meant by Mount Paran, n. 1675, 1676. That it denotes the divine human principle of the Lord in respect to what is spiritual, *sh.* n. 2714. And Teman the divine human in respect to what is celestial, n. 2714.

PARASITE [*parasita*]. See COMPLAISANCE.

PARCHED-PLACES [*exusta loca*]. Denote goods vastated, and a salt earth truths vastated, n. 2455.

PARTHRUSIM. Doctrinals of rituals, which are only scientific, n. 1193.

PARTICULARS [*particularia*]. See COMMON, or GENERAL.

PASS, to [*transire*]. That it denotes to be saved, n. 8321, 8323. That to pass before denotes to lead and to teach, n. 8577. What is further signified by passing, n. 8321, 8323.

PASSOVER [*Pascha*]. That it was instituted on account of deliverance from Egypt, thus on account of the deliverance of the spiritual from damnation, by the Lord, n. 7903 at the end. That the passover denotes the presence of the Lord and the deliverance of those who are of the spiritual church by the divine human principle of the

Lord when he rose again, n. 7867. That the statutes of the passover are laws of order for those who are delivered from damnation and infestation, n. 7995. That the Paschal Supper represented consociations in heaven, n. 7836, 7997. That to eat the passover denotes to be one with them, thus to consociate, n. 8001. Concerning the feast of things unleavened or the passover, n. 9286, 9287—9292. See **FEAST**. That the feast of the passover was instituted in remembrance of the glorification of the human principle of the Lord, and of deliverance from evils and from the falses of evil, and was thanksgiving for the same, n. 10,655.

PASS THE NIGHT, *to* [*pernoctare*]. That to pass the night in the street denotes to judge from truth, n. 2335. That to pass the night denotes to have peace, n. 3170. That to pass the night denotes to live in an obscure principle, n. 3693. That it denotes also tranquillity, n. 4213.

PASTURE [*pascuum*]. That which supports the spiritual life of man, n. 6078. That it denotes scientifics in which are the goods of truth, n. 6078, 6277. That it denotes truth and the good of truth, which sustain the spiritual life of man, n. 6413.

PAWN [*arrhabo*]. That it denotes certainty, n. 4872, 4873.

PEACE [*pax*]. A state of peace, what is its quality, n. 92, 93. That peace is as day-dawn or spring, n. 1726. See also **TRANQUILLITY**. That peace in the heavens is like day-dawn in the earths, n. 3780. That all restlessness is from what is evil and false, but peace from what is good and true, n. 3170. That a state of tranquillity is a state of external peace, n. 3696. That all they who are regenerating are at first in that state of tranquillity, and also at last, n. 3696. See **REGENERATION**. That peace, in the supreme sense, is the Lord, in a representative sense his kingdom and the good which is from the Lord there, thus the divine principle of the Lord affecting what is good from the inmost ground, *sh.* n. 3780. That the peaceful denote things in agreement as to doctrine, n. 4479. That peace is the Lord, also his kingdom and life therein or salvation, and that it also denotes safety or health in the world, n. 4681. That peace is an universal principle ruling inmost in heaven, and affects all with blessedness insensibly like spring or day-dawn, n. 5662. That that peace is not given unless when lusts are taken away, for these destroy peace, and place rest in restlessness, *ill.* n. 5662. That the truth of faith has its rise from the truth of peace, n. 8456. A description of what peace is, that it is an inmost principle affecting the interiors, and is truth divine in heaven from the Lord, n. 8455. That the conjunction of good and truth is effected in a state of peace, n. 8517. That when peace relates to the divine principle in heaven, it denotes a divine celestial state, n. 8665. That man, when he is in good, is in peace, but not so when he is yet in truth, n. 8722. That by sabbath is signified peace in the heavens and in the earths, because the union of the human and divine principle itself in the Lord, also the conjunction of man with him, n. 10,730.

PEARL [*margarita*]. That the precious or beautiful pearl denotes charity or the good of faith, n. 2967.

PECULIUM [*peculium*]. That it denotes those who are of the church where the Word is, and that they are the Lord's property, *sh.* n. 8768.

PEG [*paxillus*]. See **NAIL**.

PELEG [*Peleg*]. What, n. 1240, 1345.

PENIEL [*Peniel*]. That it denotes a state of temptation, n. 4298. That it denotes in the internal historical sense a state that they put on representations, n. 4310.

PENUEL [*Penuel*]. That it denotes a state of truth in good, n. 4301. When he passed Penuel, that in the historical sense it denotes when they came into the land of Canaan, n. 4313.

PEOPLE [*populi*]. That they denote truths and falses, n. 1259, 1260. That the people of the land denote those who are of the spiritual church, n. 2927. What is meant by being gathered to fathers, also to people, n. 3255. See **SOCIETY**. That gathered to people, when it relates to the representation of any one, denotes that such representation no longer relates to him, n. 3255, 3276. That people also signify the good of truth, but which in its first existence is truth, n. 3295. That people denote truths of the church, and also the truths of good, but in this latter case it is expressed by another expression, yet one in affinity, n. 3581. That being gathered to people denotes to his own in the other life, also to the truths and goods in which they are principled, n. 4619. That to a company of people denotes indefinite increase, n. 6232. That to be gathered to his people denotes to be in goods and truths in the natural principle, n. 6451, 6464. That to receive to himself for a people denotes to be added to those in heaven who serve the Lord there, and concerning those there who are of the spiritual church, n. 7207. That by servants and people are signified all and singular, n. 7396. That people denotes those who are of the spiritual church, nation those who are of the celestial church, n. 10,288.

PERCEPTION [*perceptio*]. See **COMMUNICATION** and **CONJUNCTION** and **CONSCIENCE**, **SPHERE** and **ODOUR**. What perception is, n. 104, 371, 495, 503, 521, 536, 1616, 5228. That there is perception when love is the principal, n. 371, 1442. That there are given innumerable kinds of perceptions in heaven, n. 483. That they who have perception are acquainted with the singulars of particulars, and with the particulars of generals, not so they who have conscience, n. 865. What was the quality of the perception of the man of the most ancient church, and whence it was, n. 125, 597, 607, 784, 895, 1121. That the man of the most ancient church had communication with heaven, hence perception, which ceased with communication, n. 784. What the sons of the most ancient church said, concerning perception, n. 1121. That in the other life there is a perception of all the ideas of thought, n. 1008. That perception in the other life is twofold, a perception of what is good and true,

also a perception of the quality of others, n. 1383. That in the other life there is a communication of all thoughts and affections, n. 1390, 1391, 1392. That they are consociated according to perceptions, n. 1394. That by reason of perceptions, the evil cannot approach to heaven, n. 1397. That the evil cannot endure the presence of an angel, n. 1271, 1398. Concerning the perceptions of the celestial angels, and of the spiritual angels, n. 202, 203, 1384. That it is perceived what is the quality of their love and faith, n. 1394. That by perception it is known what is the quality of others, n. 1504. What it is to perceive the quality of others, illustrated by somewhat similar in regard to face, gesture, speech, n. 1388. Whence such perception comes, n. 1388 at the end. Because the state is more perfect in the other life, n. 1389. That it was perceived whatsoever was from deceit, n. 1395. An example of perception from afar off, n. 1396. That they have little perception who are given to reasoning, n. 1398. That they have no perception who suppose that their knowledge is self-derived, n. 1385. That the learned do not know what perception is, n. 1387. Concerning the Lord's perception, n. 1616, 1791. That the trees of Paradise denote perceptions, n. 103.

Why so much is said in the internal sense concerning the union of the divine essence of the Lord with the human, and concerning his perception and thought, n. 2249. That the perception of the Lord was above all human perception, n. 1919. What thought is grounded in perception and conscience, and grounded in no conscience, n. 2515. That perception is something else than thought, and that this latter is from perception, n. 1919. The difference between perception and conscience, n. 2144. That there are given interior and exterior perceptions, more and more, n. 2145, 2171. That there is a perception of what is good and true in things celestial and spiritual, a perception of what is just and equitable in civil life, a perception of what is honest in moral life, concerning which, n. 2831. That the sense of touch is the common or general principle of all the senses, arising from a perceptive principle, which is an internal sensitive principle, n. 3528. That all sensitive and perceptive principle is from good, but not from truth, n. 3528. That the quality of a spirit is known as he approaches, n. 4628. Concerning perception that it is turned into odours. See ODOUR. Revelation from perception, and revelation from discourse with angels, what the difference, n. 5121. What is the quality of perception in such cases. See REVELATION. That with those who have perception, the interior rational principle is terminated, n. 5145. That the perception of the spiritual is an influx of the discourse of the angels attendant on man, n. 5228. That at this day it is unknown what perception is, n. 5228. And that it prevails only with those who are in love and charity, and with them there is thought from perception, n. 5228. That the truths of the church are apprehended in a manner altogether different by those who are in good, and by those who are not in good, n. 5478. That the perception is clearer in proportion, as it is more interior, n. 5920.

That perception is from the faculty of concluding, and that this faculty at this day is exercised about things in the world, but not about spiritual things, the reason, *ill.* n. 5939. That perception consists in seeing what is true and false, but not in confirming either, n. 7680. That the spiritual have a perception of civil and moral truth and good, but not of spiritual good and truth, n. 7977. That the light of perception is divine, not the light of confirmation, which latter is merely sensual, *ill.* n. 8780. Concerning sight from an interior principle, n. 9128. See *To SEE*.

PERES [*Peres*]. The son of Thamar, what, n. 4927.

PERFECTION [*perfectio*]. That men are more perfect in the other life, n. 1610. That they cannot be altogether perfected to eternity, n. 675.

PERFIDY [*perfidia*]. That to act perfidiously is to act against divine order, *sh.* n. 8999.

PEREZITE [*Perizita*]. That Canaanite denotes evil, Perezite the false, n. 1573, 1574. That so long as any thing of the church remained with them, that is, so long as the ancient church was in Canaan, the Canaanite denoted the church as to good, and the Perezite the church as to truth, n. 4517. That the Perezite denotes the false derived from evil, n. 6859.

PERITONÆUM [*peritonæum*]. Concerning the correspondence of the peritonæum, and concerning those who in the grand man constitute the peritonæum, what is their quality when they are infested by those who constitute the kidneys, n. 5378, and what is their quality when infested by those who constitute the colon there, n. 5379.

PERMISSION [*permissio*]. Something concerning permission, n. 592, 1755. That the Lord governs all and singular things from will and good pleasure, from leave and permission, n. 1384, 1755, 2447, 9940. That the evils which are attributed to the Lord came to pass from permission, n. 2447. That the Lord in temptation does not concur by permitting according to the idea which man has of permission, n. 2768. That the permission of evil by the Lord is not as of one who wills it, but who cannot bring aid, whilst the end presses which is the salvation of the human race, n. 7877 at the end. That to leave man to do evil from his freedom is to permit, n. 10,778.

PERPLEXED [*perplexum*]. See *ENTWISTED*.

PERSON [*persona*]. That the idea of person is turned into the idea of thing in the internal sense, why, n. 5225, 5227, 5434. That the angels think abstractedly from persons, n. 8343, the reason, n. 8985, 9007. See *ABSTRACTED*. That the name of a person does not enter heaven, n. 10,282.

PERSUASION [*persuasio*]. See also *PRINCIPLE* and *PHANTASY*. What is the quality of a persuasive principle or of persuasive faith, n. 2340, 2682, 2689 at the end, 2694. That the persuasive principle of what is false, continually excites things which confirm the false, n. 1510, 1511. That there are several kinds of persuasions of what is false, n. 1673, 1675 at the end. That a persuasive prin-

ciple has a semblance of faith, what its quality is, n. 3865, but that it is not faith, n. 3865. Concerning persuasive faith, n. 2340, 2682, 2689 at the end, 2694, 3427, 3865, 8148, 9363—9369. That a persuasive principle of truth is given with those who are in the life of evil, n. 3895. That the things confirmed by doctrine and life remain to eternity, n. 4747. That they who are in the persuasion of what is false are interiorly bound, *ill.* n. 5096. Concerning the persuasion of what is false, what is the quality of its appearance, n. 5128. Concerning the nature and quality of persuasive truth, n. 7298. That they who ascend from beneath through the region of the loins and breast, believe themselves to be in the Lord, and that whatsoever they do, howsoever wicked, they do from him, n. 7621, 7622. See MARS. Concerning the dire persuasions of the antediluvians who were called Nephilim, Enakim, and Rephaim, n. 581, 1268, 1270, 1271, 1673, 7686. See NEPHILIM.

PESTILENCE [*pestis*]. That it denotes the vastation of good and truth, and that it denotes damnation, n. 7102, 7505. And hence that it denotes consummation, n. 7505, 7507, 7511. That to die by the pestilence denotes to be consumed, n. 7507, 7511.

PETER [*Petrus*]. That Peter, James, and John, denote faith, charity, and the good of charity, preface to chap. xvii. Gen. What is meant by the keys being given to Peter, that it denotes the faith of charity which is from the Lord alone. See preface to chap. xxii. Gen. and n. 4738 at the end. That Peter represented faith, James charity, and John the works of charity. See the same, and n. 3750. That Peter denying the Lord denotes that in the last time faith rejects the Lord, n. 6000, also n. 6073 at the end. See likewise ROCK. The words of the Lord to Peter and John are explained, where he asks Peter whether he loved him, and commands him to feed his sheep and lambs, and to follow him, n. 10,087.

PHANTASY [*phantasia*]. See PRINCIPLE. Concerning the direful phantasies of the antediluvians, n. 1270. That a sphere of phantasies is like a mist, n. 1512. That they who suppose all things to be phantasies, and that nothing is real, sit at a mill, n. 1510 at the end. That spirits induce phantasies by visions, n. 1967. That evil spirits torment each other by phantasies, n. 1969. That the sensitive principle in the other life is real with those who are in heaven, but not real in hell, *ill.* n. 4623. What it is to imitate divine things by study and art, illustrated from the phantastic imitation prevailing with spirits, who on such occasions appear so in externals, but in internals are filthy and diabolical, n. 10,284, 10,286.

PHARAOH [*Pharaoh*]. See EGYPT.

PHILISTEA [*Philistæa*]. That it denotes the science of knowledges, n. 1197, 1198. That the Philistines denote those who are in the science of knowledges only, and not in the life, and who have rejected the doctrinals of charity and acknowledged the doctrinals of faith, and because they are principled in the loves of self and of gain, they are called uncircumcised, n. 3412, 3413. That the Philistines, in a good sense, denote those who are in the doctrine of faith, and as to

life in the good of truth, n. 3463. That the Philistines denote those who are in the truth of faith which is not from good, *sh.* n. 8093. The habitation of such in the other life, n. 8096, 8099. That they infest the well-disposed, n. 8096. That the Philistines denote those who are in faith alone, separate from good, their errors, also their quality, n. 8313. That from the sea Suph to the sea of the Philistines, denotes from scientific truths to the interior truths of faith, n. 9340. That the Philistines denote the interior truths of faith, *ill.* and *sh.* n. 9340.

PHILOSOPHY [*philosophia*]. Concerning those who reason from things scientific, philosophic, and sensual, concerning spirit, n. 196. That by philosophy intellectual good perishes, n. 2124. That philosophy, viz. things metaphysical and logical, draw down the understanding into the dust, and that they are feculent froth, n. 3348. Several things, concerning things scholastic, or logical, and metaphysical, and concerning Aristotle, n. 4658. That philosophy infatuates those who stick in terms, but is otherwise with those who proceed from thought to terms, *ill.* n. 4658. See **ARISTOTLE**. That the philosophical subjects which at this day are cultivated are of no use, because they do not go beyond terms, n. 4966.

PHLEGM [*pituita*]. Concerning the correspondence of the phlegmy particles of the brain, n. 5386.

PHYSICIAN, THE ART OF PHYSIC. MEDICINE [*medicus, medicina medicamentum*]. That it denotes preservation from evils, *sh.* n. 6502.

PIECES [*frustra*]. See **SEGMENTS**.

PIETY [*pietas*]. That a life of piety without a life of charity, is of no avail, but with it is in all respects beneficial, n. 8252. What a life of piety is, n. 8253.

PILLAR [*columna*]. An angelic pillar around me, when I was let down into the lower earth, n. 699. That by a pillar of a cloud and of fire, by day and by night, was represented a state of heaven, n. 8108. That it is predicated of the natural principle, which is like a basis to the spiritual, *sh.* n. 8106 at the end. That a pillar of a cloud in the day-time, denotes a state of illustration, tempered by the obscurity of truth, n. 8106. That a pillar of fire by night denotes a state of obscurity, tempered by illustration from good, n. 8108. That pillars denote the goods of love and of faith, because they support heaven and the church, n. 9474.

PILLOWS OR BOLSTERS [*capitalia, cervicalia*]. That they denote communication of inmost things with outermost, of a most common or general nature, n. 3695, 3725.

PIPE [*calamus*]. That the pipes of the candlestick denote truths derived from good, n. 9551, 9555, 9556.

PISON [*Pischo*]. That the river Pison denotes the intelligence of faith originating in love, n. 110.

PIT [*fovea*]. See **PRISON, SNARE, BOUND**. That a pit denotes the false principle, n. 4728, 9085. Whence to fall into a pit denotes into the false, n. 9086. That places of vastation in the other life are

called pits, and are every where in the Word meant by pits, since by pits are signified falses, and by the bound in a pit those who are in falses, and are willing to be liberated from them, n. 4728, 4744, 5038, 6854, 7950. See INFERIOR EARTH. And that they are said to be bound in a pit who are in falses, and are still willing to be liberated from them, n. 6854.

PITCH [*bitumen, pix*]. What is meant by pitching with pitch, predicated of the ark or of the church Noah, *ill.* n. 645. What by bitumen, n. 1299. That burning pitch [*pix*] denotes dense and dire falses, n. 2446. That tar or bitumen denotes good mixed with evils, and pitch [*pix*] good mixed with falses, n. 6724.

PLACE [*locus*]. See SITUATION. They who deny that spirit is in place, n. 446. That changes of place, distances, situations are changes of state in the other life, n. 1273, 1277, 1376—1381. What it is to be led by the spirit into another place, n. 1884. That there are no spaces and times in the other life, n. 2625. That spaces and times signify states, the former states as to *esse*, the latter states as to *existere*, n. 2625. That times and places denote states, n. 2837. That space and time denote state; the reason is, because there is no idea of space and time in the other life, nor in the internal man, n. 3356. That motion denotes change of state, n. 3365. That places and distances denote states, n. 3387. That the Word is expressed according to an idea of space and place, *sh.* n. 3387. That man cannot think without an idea of space and time, n. 3404. That situation in the other life denotes state, from experience, n. 4321. That places and spaces in the other life denote states, illustrated by experience, n. 4882. That there are no spaces in the other life, but still there are living appearances of space arising from changes of state in the interiors, n. 5605. That time and space denote state, *ill.* n. 7381. That spaces and progressions in the other life are appearances derived from changes of state of the interiors, n. 9440. That thus man may be led as to the spirit to earths in the universe, n. 9440. That remoteness of place denotes difference of state, and that changes of state are according to differences of the interiors, as I experienced when led by the Lord to an earth in the universe, n. 9967. That the presence of different objects and the ideas of space are according to the affection of loves in the other life, n. 10,146. That all turn themselves according to their loves, n. 10,189. See LOVE. That place denotes state, citations, n. 10,578. That progressions in the other life are changes of the state of the interiors, *ill.* n. 10,734. That distance denotes diversity of state of life, n. 9104.

PLAIN [*planities*]. That it denotes those things which are of doctrine, *sh.* n. 2418, 2450. That the plain of the earth denotes the truth of the church, n. 4236.

PLANET [*planeta*]. See EARTH.

PLANE-TREE [*platanus*]. That it denotes natural truth, n. 4014.

PLANKS [*asseres*]. Of the habitation, that they denote good sustaining heaven, n. 9634.

PLANT, *to* [plantare]. That it denotes to regenerate, illustrated by comparison with a tree, n. 8326.

PLAY, *to* PLAY [ludere, ludus]. That it denotes to deride, n. 2403. That play and dance denote festivity of the interiors, *ill.* n. 10,416.

PLEASURE [voluptas]. See DELIGHT. That pleasures are in no case denied to man, provided that they are not regarded as an end, and the interiors are good, n. 945, 995. The pleasures which agree and which do not agree with things celestial, n. 1547. That the interior affections are what manifest themselves in pleasures, n. 994, 995. That pleasures have their delight from use, n. 997. That they who regard mere pleasures as an end, in the other life, are first conveyed into places where such things are, afterwards into the excrementitious hell, n. 943. Into what phantasies mere corporeal pleasures are changed, n. 954. That women of low condition, who have given themselves up to pleasures, mutually beat each other, n. 944. That in the delights appertaining to the regenerate, there are also worldly delights, but tempered by goods from the Lord, n. 2204.

PLEDGE [pignus]. That a pledge for what has been lent, denotes the reception of truth, and a reply to that which is communicated, *sh.* n. 9212, 9213.

PLOUGH *to*, PLOUGHING, [arare, aratio]. That it denotes preparation from good to receive truth, thus that it denotes good, *sh.* n. 5895. That ploughing denotes the implantation of truth in good, *sh.* n. 10,669. What is meant by ploughing with an ox and an ass together, n. 10,669.

POISON [venenum]. Concerning the hell of those who commit murder by poison, n. 816, 817. That poison denotes deceit or hypocrisy in the spiritual sense, and that poisonous serpents denote the deceitful or hypocrites, *sh.* n. 9013.

POLL, *to* SHAVE [tondere, radere]. See HAIR. *To* SHAVE.

POLLUTION [pollutio]. That pollution or polluting denotes conjunction not legitimate, n. 4433, 4439.

POMEGRANATES [malogranata]. That they denote the scientifics of good, *sh.* n. 9552, 9918. That the flowers of pomegranates denote the scientifics of truth, *sh.* n. 9553.

POOR [pauper]. See MISERABLE. Somewhat concerning the poor, n. 3820. That to be poor and needy in the other life, is to be rich and abounding, and that there is nothing of wisdom and power from self, but from the Lord, n. 4429. That to do good to the poor is the external of the church, and to do good to those who are in spiritual poverty, is the internal of the church, and that in doing good, regard ought to be had both to what is internal and what is external, n. 9209. That the poor are those who are in little good from ignorance of truth, and the needy are those who are in little truth from ignorance of truth, and still desire to be instructed, *sh.* n. 9209. That the poor denote those who are in few truths, and in falses from ignorance, also in falses and in good, likewise in falses and in evils, concerning whom, n. 9253. That the poor denote those who are not in

the knowledges of truth, and still desire them, n. 10,227. How it is to be understood that heaven belongs to the miserable and the poor, when yet there are in heaven both the rich and the dignified, n. 10,227.

POPLAR-TREE [*populus arbor*]. That white poplar denotes the good of truth, n. 4013.

POSSESSION [*possessio*]. That it denotes a station of spiritual life, and to have the life of the Lord, n. 2658, 6103. That to possess denotes to become his, n. 8323. That to possess hereditarily is predicated of those who are in celestial good, and to inherit of those who are in spiritual good, n. 9338.

POST [*postis*]. That posts denote truths of the natural principle, and the threshold its goods, *sh.* n. 7847. That post denotes conjunction, n. 8989.

POSTERIORES OF JEHOVAH [*posteriora Jehovahæ*]. That they denote the externals of the Word, of the church, and of worship, n. 10,584. That they who deny the Word, do not see the posteriors of Jehovah, n. 10,584.

POT [*olla*]. That what was for holy use, signifies doctrine, because containing, n. 8408, 10,105, since boiling flesh signified to prepare for use of life, n. 10,105, and what is boiled with water denotes what is from the doctrine of truth, n. 7857. See WATER. What is further signified by pot, see n. 8408.

POTTER [*figulus*]. That it is predicated of God, and in this case clay is predicated of man, n. 6669.

POWERFUL, POWER, ABILITY, [*potens, potentia*]. Who are called powerful, n. 1179 at the end. That there are in heaven both the rich and powerful, n. 1877. That power is predicated of truth, n. 3091. That the power or faculty of receiving truth is altogether according to good, *ill.* n. 5623. That truth has all power or ability from good, *ill.* n. 6344, 6413. See also HAND. That divine power is divine truth, n. 6948, 8200. That divine truth is omnipotence, and that it is power itself, and the veriest essentiality, n. 8200. That there is power in truths, n. 8304. That the power appertaining to any one is the man himself, n. 9133. That truths which are from the Lord, have omnipotence, and that on this account falses have no power at all, *ill.* n. 9327. That omnipotence is from truth, which is from the Lord, *sh.* n. 9410. That the angels are called powers from the reception of divine truth from the Lord, n. 9639. That good has power by truth, *sh.* n. 9643. That the divine power of the Lord consists in saving man by removing the hells, and that that power belongs to the Lord alone, *sh.* n. 10,019. That all power is of good by celestial truth, n. 10,019. That all power is of truth derived from good, what its quality is, *ill.* n. 10,182. That evils and falses have no power at all, *sh.* n. 10,481.

PRAY, to, PRAYER [*orare, oratio*]. That to pray denotes to be revealed, n. 2535. That the prayer of the Lord was revelation, n. 2535, 2580; also communication, n. 3285. That from the Lord's prayer were known the qualities of persons, n. 4047. That innumerable

things are in the Lord's prayer, and in singular its contents, n. 6619. That all things in the Lord's prayer follow in a series, n. 8864. That to supplicate denotes humiliation, n. 7391. That supplication is intercession, n. 7396, 7461. That in temptations there is no need of prayers, and that they are not heard, but that they who are in temptations ought to fight against falses and evils, and this as from themselves, n. 8179. That the all of worship, which is truly worship, is from the Lord, and not from man, n. 10,299.

PREACH, *to* [*prædicare*]. That to be preached denotes to be made known, n. 3488.

PRECEPT [*præceptum*]. That precepts are the internal of the word, statutes its external, n. 3382, 8362. That to hearken to the precepts denotes obedience and a life according to the goods of faith, n. 8362. That there is a distinction between precepts which are of the life, judgments which are of the civil state, and statutes which are of worship, *sh.* n. 8972. That the law and the precept denote truth in general and in particular, n. 9417.

PRECIOUS [*pretiosum*]. That things precious denote spiritual things; thus truths which are from good are called precious things in the Word, n. 3166.

PREDESTINATION, OR **FATE** [*prædestinatio seu fatum*]. That there is no predestination or fate, but that man has freedom, and that providence does not follow necessarily in the order, such as man proposes to himself, but as an architect, who, being about to build a house, heaps together materials not in order, n. 6487. That all are destined for heaven, none for hell, heard out of heaven from the angels, n. 6488. See also **PROVIDENCE**.

PREPARE, *to* [*præparare*]. When it is said of goods appropriated, that it denotes arrangement, n. 8422. When concerning heaven, that it denotes to give it out of mercy to those who are in the good of love and of faith, *sh.* n. 9305.

PRESENCE [*præsentia*]. That spirits are present when they are thought of, n. 1274.

PRESENT [*munus*]. See **GIFT**.

PREVARICATION [*prævaricatio*]. See **FALSE**, **EVIL**, **SIN**. What is meant by prevarication, what by iniquity, and what by sin, n. 9156.

PREY. See **SPOIL**.

PRIDE [*superbia*]. See **SELF LOVE**.

PRIEST [*sacerdos*]. What is meant by priest, also what by the priestly principle and what by the kingly principle of the Lord, n. 1728. What the Lord is as a king, and what as a priest, n. 2015 at the end. That all kings and priests represent the Lord, the former as to the kingly principle, the latter as to the priestly; but so far as they attribute to themselves what is holy, so far they are spiritual thieves, and so far as they act wickedly so far they put off what is representative, n. 3670. That priests represented the Lord as to divine good, thus that they denote goods, but kings as to divine truths, thus that they denote truths, *sh.* n. 6148. That evil priests, who in the world have

moved the vulgar to tears by their preaching (especially those of the order of the Jesuits) infest very much the well-disposed spirits, and speak altogether differently from what they think, from experience, n. 8383. That priest denotes divine good, n. 9806. That priesthood denotes the divine good of the divine love of the Lord, *sh.* n. 9809. That the priesthood was a representative of the Lord as to the all of salvation, *ill.* and *sh.* n. 9809. That to minister, when it relates to the priesthood, denotes worship and preaching the gospel, n. 9925. That the priesthood succeeded in the family of Aaron to the sons, because they represented the Lord as to the divine celestial principle, and that the celestial kingdom is a priesthood, a kingdom of priests, briefly, n. 9960. That the priesthood of Aaron, of his sons, and of the Levites, is a representative of the work of the Lord's salvation in successive order, as in three heavens, n. 10,017. Governors over things of the church are called priests. What is of doctrine concerning the priesthood, n. 10,789—10,799. That there ought to be governors over things ecclesiastical, n. 10,793. That they ought to teach truth and to lead to good of life, n. 10,794. That they ought not to claim to themselves power over the souls of men, n. 10,795. That priests ought to have dignity on account of holy things, but not to attribute it to themselves, but to the Lord, n. 10,796. Because honour is not of person but of thing, n. 10,797. They ought not to compel any one, but to separate those who make disturbance, n. 10,798.

PRIMOGENITURE [*primogenitura*]. That the first-born of worship signify the Lord, the first born of the church, faith, n. 352. Whence came the dispute concerning primogeniture, and the dominion thence derived, n. 367. That there has been a controversy concerning primogeniture, whether it belongs to faith or charity, n. 2435. That primogeniture denotes priority and superiority, n. 3325. That the Lord is the first born, and from him they who are in love to him, also they who are in charity towards the neighbour, thus that good is the first born, although with the spiritual man, in the beginning it appears that the truth of faith is the first born, *sh.* n. 3325. Why the first born of Egypt were slain, and what it means, n. 3325. See EGYPT. That good is the elder son or first born, illustrated by the state of infants, in that they are in a state of the innocence of love to their parents, and of mutual charity towards their infant companions, n. 3494. That good has the primogeniture actually, and truth apparently, n. 4925, 4926, 4928, 4930. See TRUTH and REGENERATION. That the first born was called the beginning of strength, *sh.* n. 6344. And this because the faith of the church was signified by the first born, n. 6344. That the spiritual were adopted by the coming of the Lord into the world, and called first born sons from the faith of charity, n. 7035. That the first born of Egypt denote faith without charity, *ill.* n. 7039. That faith without charity is damned, n. 7766. That the death of the first born in Egypt denotes the damnation of faith separate from charity, n. 7778. That the first born of Pharaoh denotes the truths of faith falsified, which are in the first place, n. 7779. That the first born of beast denotes the goods of faith adulterated, n. 7781.

That the first born in the land of Egypt also denotes the truth of faith falsified, n. 7950. That the first born denotes the faith of the spiritual church, because truth in that church is the essential, and good itself is truth, n. 8042. That the first born denotes the truths of faith which are immediately from charity, n. 8042. Since all generations relate to regeneration or the new birth, hence the first born denotes faith, n. 8042. That to redeem the first born of man denotes not to ascribe to the Lord the truths of faith, but its goods, *ill.* n. 8080. That the first born denotes charity or the good of faith, n. 8080.

PRINCE [*princeps*]. That princes denote primary truths, n. 1482, 2089. That it denotes primary truth, *sh.* n. 5044. That it is predicated of truths, and that in the Word abstractedly from persons it signifies primary truth, n. 1482, 2089, 5044.

PRINCIPAL [*principale*]. That the all of life is from the Lord, and that it is as principal and instrumental, which act in unity as a cause, and that it is felt in the instrumental, n. 6325.

PRINCIPLE [*principium*]. See PHANTASY and PERSUASION. That all things favour pre-conceived principles of what is false, n. 362, 794. That false principles are easily confirmed from the Word, n. 589. That a sphere of principles and persuasions of what is false excites such things as confirm, n. 1510, 1511. That they who are in pre-conceived principles of what is false, cannot even see truths, n. 1017. That there are three kinds of principles of what is false, concerning which, n. 1673. Persuasions of what is false grounded in the love of self and in the love of the world, what is the difference, n. 1675 at the end. That falses are not so injurious unless they be grounded in evils, and unless they be confirmed, n. 589, 845. That principles of what is false prevent the operation of remains, n. 778. That the persuasion of what is false is hurtful, because it influences intellectual life, n. 794, 806. That they are vastated who are in principles of what is false, n. 1106. That they are reduced to ignorance, and are then imbued with the truths of faith, n. 1109. That the sphere of phantasies and persuasions of what is false is like a mist, n. 1512. That the persuasions of the antediluvians were direful and horrible, n. 1270, 1271. That they do not suffer themselves to be persuaded against principles, although they were truths, n. 2385. If any thing flows in from the love of self and the world, what a fire they are seized with, n. 2385. How ideas enter successively into the persuasions or principles of what is false, and how they are bended to goods and truths in the regenerate, n. 2388. How the false may be confirmed by many things so as to remain like truth, n. 2385, 2490. And how truth may be confirmed, n. 2388, 2490. That even truths, of whatsoever kind they be, are contaminated by a false principle, n. 2383.

PRISON [*carcer*]. See also CUSTODY, and PIT, and BOUND. That one who is sick denotes who is in evil, and one who is bound or in prison denotes who is in the false, n. 4958 at the end. That to be given into the house of the prison and there kept bound, denotes to be let into temptations as to false speaking against good, *sh.* n. 5037.

Thus that it denotes to come into vastation as to the false, consequently into temptations, n. 5037, and also that it denotes those who are in falses from ignorance of truth, n. 5037. That the place where the bound of the king are bound denotes a state of vastation of the false, n. 5038. That to the house of a prison denotes amongst falses, n. 5085. That they who are in the false, especially who are in falses derived from evil, and who are in persuasion, are said to be bound, and that they also are bound interiorly, n. 5096. That to be bound denotes to be separated, n. 5452. That to be given into custody denotes rejection, n. 5083, 5701. That it denotes separation, n. 5456.

PROCEED, *to* [*procedere*]. See TO GO FORTH.

PRODIGY [*prodigium*]. See MIRACLE and SIGN.

PRODUCE [*proventus*]. That it denotes fruit, n. 6155. That it denotes the goods of truth from instruction, *sh.* n. 9272, 9273.

PROFANE, *to* [*prophanare*]. See WORSHIP. That they are kept in ignorance lest the truths of faith should be profaned, and thus they should perish, n. 301, 302, 303. That they are capable of profaning who acknowledge, but not they who do not acknowledge, still less they who do not know, n. 593, 1008, 1010, 1059. That worship becomes external lest the internal should be profaned, n. 1327, 1328. That holy things ought not to be commixed with profane, n. 1001. What danger arises from the profanation of holy things and of the Word, n. 571, 582. That profanation was represented by the eating of blood, n. 1003. That the providence of the Lord is operative to prevent good and evil being commixed, n. 2426. That they who are within the church can profane holy things, but not they who are without, n. 2051. That good and truth cannot be profaned except by those who have first acknowledged them, the reason, n. 3398. That therefore they are withheld as much as possible from the acknowledgment and faith of what is good and true, if they cannot continue therein, n. 3398, 3402. That hence internal truths were not discovered to the Jews, concerning which truths, n. 3398, 4289. Concerning those who bring down spiritual things to earthly things, and defile them, who are amongst profaners, n. 4050. That profanation consists in acknowledging and believing truths and goods, and in willing and living contrary to them, *ill.* n. 4601. Concerning those who turn clean things into unclean, and holy things into profane, n. 5390. That unless faith be conjoined to good, it either becomes no faith, or is conjoined to evil, whence comes profanation, n. 6348. That by the prohibited degrees are signified various kinds of profanations, n. 6348. That profanations come from the conjunction of good and evil, n. 6348. That the lot of profaners is the worst of all others in the other life, from experience, n. 6348. That interior things are preserved lest they should be injured by profaning, n. 6595. That he who in childhood believes truths on the credit of masters, lightly profanes them, but he who confirms himself in those truths within himself, and does not live according to them, or denies them afterwards, he profanes, n. 6959, 6963, 6971. That

the Jews would have profaned truths if they had known them, and that hence they had the leprosy, n. 6963. That if a man relapses after repentance, he profanes, and that in such case his latter state becomes worse than the former, n. 8394. That to profane is to believe what is true and to live evilly, and to believe nothing and to live holily, n. 8882. That to profane denotes no worship, n. 8943. That within the church man is hardly withheld from the conjunction of what is false and evil with truths, why, n. 9188. That truths derived from good are not commixed with falses derived from evil, n. 9298. That they who have first acknowledged divine truths and afterwards deny them, profane them, but they who have denied them from infancy, as the Jews and others, do not profane, and that the utmost caution is exercised by the Lord to prevent profanation, cited, n. 10,287. That profanation is effected by denial after acknowledgment, *ill.* n. 10,287. That there are various kinds of profanations, concerning which, n. 10,287. That when worship is applied to the loves of self, it then becomes infernal, n. 10,307, 10,309. In like manner to imitate affections, as if they were celestial, from the proprium, n. 10,309. That the profanation of good is the affection of evils conjoined to truths, and the profanation of truth is the conjunction of truths with falses, *sh.* n. 10,652. That it is believed by the evil that all things are of their own prudence, not by the good, n. 10,779. That the Gentiles cannot profane holy things, n. 1327, 1328, 2051, 2081.

PROGRESSIONS [*progressiones*]. What in the other life. See PLACE.

PROLONG DAYS, *to* [*prolongare dies*]. See LENGTH.

PROPHET [*propheta*]. That prophets denote the truths of doctrine, thus one who teaches, *sh.* n. 2534. That prophets were clothed with hairy coats, why, n. 3301. When prophets are named in the Word, that it denotes the prophetic Word, but with a difference, n. 3652. That prophetic revelations in the Jewish church were not from perception, but from discourse with the angels by or through whom the Lord spake, what is the difference, n. 5121. Influx with the prophets, of what quality from experience, n. 6212. That a prophet denotes a teacher and doctrine, n. 7269. What is meant by vision and divination when predicated of the prophets, n. 9248. See TO DIVINE. That divination, when it relates to the prophets, has respect to life, but vision has respect to doctrine, n. 9248.

PROPITIATE, *to*, AND PROPITIATORY [*propitiare et propitiatorium*]. That it denotes the hearing and reception of all things which are of worship grounded in the good of love, n. 9506. Thus cleansing from evils, and remission of sins at the same time, and expiation, *ill.* and *sh.* n. 9506, 10,127, 10,128.

PROPRIUM [*proprium*]. See EVIL, MAN, HEREDITARY. What its quality is with men and angels, n. 141, 150, 154, 987. That the proprium of man is nothing but evil and the false, n. 210, 215, 1049. That man from the proprium can do nothing good, or

think nothing true, n. 874, 875, 876. That man, spirit, and angel, as to the proprium is vile excrement, n. 987. That from the proprium, which is the love of self and of the world, comes hell, n. 694. That falsity flows-in from the proprium, n. 1047. That so far as the voluntary proprium can be separated, so far the Lord can be present, n. 1023, 1044. That the proprium in those about to be regenerated is inanimate, n. 39, 41. That the proprium in the regenerate does not appear, n. 731. That evil is not separated, but that man and angel are withheld from evil, n. 1581. That the proprium vivified by charity and innocence is beautiful and delightful, n. 164. That the heavenly marriage is in the proprium, n. 155. That man ought to do what is good and true from the proprium, or as it were from himself, n. 1712. That rib and bone denote the proprium, n. 147, 148, 149, 157. That if man compels himself to resist evil and to do good, he receives from the Lord a celestial proprium, n. 1937, 1947. That what is from the proprium is from freedom. See FREEDOM. To the intent that man may receive a celestial proprium and celestial freedom, he ought to do good as from himself, and to think truth as from himself, n. 2882, 2883, 2891. That the proprium is two-fold, one from hell, the other from the Lord, n. 3812. That they who enter heaven have no proprium and merit of self, n. 4007 at the end. That the voluntary principle, thus the proprium, has been altogether destroyed with the spiritual, from experience, n. 4328. That the proprium of man consists in thinking about himself on every occasion, but the celestial proprium consists in thinking on every occasion about the neighbour, the public, the church, the kingdom of the Lord, and about the Lord, n. 5660. That he who is in this latter proprium trusts to the Lord, and is blessed, n. 5660. That the freedom derived from the proprium is nothing but evil, n. 5786. That good from the Lord has inmost in itself heaven and the Lord, and that good from the proprium has within in itself hell, n. 8480. That good and truth with the regenerate man become as his own proper possessions, not actually his own, *ill.* n. 8497. That they of the church, where the Word is, are called the Lord's proprium, and his peculium, n. 8768. That those things, which are from man's own proper intelligence, have no life in them, but that those things have life which are from the Word, n. 8941, *ill.* n. 8944. That the proprium of man is evil; and that there is a voluntary proprium and an intellectual proprium, which is the false thence derived, n. 10,283, 10,284, 10,286. Concerning those who believe that all things are from themselves, and nothing from the Divine Being or Principle. Whence this persuasion attends them in the other life, that dignities and wealth are called blessings and in many cases are as curses. That they obtain such things because man is led by the intellectual principle, which is left in freedom; concerning their hell in the other life, n. 10,409. That in proportion as the proprium of man recedes, in the same proportion the Divine Being or Principle is received, n. 10,646. That he who is led of himself and his own loves, thus by the proprium, cannot be saved, *ill.* n. 10,731. That all good

is from the Lord, and all evil from man, n. 10,808. That it is believed by the evil that all things are of their own proper prudence, but not by the good, n. 10,779.

PROSPECTION [*prospectio*]. Prospection of the natural principle or mind, what and whence, n. 5286.

PROSPER, *to* [*prosperare*]. That it denotes to be provided, n. 4972, 4975, 5049.

PROTEST, *to* [*contestari*]. That it denotes to be averse, n. 5584.

PROVENDER [*pabulum*]. That straw denotes scientific truths of the natural man, provender goods, n. 3114. That to give provender to asses, denotes to reflect on scientifics, n. 5495; and that it denotes to instruct concerning good, n. 5670. That provender denotes the good of scientific truths, n. 5670.

PROVIDENCE [*providentia*]. That the providence of the Lord is universal by virtue of being in things most singular, n. 1919 at the end, n. 2694. That the Lord has foresight and providence, foresight in respect to man that he may be in freedom, providence in respect to the Lord that he may rule that freedom, n. 3854. That the providence of the Lord is not universal unless it be in things most singular, n. 4339. That to provide denotes to be at hand, and to defend from evils, n. 4549. But that it is in things most singular, n. 5122. That he provides good and foresees evil, n. 5155, 5195. That where providence is, there is foresight, and that the one is not without the other, n. 5195. That God doing denotes providence, and has in it what is eternal and infinite, concerning which, n. 5264. That contingencies are from providence and that they are of providence, *ill.* n. 5508. That providence acts invisibly, the reason, n. 5508. Divine Providence in the most singular things of all, n. 5904 at the end. That there is immediate influx from the Lord into things most singular, and mediate through the spiritual world, n. 6058. That the providence of the Lord is universal, because in things most singular, n. 6461, 6482, 6483, 6488, 6489, 6486, 6490. That several fallacies oppose this idea, n. 6484. See **UNIVERSAL**. See also **INFLUX** and **PREDESTINATION**. That the Lord governs the world by the evil alike as by the good, leading them by their loves, n. 6481, 6495. That what is universal is according to things singular, thus that the providence of the Lord is infinite even in singular things, n. 6483. That man's own proper prudence is as a mote in the atmosphere, and providence as the universal atmosphere, n. 6485. Concerning a certain person who had believed that nothing was of providence, but that all was of his own prudence, and that when heaven flowed-in into his delight, it became hell to him, n. 6484. That the providence of the Lord is in things most singular, confirmed by the angels, n. 6486. That there is no such thing as predestination or fate, but that man has freedom, and that providence is as the skill of an architect who heaps together materials for building in a confused order, n. 6487. That all are predestinated for heaven, none for hell, from the angels, n. 6488. That foresight is joined to providence and that evil is fore-

seen and good provided, n. 6489. That the providence of the Lord is infinite and has respect to what is eternal, as is evident from the formation of man in the womb, and especially afterwards in regard to spiritual life, n. 6491. That the Lord is Father, when man comes into the exercise of his own judgment, and that in such case he has no longer a natural father as before, n. 6492. That fortune is providence in the ultimate of order, n. 6493, 6494. See also FORTUNE. That the Lord turns evil into good, for the infernals intend evil, and the Lord good, n. 6574. That the Lord flows-in in the ultimate of order and in the middle, not only mediately through heaven, angels and spirits, but also especially immediately, hence providence in things most singular, n. 7004, 7007. Concerning mediate influx through heaven from the Lord, n. 6982, 6985, 6996. Who are in the stream of the divine providence, and who are not, and that with those who are in it, all and singular things conduce to eternal happiness, n. 8478, 8480. That the Lord governs immediately and mediately through heaven, and that his providence is in things most singular, not as a king in the world, n. 8717. But that these things can hardly be apprehended in the world, n. 8717 at the end. That the Lord does not respect temporal things but eternal with man, n. 8717 at the end. That every thing which exists is from the first and supreme, thus from the Lord, n. 9128. But yet that evils and falses are not from the Lord, *ill.* n. 9128. Concerning those who believe that every thing is from themselves, but nothing from the Divine Being or Principle. Whence this persuasion attends them in the other life, that they call dignities and opulence divine blessings, when to many they are curses; and that the reason why things succeed, is, because man is led by the intellectual principle, and in freedom; concerning the hell of those who are of such a character, n. 10,409. The doctrinals of providence, n. 10,773—10,781. That providence is the government of the Lord in the heavens and in the earths, from whom is all good and truth, n. 10,773. That it extends to things most singular, n. 10,774. That they who think of the divine providence from worldly things, believe it to be universal and not particular, when they see the evil exalted to honours and wealth above the good, and that arts, &c. succeed, n. 10,775. Nevertheless that eminence and opulence, are not real blessings, but eternal things which are of heaven, n. 10,776. That the reason why arts succeed, is, because it is a rule of order that all things be done according to reason, and with freedom, n. 10,777. That to leave man to do evil thence is to permit, n. 10,778. That a particular providence prevails as well with the evil as with the good, n. 10,779. That this cannot be comprehended from the light of nature, n. 10,780. That there is providence and foresight, n. 10,781.

PROVISION [*annona*]. See CORN. [*frumentum*].

PRUDENCE [*prudentia*]. Something concerning man's own prudence, n. 2694. Concerning a certain person who had believed that nothing was of providence, but that all things were of man's own prudence, and that his delight thence derived, when heaven

flowed in, became hell to him, n. 6484. That the evil call cunning by the name of prudence, and make all wisdom to consist therein, n. 6655.

PSALMS OF DAVID [*Psalmi Davidis*]. That they are from the discourse of spirits which is in a kind of rhythm or measure, n. 1648.

PULSE [*olus*]. That it signifies the vile things of delights, n. 996.

PULSE [*puls seu pulmentum*]. That in the Word it signifies a heap of doctrinals and scientifics, *sh.* n. 3316.

PUNISH, *to* [*punire*]. See PUNISHMENT.

PUNISHMENT [*pæna*]. See HELL. Concerning different punishments in the other life, n. 955. The punishment of laceration, that the subjects of it became as a rag, and are carried about in the sight of the angels, n. 956. The punishments of discription, for whom, and what is their quality, n. 957, 958, 961. The punishments of conglutination, for whom, and of what quality, n. 960. The punishments of discription as to thoughts, n. 962. The punishment of the vail, for whom, and of what quality, n. 963. The wrapping in a sheet, of what quality, n. 964. That the angels are present and moderate punishments, n. 967. That the angels cannot take away punishment, n. 967. That punishments are not suffered on account of hereditary but actual evils, n. 966. That all punishment is turned into good and into use by the Lord, n. 696. That the evil cannot be tormented as to conscience, because they have had none, n. 965. That the infernals desire nothing more than to punish and torment, n. 695. That it was a custom amongst the Gentiles, on account of the crime of one, to punish both his companions, and the whole house, the reason why it is so done with the evil in the other life, but that for men to do so is contrary to order and the divine law, n. 5764. That in evil there is punishment from experience, n. 696, 967, 1857, 6559. That there is a law of retaliation, whence, thus in evil there is punishment, and in good recompense, *ill.* n. 8214.

PURIFICATION, PURE [*purificatio, purum*]. See REGENERATION. That spiritual purifications, which are purifications from evils and falses, are effected by truths, which are called the truths of faith, n. 2799, 5954 at the end, n. 7044, 7918, 9089, 10,229, 10,237. That to be purified or cleansed denotes to be sanctified, n. 4545 *expl.* That pure denotes what is genuine, n. 9791. That they are effected in the natural man, because man's perception is there, n. 10,237. The difference between purification and regeneration, n. 10,239. That a thing is called pure which is without evil, n. 10,296, 10,301. That what is pure is interior and exterior, n. 10,296.

PURPLE [*purpura*]. That it denotes the celestial love of good, *sh.* n. 9467.

PURSUE, *to* [*persequi*]. When concerning the Egyptians, that it denotes an intention of subjugation, n. 8136, 8152, 8154. That to pursue denotes to adjoin, and to overtake adjunction, n. 5744, 5745.

PUSTULE [*pustula*]. That an ulcer of pustules denotes evils defiled with blasphemies, and that pustules denote blasphemies, n. 7524.

PUTH [*Puth*]. What is meant by Puth or Lybia, n. 1163, 1164, 1166, 1232.

PUTRIDITY [*putredo*]. That it signifies a filthy infernal principle, and is predicated of evil, n. 8482.

Q.

QUAIL [*coturnix*]. Vide **SELAV**.
[Note.—The bird *Selav* is the *Quail* [*coturnix*]. See the *Apocalypse Explained*, n. 750.]

QUARTER OF THE WORLD [*plaga*]. That the quarters of the world denote states of good and of truth, *sh.* n. 3708. See **EAST**, **WEST**, **SOUTH**, and **NORTH**. That the quarters of the world denote truths and goods in order, n. 9646, 9668. See **WIND**, also **EAST**, **WEST**, **SOUTH**, and **NORTH**. That at the right from the sun is the south in heaven, at the left the north, in front the east even to the west, n. 10,189. That in the other life the quarter is determined from every one's loves, because he turns himself to them, n. 10,420.

QUEEN OF THE HEAVENS [*regina cælorum*]. That the queen of the heavens denote all falses, and represented the idolatrous worship of the moon, which was named *Meni*, n. 4581.

QUICK [*celer*]. See **QUICKLY**.

QUICKLY [*cito, festinatio*]. That quickly and hastily denotes that there are several things which produce effect, and hence what is certain and full, n. 5284. That to hasten denotes from what is inmost, n. 5690. That to hasten denotes impatience, n. 5766. That to hasten denotes what is certain, n. 6783. That to hasten denotes from an excited affection, n. 7695. That haste denotes affection, n. 7866.

QUINTATE [*quintare*], n. 5291.

QUIVER [*pharetra*]. See **Bow**.

R.

RAAMAH [*Raamah*]. What, n. 1171.

RAAMSES [*Raamses*]. That the journeying of the sons of Israel from Raamses to Succoth denotes the first state of departure and its quality, n. 7972.

RACHEL [*Rachel*]. That it denotes the affection of interior truth, n. 3758, 3782, 3793, 3819. That it also denotes the hereditary human principle of the Lord, n. 4593. What Rachel the wife of Jacob represents, n. 3758, 3782, 3793, 3819, 4593.

RAIMENT [*vestis*]. See **GARMENT**. That raiment of desires denotes genuine truths, n. 3537. That raiment white as snow denotes holy truths, n. 5954.

RAIN, *to*, **RAIN OR SHOWER** [*pluere, pluvia*]. That rain denotes blessing, and, in the opposite sense, cursing and damnation, *sh.* n. 2444. That to rain denotes temptation and also vastation, n. 729. That an overflowing rain denotes the desolation of what is false, n. 739. See also **INUNDATION**. That to rain denotes to flow-in, n. 8416.

RAINBOW [*iris*]. See **COLOUR**. That the rainbow signifies the state of the regenerate spiritual man; whence the rainbow is a sign of a covenant, and what the rainbow is, n. 1042, 1043, 1053. The rainbow heaven, the great rainbow, and its little images, n. 1623. What is the quality of rainbows in the least forms, as seen in the greater, n. 1624, 1625.

RAM [*aries*]. What is signified by a calf, a goat, and a ram, n. 1824. That the rams, which were offered in burnt-offerings and sacrifices, signified the divine spiritual principle in the Lord, and hence the spiritual of the human race, n. 2830. That rams denote the truths of good, n. 4170. That by burnt-offerings and sacrifices of rams, was represented purification from evils and falses in the spiritual principle, or in the inmost man, n. 9991. That ram denotes the internal man, as to the good of innocence and charity, *sh.* n. 10,042. Hence that burnt-offerings were from the ram, n. 10,042. That a young ox or calf denotes the external good of innocence, a ram the internal, and lambs the inmost, in some measure shewn, n. 10,132. That it denotes inmost good, and whence, *sh.* n. 10,075.

RAMESES [*Raamses*]. Where the sons of Israel in Egypt tarried, and whence they first journeyed when they departed, that it denotes the inmost of the spiritual principle in the natural mind, n. 6104, 7972.

RAPINE [*rapina*]. See **SPOIL**.

RAVEN [*corvus*]. That ravens denote falsities, n. 866.

RAW [*crudum*]. That it denotes without love, n. 7856.

RE-ACTION [*re-actio*]. See **ACTION**.

REAPING [*messatio*]. That reaping denotes the reception of truth in good, *ill.* n. 10,669.

REASON, RATIONALITY [*ratio, rationalitas*]. Concerning those who in the other life are deprived of rationality, n. 948. That the interior man is the rational man, and that he is the middle between the internal and the external, concerning which, n. 1702, 1707, 1732. That the rational principle appertaining to the Lord was conceived and born as with another man, but that the Lord made it divine, n. 1893. How the rational principle was conceived and born with the Lord, and by the Lord was made divine, n. 2093. How the rational principle of the Lord was, and existed, n. 2625. How the rational principle appertaining to man is conceived and born, n. 2094, 2557. How the rational principle is born as to good and as to truth, n. 2524. That the rational principle is formed by influx into sciences and into knowledges, n. 1900. That the rational principle is born

from the influx of the internal man, as a father, into the affection of the sciences of the external man, which affection is the mother, n. 1895, 1896, 1902, 1910. That the rational principle is procured by scientifics and knowledges; but such as the use is, such is the rational principle, n. 1964. That the intellectual principle is continually approaching to meet knowledges, that the rational principle may be born, n. 1901. That man by regeneration receives a new rational principle, illustrated by examples, n. 2657. That man would be born rational, unless the order appertaining to him was destroyed, n. 1902. That the intellectual principle is as it were childless, unless there be a rational principle, n. 1901. That with every one there is an internal man, a rational man which is the middle, and an external or natural man, n. 1889, 1940, 2181, 2183. That the intellectual principle, the rational and scientific are distinct, n. 1904. What the rational man is, and that men are not rational on this account because they can reason, n. 1944. That they have no rational principle who have no conscience, n. 1914 at the end, n. 1944. That the first conceived rational principle makes light of the intellectual principle, because it does not apprehend it, from examples, n. 1911, 1936, 2654. That rational truth cannot apprehend what is divine, from examples, n. 2196, 2203, 2209. That there are appearances of rational truth, n. 2516. That there is an affection of rational truth and of scientific truth, n. 2503. That the good of the rational principle is a brother, but that truth is a sister, n. 2508. That in the rational principle truth is chief, yet that the affection of good is there as a soul in the affection of truth, n. 2072. That in the rational principle truth predominates, n. 2189. That rational truth without good is morose, is described, n. 1949, 1950, 1951, 1964. But when it is from good, what its quality is, n. 1950. That in the inmost of the rational principle the human principle commences, n. 2106, 2194. That the rational principle is of the interior memory, how the case is as to the exterior memory, n. 2476. That a higher principle can look upon things inferior to itself, n. 2654. That rational things are like a covering and clothing to things spiritual, n. 2576. Concerning the combat of the natural man and the rational, and what is the quality of the man if the former conquers, or if the latter, n. 2183. That it is allowed those, who are in an affirmative principle concerning divine truths, to enter into things rational and scientific as to the doctrinals of faith, but not to those who are in a negative principle, n. 2568, 2588. That the doctrine of faith is celestial and spiritual, not from the rational principle, n. 2510, and from examples, n. 2516, 2519. How the rational man is distinct from the natural, n. 3020. That to the rational principle appertain imperceptible things of knowledge, which are of the interior memory, things of thought perceptive of what is just and equitable, also of truth and good, and spiritual affections proper to man, or which are properly human, n. 3020. That the rational principle, as to good, is formed by influx by an internal way, as to truth by an external way, n. 3030. That the Lord in like manner made his rational principle divine, n. 3030. That by

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RECOMPENSE [*remuneratio*]. See MERIT and REWARD.

RECOMPENSE [*merces*]. See REWARD.

RECTITUDE [*rectitudo*]. That rectitude denotes innocence and simplicity, and, in the original tongue, is expressed by a term which signifies integrity and perfection, and likewise simplicity, n. 2525, 2529.

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RESPECTIVITY [*respectivum*]. What, see note [*d*], n. 2154. Also further explained in relation to the Lord's state, n. 2157.

RESPIRATION [*respiratio*]. That the respiration of those who were of the most ancient church was internal, such as is that of the angels, n. 607, 805, 1118, 1119, 1120. That it was according to a state of love and faith in the Lord, n. 97, 1119. That in process of time it became external, the internal ceasing, and thus there was discourse by expressions of speech, n. 608, 805, 1120. That distinct choirs were perceived which appertained to the voluntary respiration of the lungs, and which appertained to the spontaneous, n. 3351. The respiration of the popes in the consistory, of what quality, n. 3750. Concerning the grand man and the correspondence of the heart and lungs, n. 3883—3896. See also HEART AND LUNGS. That the alternate pulses of the heart insinuate themselves into the alternate respirations of the lungs, n. 3884. That heaven has respiration, n. 3884. Respiration observed in heaven, also the pulse of the heart, n. 3885. That respirations and pulses are manifold, and that

they are as many in number as the societies there, and are according to the state of their faith and love, n. 3886, 3887, 3892, 3893. That in heaven there are two kingdoms, the celestial and spiritual, and that the celestial appertains to the province of the heart, but the spiritual to the province of the lungs, n. 3887. That there is an influx of the celestial kingdom into the spiritual, as of the heart into the lungs, n. 3887. That the heart and lungs rule in the universal body, and mutually flow-in, n. 3887, 3889, 3890. That the heart corresponds to the will, and respiration to the understanding, n. 3888. Concerning the correspondence of the heart with those things which are of the love, and of the lungs, with those things which are of faith, n. 3889. Correspondence concerning the respiration of heaven, n. 3891, 3893. That they are distinct who are allotted to voluntary respiration, and who to involuntary, n. 3893. That the most ancient people had internal respiration, and that they respired according to the state of love and of faith, n. 3892. That the evil cannot respire in heaven, but are as it were suffocated, n. 3893. That the well-disposed are inaugurated into the respiration of heaven, n. 3894. That the persuasive principle of what is evil and false in the other life, as it were suffocates other spirits, from experience, n. 3895. See PERSUASION. That the respiration of the inhabitants of Mars is internal, concerning which, n. 7362. That respiration being made denotes that what was undelightful and tiresome ceased, n. 7411. An explication is given of the Lord's breathing into his disciples, and saying, Receive ye the Holy Spirit; and that breathing (or inspiration) denotes the life of faith, n. 9229. That to respire denotes a state of the life of faith, and that hence it denotes soul and spirit, n. 9281. What is meant by breathing into the nostrils, n. 96, 97. See INSPIRATION.

REST [*quies*]. That an odour of rest denotes perceptivity of peace, n. 10,054. See PEACE.

RESURRECTION [*resurrectio*]. Experience concerning the resuscitation of man from the dead, n. 168—189, 314—319. That it is owing to a strong attraction, which is the efficacy of the Lord's mercy, n. 179. That the Lord alone rose again with the body, n. 2083. How the case is with man when he is resuscitated and afterwards when he returns into his life, and so forth, n. 2119. That at this day few believe a resurrection. Preface to chap. xvi. Gen. That man may know many things from himself concerning the state of life after death, if he be willing, concerning which things, n. 3957. That some believe the soul to be mere thought, others that it becomes like a phantom, others that they shall rise again at the last judgment with the body, concerning whom, n. 4527. That I discoursed with them when their body was interring, what they then said, n. 4527 at the end. That in the other life all and singular the things of the life of every one are manifested, n. 4633. That immediately after death all rise again and are in a body, and that the body does not rise again at the last judgment, *ill.* n. 5078. The state of the body in the other life, of what quality, n. 5079. That

man after death appears as he was in internals, not such as he was in externals, n. 6495 at the end. That man rises again immediately after death, from experience, n. 6939. That man, when he dies, remains such as he is from his past life, n. 8991. An explication of the saints who were dead being seen in the holy city, Matt. xxvii. 53, n. 9229. Doctrine concerning the resurrection, n. 10,591—10,597. That man can believe in God, and love God, and hence be conjoined to God and live for ever, n. 10,591. That he has an internal which receives that faculty, which is called soul, and an external which gives it effect, which is called body, n. 10,592. That the external body in the world is accommodated to uses there, but the external in the other life is also accommodated to uses there and does not die; this with the internal is called spirit, n. 10,593. That the spirit appears in a human form, n. 10,594. That he leaves his external in the world, and never resumes it, n. 10,594. That this is resuscitation, n. 10,594. That this resuscitation does not take place at the last judgment, the reason why it is so believed, n. 10,594. That the life of man after death is the life of his love and faith; who have the life of hell, and who the life of heaven, n. 10,596. That man lives after death, confirmed by the Word, n. 10,597. That man immediately after death lives as a man, although it is not so believed on our earth, by reason that men think sensually that their bodies alone live; nevertheless in a state of removal from doctrine concerning the last judgment, they believe that they shall live immediately after death, variously illustrated, n. 10,758. That man after death is led into heaven, in some cases slowly, in some quickly, two examples, n. 317, 318, 319.

RETALIATION [*talio*]. Whence the law of retaliation, n. 1011. That evil has along with it punishment, and that good has recompense in the other life, thus that there is a law of retaliation, *ill.* n. 8214, and *sh.* n. 8223, 8226. That good is conjoined with its recompense, and evil with its punishment, illustrated from the law of order, concerning which, n. 9049. The Lord's words are explained concerning an eye for an eye, a tooth for a tooth, and the giving a cloak to him who wishes to have a coat, n. 9049.

RETURN, *to* [*reverti*]. That it denotes to reflect, n. 4894, 6518. That to return denotes not yet prepared, n. 8120.

REU [*Reu*]. What, n. 1347.

REUBEN [*Reuben*]. That they who separate faith from charity cast themselves into falses and evils, and that this was represented by Cain and Abel, by Ham and Canaan, by Reuben and by the Egyptians in that their first-born were slain, n. 3325. That Reuben denotes faith in the understanding, or doctrine, which is the first principle of regeneration, and that in the complex it denotes the truth of doctrine by which it is possible to arrive at the good of life, n. 3861, 3866. That it represented faith separate from charity, n. 3870. That Reuben, in the opposite sense, denotes faith separate and also profaned, *sh.* n. 4601. That it also denotes the good of faith, *sh.* n. 4605. That it denotes confession of the faith of the church in

general, n. 4731, 4734, 4761. That the two sons of Reuben denote the doctrine of truth and the doctrine of good, n. 5542.

REUEL [*Reul*]. The father-in-law of Moses, that he denotes the good of the church where they are who are in the truth of simple good, n. 6778, 6782. See also JETHRO.

REVELATION [*revelatio*]. That there is revelation from perception, which the angels and men of the most ancient church had, and revelation from discourse with angels by (or through) whom the Lord spake, which the prophets had in the Jewish church, n. 5121. That revelation with the good is illustration, which those who are in evil have not, *ill.* n. 8694, 8780. Concerning variety of revelations in four successive churches, concerning which, n. 10,355. See CHURCH.

REVENGE [*vindicta*]. Concerning the hells of those who have passed their time in exercising revenge and hatred, n. 815. See HELL and HATRED.

REWARD, HIRE OR RECOMPENSE [*merces*]. See also MERIT. That it is a medium of conjunction, and that he who is in the affection of good does not think about reward, *ill.* n. 3818. That the reward from which Isachar derived his name, in the supreme sense denotes the divine good of truth and truth of good, in the internal sense, celestial conjugal love, and in the external sense mutual love, n. 3956. That the reward spoken of in the Word is the affection of charity, n. 3956. That reward denotes what is from self and the proprium, n. 3996, 3999. That it denotes what is delightful and blessed in well doing, n. 6388. That the angels communicate their goods to others, so that they are willing to give every thing, and that in such case, there is an influx of more with increase, but that it is instantly dissipated if they think of recompense, n. 6478, 9174. That they who do good for the sake of reward in heaven, in the other life love themselves and not the neighbour, n. 8002. See MERIT. That reward or gain ought to be in the last place, and not in the first, and that in such case it is well, n. 9180, *ill.* also n. 9184. That meretricious hire denotes the false of doctrine, which they set to sale for truth, n. 8904, also, the knowledges of truth and good which are called meretricious hire, when they are taught for the sake of gain, of honour, and reputation, n. 10,570.

RIB [*costra*]. That it denotes the proprium which is dear, n. 147, 148, 149. See SIDES.

RICHERS [*divitiæ*]. See WEALTH. That pleasures, power, and riches are no hindrance to admission into heaven, if so be they are not regarded as ends, n. 945, 1877. That the rich without charity dwell at first in palaces, next in viler habitations, at length they ask alms, and give forth an exhalation like that of stinking teeth, n. 1631. What wealth and riches are in the internal sense, n. 1694. That they are goods and truths, and, in the opposite sense, evils and falses, n. 1694. That riches, pleasures, and the delights of life, are not opposite to spiritual life, n. 3425. That so much as riches have in them of spiritual good, so far they are goods, demonstrated, n. 3951.

That spiritual good may be in the delight of riches, like the pleasures of eating, that there may be a sound mind in a sound body, n. 3951. That the empty rich denote those who possess the knowledges of good and truth and do not do them, and to such truths are not truths because without good, n. 4744. That riches ought not to be procured for the sake of themselves, but are to be regarded for an end, that the possessor may thence be in a state of doing good, n. 6933—6938. That if eminence and opulence are regarded as means, they are then goods, n. 7820. That riches, wealth, treasures, denote truths and goods, and the knowledges thereof, *ill.* and *sh.* n. 10,227.

RIDER [*eques*]. See HORSE and HORSEMAN.

RIGHT [*rectum*]. That it denotes truths, n. 5434, 5437. That rightly denotes truth, n. 7740.

RIGHT-HAND [*dexter*]. That the good are at the Lord's right hand, the evil at the left, n. 1276. So about man and angel, n. 1274, 1276. What is meant by the right hand and the left, n. 1582, 7518. That to sit at the right hand denotes a state of power, n. 3387, 4592, 4933. That to be at the right hand denotes to be in the first place, and that at the left denotes to be in the second place, n. 6267, 6269, 6271. That on this side one, and on that side one, denotes to the right hand and to the left, and thus on all sides, *ill.* n. 8613. That the right hand denotes the good of celestial love, and the left the good of spiritual love, *ill.* n. 9511, 9556. That the things of the right side appertaining to man have reference to good, from which truth is derived, and the things of the left have reference to truth which is from good, n. 9604 at the end, n. 9736. That by the conjunction of both is signified the marriage of good and truth, n. 9495. That the right hand denotes power, and the right hand of Jehovah the divine power of the Lord, *sh.* n. 10,019. That the right hand denotes good from which truth is derived, and, in the opposite sense, evil from which the false is derived, *sh.* n. 10,061.

RIPHATH. What, n. 1154.

RIVER [*fluvius, flumen*]. That the river of the garden of Eden denotes wisdom, n. 108, 109. That river of delights denotes the spiritual principle which has relation to faith originating in love, n. 353. That waters and rivers are described where gardens and plantations are, because gardens signify those things which are of wisdom, n. 2702. See WATERS and FOUNTAIN. That rivers denote intelligence, n. 3051. That the river of Egypt denotes the extension of things spiritual, and the river Phrath or Euphrates denotes the extension of things celestial, n. 1866. That great rivers were the last and first boundaries of the land of Canaan, n. 4116. That the ultimates of the land of Canaan were representative of ultimates in the Lord's kingdom, n. 4240. That a river is a boundary, n. 5196, 5197. That the Nile, the river of Egypt, denotes things sensual, subject to the intellectual part, n. 5196. That the river of Egypt denotes the false principle, *sh.* n. 6693. That the river of desolations denotes falsity every where reigning, n. 9331.

ROAST, *to* [*assare*]. That roasted with fire denotes the good which is of love, n. 7852.

ROBBER [*latro*]. That robbers and pirates are delighted with stinking urinous substances, n. 820. Concerning Jew robbers in the wilderness, n. 940, 941.

ROBE [*pallium*]. That it denotes divine truth in the internal form in the spiritual kingdom, n. 9825. That robe in general denotes the spiritual kingdom, *sh.* n. 9825. That robe with the ephod denotes the spiritual kingdom, and that waistcoat, because separated from them by a girdle, denotes the spiritual principle derived from the celestial; that the like is signified by the vail in the tent, and by the neck appertaining to man, *ill.* n. 10,005.

ROCK [*petra*]. See STONE. That rock denotes the Lord as to faith, thus that it denotes faith from the Lord, Preface to chap. xxii. Gen. and n. 8581, 10,580. That in the other life they are upon rocks who are in the good of faith, n. 10,438. That the cleft of a rock denotes an obscure and false principle of faith, n. 10,581. See PETER.

ROD [*baculus*]. See STAFF.

ROOF [*tectum*]. That it denotes what is inmost, the like as head, *sh.* n. 10,184.

ROOM, OR PLACE [*locus*]. That it denotes state, n. 2625, 2837, 3115.

ROPE, OR CORD [*funis*]. That ropes denote conjoining principles, n. 9777. That they denote conjunction, n. 9854. That they denote indissoluble conjunction, n. 9880.

ROUND [*rotundum*]. That it is predicated of good, n. 8458.

ROUND ABOUT, CIRCUIT [*circumcirca, circuitus*]. That round about and borders denote those things which are most distant from the midst, or from good and truth, n. 2973. What is meant by going about the city Jericho, and its walls thereby falling, n. 2973.

RUBY, TOPAZ, CARBUNCLE [*rubinus, topazius, carbunculus*]. That they denote the love of celestial good, or the internal good of the inmost heaven, n. 9865.

RULE, *to*, OR HAVE DOMINION [*dominari*]. The ruling principle with man. See UNIVERSAL RULE, also EMPIRE. Also *to* REIGN. That to bear rule denotes to arrange, n. 5904.

RULE, *to*, RULE OR GOVERNMENT [*imperare, imperium*]. See THE LOVE OF SELF, OR SELF-LOVE. That there are two kinds of rule, one derived from love towards the neighbour, the other from the love of self, n. 10,814. That all things good and happy flow from government derived from love towards the neighbour, n. 10,160, 10,814. And that all things evil and unhappy flow forth from government grounded in the love of self, n. 10,038. That in heaven none are willing to have rule, but all to minister, and what it is to govern from love towards the neighbour, n. 5732. That when the loves of self and of the world began to reign, men were compelled to subject themselves to governments that they might be safe, n. 7364, 10,160, 10,814. See NATIONS and FAMILIES. Concerning those

who excite enmities and hatreds that they may have rule, n. 5718. That the most ancient people dwelt under themselves distinguished into nations, families, and houses, and that they were unacquainted with governments, because not principled in the love of self and of the world; concerning the state of the happiness of their life, n. 10,160.

RUMAH [*Reumah*], denotes exaltation, and is spoken in relation to the quality of those Gentiles who are in idolatrous worship and are principled in good, n. 2868.

RUN, to [*currere*]. That to run denotes somewhat of propensity or of mind, n. 3127, 3131. That to run to meet denotes influx, n. 4350.

RUN TO, to [*occurrere*]. That to run to meet denotes agreement, n. 3806. That to run to him denotes influx, n. 4235. That to run to, to run to meet, to go to meet, to go forth to meet, to stand to meet, signify things agreeing together according to the series of things in the inmost sense, as opposition, conjunction, influx, command, application, manifestation, n. 3806, 4235, 6903, 7042, 7054, 7099, 7158, 7159, 7308, 8662.

S.

SABBATH [*sabbathum*]. That the celestial man is the sabbath, and the spiritual the sixth day in respect to the sabbath, n. 84—88. That the spiritual man is the sixth day, and what is the evening of the sabbath, n. 84—88. That feasts and sabbaths were to be celebrated, and in such case they were in a full representative state, n. 7891. Wherefore on such occasions they were to do no work, that is, they were not to look to things terrestrial and worldly, wherefore, n. 7892. That the rest of the sabbath day is representative of a state of peace, in which conjunction is effected, n. 8494. That the sabbath, in the supreme sense, represented the union of the divine and the divine human principles in the Lord, in the respective sense the conjunction of the divine human principle of the Lord with the human race; in the inmost sense the conjunction of good and truth, thus the heavenly marriage or heaven, *sh.* n. 8495. That labour on the sabbath day represented what is from the proprium, *sh.* n. 8495. That it is the sabbath when good is conjoined to truth, and this is effected when man is led by good from the Lord, n. 8510. That rest on the sabbath represented the rest of the Lord, because he then leads by good; that labour and six days of labour represented the labour which precedes, n. 8510. That the six days, which precede the sabbath, denote combats and the necessary things of life which precede and prepare for heavenly marriage, n. 8888. That rest on the sabbath day has place when man is in good, thus in heaven, n. 8890, 8893. That the sabbath and seventh day denotes another state when man is in good and is led of the Lord; in this case he is in heaven and in

the tranquillity of peace, a little shewn, n. 9274. That the six days which precede denote states of truth when there are combats, and the seventh denotes a state of good when there is peace and rest, n. 9131. That sabbath in the supreme sense denotes the union of the divine principle itself and of the divine human of the Lord, in the respective sense the conjunction of the Lord with heaven, also of heaven with the church, and in general the conjunction of good and truth, n. 10,356. That a sign between Jehovah and the sons of Israel, when it relates to the sabbath, denotes the principal thing by which they who are of the church are known in the heavens, n. 10,357. That the six days of labour before the sabbath, denote states of combat before man is of the church, or enters heaven, thus is in good and is led of the Lord, n. 10,360; in the supreme sense, it denotes when the Lord was in the world, and fought with the hells, before he united the human principle to the divine, and that then there was rest, when there was union, n. 10,360. That the Lord, when he was in combats, was divine truth, as likewise man is when in combats, and that he has rest when in good, n. 10,360. That by works of the sabbath day is signified to be led of self, and by man's own loves, and not by the Lord, *sh.* n. 10,360, 10,362, 10,365. That sabbath, in the supreme sense, denotes the human principle of the Lord made divine, and why, and that sabbath or rest denotes when the Lord united the divine principle itself to the human, in which case he had rest, and the heavens and also men on the earths had peace and salvation, *ill.* n. 10,367, 10,374. That man has thence salvation, *ill.* n. 10,370. That a sign, when it relates to the sabbath, denotes what distinguishes those who are of the church from those who are not of the church, n. 10,372. That six days of labour denote the states when man is in truths and in combats, cited, n. 10,667. That sabbath denotes when man is in good and in such case in heaven, n. 10,668. That by sabbath was represented the union of the human principle and of the divine itself in the Lord, and the conjunction of good and of truth with man from the Lord, n. 10,730. That by sabbath is signified peace in the heavens and in the earths, which is effected by that union and conjunction, n. 10,730.

SABTHEKAH [*Sabtheke*]. What, n. 1170.

SACK, OR SACKCLOTH [*saccum*], or SACK or WALLET [*mantica*]. That putting sackcloth on the loins was representative of mourning on account of a good destroyed, *sh.* n. 4779. That it is a representative in the natural principle, n. 5489, 5494, 5531. That in a wallet or sack denotes in the threshold of the exterior natural principle, n. 5497, 5649. What sack further signifies in the Word. See n. 5489, 5494, 5497, 5531.

SACRAMENT OF THE SUPPER [*sacramentum cænæ*]. See SUPPER.

SACRIFICE [*sacrificium*]. That burnt-offerings and sacrifices were representative of internal worship, n. 922. That burnt-offerings were representative of worship in general, n. 923. That the beasts in the sacrifices represented things celestial and spiritual, n. 922,

1823. That sacrifices were not commanded, but charity and faith, n. 922, 1241. That the Hebrew nation was distinguished from others by sacrifices, and that therefore they were hated by the Egyptians, n. 1343. A sight of the quality of those who were of the ancient church, when sacrifices were instituted, n. 1128. That sacrifices signified various kinds of celestial and spiritual things, n. 2180. That all the sacrifices were called bread, n. 2165. What is signified by the sacrifices which were eaten, n. 2187. That the most ancient and the ancient church knew nothing of sacrifices, but that the Hebrews instituted them, and that hence they were derived to the posterity of Jacob, also that the chief of their worship consisted in sacrifices even before they were commanded, thus that they were permitted, n. 2180. That sanctifications were effected by burnt-offerings, n. 2776. And that the offering of a burnt-offering denotes sanctification, n. 2776, 2805. That to cut the wood of a burnt-offering denotes the merit of justice, n. 2784, 2812. That burnt-offerings and sacrifices signified various kinds of celestial and spiritual things, also signified those who were to be sanctified, n. 2805, 2807, 2830, 3519. That it was known to the ancients that the Lord would come into the world and would be made a burnt-offering or sacrifice, is manifest from this circumstance that they sacrificed their sons, n. 2818. That sacrifices were permitted to the posterity of Jacob, lest they should offer up their sons in sacrifice, n. 2818. That a ram of sacrifice signified the divine spiritual principle, and thus the spiritual of the human race, *sh.* n. 2830. That burnt-offerings and sacrifices signified the divine things in the Lord, hence also the celestial things appertaining to man, those things which are from the Lord, n. 2805, 2807, 2830. That sacrifices denote all worship in general, n. 6905. That to sacrifice to Jehovah, when concerning the first-born, denotes to ascribe to the Lord, in like manner as to sanctify, and to make to pass, n. 8074, 8088. That burnt-offerings denote worship grounded in the good of love, and sacrifices worship grounded in the truth of faith, n. 8680. That by eating together of the things sanctified was signified appropriation of good and consociation by love, n. 8682. That burnt-offerings and sacrifices denoted worship in general and specifically according to the state of the spiritual life of every one, n. 8936. That sacrifices denoted expiations from sins, briefly, *sh.* n. 9939. That sacrifices and burnt-offerings of bullocks or he-calves denote purification from evils and falses which are in the natural man, n. 9990. That the purifications of the internal and external man were represented by sacrifices and by burnt-offerings of various animals, n. 9990. That the purification of the spiritual or interior man was represented by sacrifices and burnt-offerings of rams, n. 9991. That by sacrifices is signified purification from evils and falses, and the implantation of truth and good, and their conjunction, *ill.* n. 10,022. What is signified by placing the hand on the head of the beast which was sacrificed, n. 10,023. See **HAND.** That representative worship with the Israelitish nation chiefly consisted in sacrifices and burnt-offerings, and that these in

general signified the regeneration of man by the truths of faith and the goods of love from the Lord, and, in the supreme sense, the glorification of the human principle of the Lord. That the all of worship was represented by sacrifices and burnt-offerings according to its various things, thus with all variety, n. 10,042; and that on this account various kinds of animals were commanded, concerning which animals according to their classes, n. 10,042. That sacrifices signified purification from evils and falses and the implantation of truth, but burnt-offerings the conjunction of truth and good in the Lord, and in the representative sense with the man who is regenerating, n. 10,053. That in burnt-offerings inferior or exterior things were arranged in order under superior things, and how, n. 10,051. That the burnt-offerings of inaugurations signified the glorification of the Lord, concerning which, n. 10,053. That such things relating to sacrifices and burnt-offerings contain the all of heaven, *ill.* n. 10,057. That by representatives in sacrifices and burnt-offerings is expounded the process of the regeneration of man, and, in the supreme sense, the process of the glorification of the human principle of the Lord, n. 10,057. The reason why not only flesh was sacrificed, but also meat-offerings which were bread and cakes, was, because sacrifices were not accepted in heaven, but bread, therefore both were used, n. 10,079. That flesh specifically signified spiritual good, bread celestial good, n. 10,079 at the end. That eucharistic sacrifices denote those things which are from freedom, n. 10,097. That what was left of the sacrifices till morning denotes what was not conjoined to good, n. 10,114. That by not eating what was left of the sacrifices till the morning, is signified that it ought not to be conjoined to the proprium, n. 10,115. That it denotes profanation, n. 10,117.

SAD [*triste*]. That from those who are in the province of the stomach comes what is sad and melancholy, and likewise from the covetous there, concerning whom, n. 6202.

SALEM [*schalem*]. That it denotes a state of peace and tranquillity, n. 1726. That it denotes the tranquillity of peace, n. 4393.

SALT [*sal*]. What salt is and the sea of salt, that they signify the base things of falsities, n. 1666. That salt, in the good sense, denotes the affection of truth, and that, in the opposite sense, it denotes the vastation of truth and of its affections, n. 2455, 9207 at the end. That salt denotes truth desiring good, and their principle of conjunction, *sh.* n. 9207, 10,300. An explication of the Lord's words in Matt. v. 13, 14; and in Mark ix. 49, 50: *Ye are the salt of the earth, have salt in yourselves*, n. 9207.

SAMARIA. That Samaria denotes the spiritual church, n. 2702. Why the Lord discoursed with the woman of Samaria, at Jacob's fountain, n. 2702.

SAMSON [*Samson*]. Whence he had strength on account of his hair, n. 3301. See NAZARITE and HAIR.

SANCTIFY, *to* [*sanctificare*]. That to sanctify denotes to vail

the interiors, that the externals may appear in a holy principle, n. 8788, 8806, 8838. See HOLY.

SANCTUARY [*sanctuarium*]. That the sanctuary, in the representative church, denoted the Lord and also heaven, n. 9479.

SAND [*arena*]. Of the sea-shore, that it denotes scientifics, n. 2850. That it denotes what is false, n. 6762. That it denotes scientific truths, *sh.* n. 6762.

SAPPHIRE [*sapphirus*]. That sapphire work denotes what is translucid from internal truth, and all things from the Lord, *sh.* n. 9407. That a chrysoprase, and a sapphire, and a diamond denote the love of celestial good which is the internal good of the internal heaven, *ill.* n. 9868. That sapphire, in a general sense, denotes the external of the celestial kingdom, *sh.* n. 9873.

SAPPHIRE, DIAMOND [*sapphirus, adamas*]. That chrysoprase, sapphire, and diamond denote the celestial love of truth, or the external good of the internal heaven, explained, n. 9868.

SARAI [*Sarai*]. That she denotes truth adjoined to good, n. 1468. That she denotes the intellectual principle adjoined to good, n. 1901. That Sarai was called Sarah, that she might represent the divine intellectual principle, by the adjunction of the *h* in the name of Jehovah, n. 2063. That Sarah represents the truth, and Abraham the good of the Lord in that state, n. 2172, 2173, 2198. That Sarah the wife denotes spiritual truth adjoined to celestial good, n. 2507. That Sarah denotes the truth of good, or the divine intellectual principle, n. 2063, 2065.

SATIATE, *to* [*satiare*]. That to satiate to satiety denotes as much as they will, in this case concerning evil, n. 8410; and when concerning good, it denotes as much as they can receive, n. 8432.

SATURN [*Saturnus*]. Concerning the spirits and inhabitants of the planet Saturn, n. 8947—8957. That they appear in front at a distance, n. 8947. That they appear small, why, n. 8948. That they worship the Lord, and that he occasionally appears to them, n. 8949. That they appear to be willing to kill themselves with knives, when any attempt to seduce them, what, n. 8950. That the belt appears to them as a snowy lucid substance in the heavens, n. 8952. That they have reference to the middle between the spiritual and natural sense, n. 8953. That they live two together with children, thus in families, n. 8954. That they make little account of the body, and cast it away after death, n. 8955. That their diet consists of fruits and pulse, that their clothing is light because they are encompassed with a gross skin, n. 8956. That the spirits of Saturn are surprised that the spirits of our earth should inquire what god they worship, n. 9105. That they acknowledge the Lord as the only God, n. 9105. That the spirits of Mercury come to them, and extract all that they know, n. 9106. The collision betwixt the internal or spiritual man, and the external or natural separate from the internal by the spirits of Saturn and the spirits of our earth, n. 9107—9110.

SAY, *to* [*dicere*]. That by Jehovah's saying is denoted to come to

pass and to be done, n. 708. What is meant by Jehovah said to Abram, n. 1602. That Jehovah said, signifies perception, n. 1791, 1819, 1822. That to say denotes to perceive, n. 1898, 1919, 2080, 2515, 2552, 2806. That a new perception is signified by God saying, n. 2061, 2338, 2260. What is meant by saying and what by speaking, n. 2619. That when mention is made of saying and of speaking, the former denotes to perceive, the latter to think, n. 2619. That to speak denotes to think, n. 2271, 2287. That to speak also denotes influx, n. 2951. That to speak denotes to will, n. 3027. That to say denotes to communicate, n. 3060, 4131, 6228. That to say denotes to perceive and to think, more manifestly, n. 3395. That to speak saying, denotes to persuade, n. 4478. That to say saying, denotes exhortation, n. 5012. That to say denotes to foresee, when it is predicated of the Lord, n. 5361. That it denotes to perceive, n. 5687. That to say, in respect to the recipient, denotes perception, but in respect to the speaker denotes influx, n. 5743, 8660. That to speak the Word denotes influx, and thence reception, n. 5797. That to say denotes to give the faculty of perception, n. 5877. That it denotes influx when from what is internal, n. 6152, 6291. That it denotes communication, n. 6228. That it denotes reply grounded in perception from an interior principle, n. 6251. That to say when it is predicated as addressed to the internal, denotes elevation, n. 6262. That it denotes influx, n. 6291. That to speak to the heart denotes confidence, n. 6578. That Jehovah said to them denotes instruction, n. 6879, 6881, 6883, 6891. That God said denotes foresight, n. 6945. That it also denotes providence, n. 6951. That to speak denotes predication, n. 6999, 7063. That Jehovah said denotes illustration and confirmation in those who are illustrated, n. 7019. That to say denotes exhortation, n. 7033, 7090. That it denotes command, n. 7036. That it denotes exhortation, n. 7098, 8178. That it denotes thought, n. 7094. That it denotes reply, n. 7103, 7394. That it denotes of the will, n. 7107, and that it signifies various things, n. 7107. That Jehovah said denotes instruction, n. 7186. That God speaking denotes what is new, but the continuation of what goes before, n. 7191. That it denotes exhortation, n. 7191. That to speak denotes exhortation, n. 7215. That Jehovah spake denotes instruction anew, n. 7226. That to speak denotes admonition, n. 7216, 7220, 7237, 7243. That Jehovah speaking denotes command, n. 7240. That it denotes influx, n. 7270. That it denotes instruction, n. 7241. That to say denotes thought, n. 7244. That he said denotes influx and communication, n. 7291, 7381. That to say denotes instruction, n. 7304, 7380, 7517. That to say denotes command, n. 7310. That it denotes information, n. 7769, 7793, 7825. That as Jehovah spake denotes according to promise in the Word, n. 7933. That to say denotes thought, n. 7937. That to speak denotes will, n. 7959. That to speak and to say denotes instruction, n. 8041. That God said denotes foresight, n. 8095. That to say and Jehovah speaking said denotes instruction, n. 8127. That to speak denotes influx, n. 8128. That he said denotes influx, n. 8221, 8262. That

to say when from truth in respect to good, denotes what is reciprocal appertaining to reply, n. 8691. That Jehovah spake to Moses denotes illustration by the Word from the Lord, n. 10,215. That Jehovah spake to Moses saying denotes the perceptive principle of illustration by the Word from the Lord, n. 10,234, and also somewhat revealed anew, n. 10,234. That to speak and to say, when concerning Jehovah, denotes instruction, n. 10,277. That it denotes illustration and perception, n. 10,290. That Jehovah said to Moses denotes illustration and perception by the Word from the Lord, illustrated, n. 10,290. That Moses spake to the sons of Israel denotes the information of those who are of the church by the Word, n. 10,355. That to say denotes exhortation, n. 10,398, 10,471. That to say denotes what is concluded, n. 10,602.

SAWYERS [*serratores*]. Of grass, who, n. 1111.

SCALE [*squama*]. Scaly skin, n. 5556. See SKIN.

SCANDAL [*scandalum*]. See OFFENCE.

SCARLET [*coccineum*]. That scarlet double dyed signifies the good of mutual love, which is the external of the celestial kingdom, and the internal of the spiritual kingdom, n. 9468. See DOUBLE-DYED.

SCEPTRE [*sceptrum*]. That it denotes the power of truth from good, n. 4876.

SCHADDAI [*Schaddai*]. That he was the God of Abraham, and that by him the Lord was first represented before Abraham, n. 1992. That Schaddai was the god of temptations, who afterwards was a benefactor, n. 1992. That Schaddai denotes temptations, n. 3667, and that he was god in the house of Abraham, of Isaac, and of Jacob, n. 3667. That he denotes temptation and succeeding comfort, n. 4572. That god Schaddai denotes temptations, and also consolation after temptation, n. 5628, and that he was the god of the family of Terah, thus of Abraham and of Jacob, n. 5628. That god Schaddai denotes also what is divine, n. 6228.

SCHALEM. See SALEM.

SCHAVEH [*Schaveth*]. What is meant by the valley of Schaveh, n. 1723.

SCHUR. See CADESH.

SHELEPH [*Scheleph*]. What, n. 1245, 1247.

SCIENCE [*scientia*]. See DOCTRINE, INTELLIGENCE, WISDOM, PHILOSOPHY, PRINCIPLE, WORD, RATIONAL. That the Lord was instructed like another man, n. 1457, 1461. That it is not forbidden to learn the sciences, and by them to confirm the truths of faith, n. 129. But how wild they are who are desirous to grow wise in the mysteries of faith from things of sense and the sciences, n. 128, 129, 130. What is the use of scientifics, n. 1487. That scientifics are for the purpose of serving the internal man, n. 1486. That there are two states of man, one from infancy to childhood, the other when he is imbued with knowledges, concerning which, n. 1548. The order of influx respecting instruction from scientifics, which are met by things spiritual and celestial, n. 1495. That by knowledges the

external man is conjoined to the internal, which knowledges are implanted in the celestial things of infancy, n. 1450, 1451, 1453, 1616. That by scientifics and knowledges a way is opened to the internal man, n. 1563. That they who are elevated into heaven are imbued with knowledges, n. 1802. The process of the regeneration of man by knowledges and intellectual truths, n. 1555. That wisdom, intelligence, science, are sons of charity, n. 1226. That it is one thing to know, another to acknowledge, and another to have faith, n. 896. That scientifics are not truths themselves, but the vessels of truth, n. 1469, 1496. That vain scientifics are to be destroyed, n. 1487, 1489, 1492, 1499, 1500. That vain scientifics, which respect worldly ends, draw man outwards, n. 1563. That scientifics of no use extend themselves to lusts, n. 1600. That they who reason concerning faith, perceive but little, n. 1385. That by things scientific and philosophical no one can comprehend spiritual things, n. 233. The quality of those who reason concerning things divine, that they are drunken, n. 1072. That from reasoning and scientifics come what is evil and false, n. 232, 233. That they who reason about the things of faith are in doubt and know nothing, n. 215. Concerning those who reason about spirit from things sensual, scientific, and philosophical, n. 196. That they who reasoned from things sensual and scientific were called serpents, n. 195. Worship grounded in reasonings, n. 1195. That they who reason have little perception, n. 233, 1385. That the intellectual principle, the rational and scientific are distinct, n. 1904. That languages and sciences are of no avail after death, but only the things which man has learnt and imbibed by them, n. 2480. What the affection of rational truth is, and of scientific truth, n. 2503. That the affection of sciences and knowledges excels all other affections, n. 1909. That the rational principle is not born of scientifics but of the affections of the sciences, n. 1895. That by sciences are not meant the sciences taught by the learned, but every scientific derived from civil life, from doctrine, and from the Word, and imbibed experimentally and by hearing ; in the affection of such scientifics the man of the spiritual church is principled, n. 2718. See RATIONAL. How the rational principle is born by influx into the affection of sciences, n. 1700. That from the Lord there is influx through the internal rational principle, and thence into the scientific, n. 1940. That the rational principle first conceived makes light of the intellectual, in proportion as man reasons from scientifics, n. 1911. That the rational principle from things scientific and sensual cannot comprehend divine truths, exemplified, n. 2196, 2203, 2209. That the knowledges of faith are of no avail unless they have charity, because the former respect the latter as an end, n. 2049, 2116. That truths rational and scientific are like a veil and clothing to spiritual truths, n. 2576. That to look behind, and to return back, denotes from the doctrinals of faith, n. 2454. That it is allowed those who are in an affirmative principle concerning divine truths, to enter into things rational and scientific as to the doctrinals of faith, but not those who are in a negative principle, n. 2568, 2588. How great a desire

spirits have to know things, that it is their food, and how much they are tormented when they are deprived of the power of knowing what others know, n. 1973. That the reason why the arcana of faith are scientifically expounded, is, because men say that they would believe if they knew it to be so, but they who are principled in faith, have no need of such expositions, n. 2094. That to know, when it is predicated of the Lord, signifies to be united, n. 2826. That scientifics, or those things which are of the exterior memory, are most perplexed and shady, n. 2831. That he who does not believe except from scientifics, believes nothing, n. 2832. That scientifics are for the natural man, and are things of service, n. 3019, 3020. See NATURAL. That what is scientific is a vessel of truth, and truth a vessel of good, n. 3068. That by influx, truths from the natural man are called forth, are elevated, and implanted in the good of the rational principle, and how, n. 3085, 3086. That all subordination, application, and submission must be from the first principle of life, that there may be conjunction, n. 3091. That scientifics are the truths of the natural man, n. 3293. That a knowing man is predicated of the affection of truth, n. 3309. That the truths of the natural man are sensual scientifics, and that in such case they succeed in order, n. 3309, 3310 at the end. That doctrinals are founded on scientific truths, and that otherwise no idea of doctrinals can be had, n. 3310 at the end. That in the learned world, it is debated whether a thing be, and whether it be so, n. 3428. That there are knowledges of external truth which admit things divine, and that there are those which do not admit, n. 3665. See TRUTH. What is to be understood by the learned shining as stars, n. 3820. That they who reason whether a thing be, and whether it be so, are in obscurity, and are ignorant of innumerable things, and do not see the first threshold of wisdom, *ill.* n. 3833. That man may know several things from himself respecting the state of life after death, concerning which, n. 3957. That knowledges respecting spiritual good are at this day wanting, and on this account what is said concerning them cannot be comprehended, because influx is into the knowledges appertaining to man, n. 4136. That scientifics are the means of growing wise, also the means of becoming insane, or that by scientifics the rational principle is cultivated, and is likewise destroyed, n. 4156. That they who are in evil can reason about truth and good, and yet be in no illustration, because in light from a false lumen, n. 4156. That it is not the part of a wise man to confirm a tenet, but to see clearly whether it be true, n. 4741. That in consulting scientifics concerning divine truths, they who are in an affirmative principle are confirmed, they who are in a negative principle are rendered more unsettled, till at length they believe nothing, *ill.* n. 4760. That the learned believe less than the simple, because they are in a negative principle, and thus that they deprive themselves of interior sight, n. 4760. That the doctrinals of the ancient church were doctrinals of charity, and their knowledges and scientifics consisted in knowing what the rituals of the church, with other things in the world, represented and signified, n. 4844. That the scientifics of

the ancients had relation to correspondences, to representations, and significations, *ill.* n. 4749, 4964, 4965. That there are scientifics at this day of no use, n. 4966. That the interior things of scientifics are applications to things celestial, n. 4965. That every scientific is in the natural man, n. 4967. That scientifics are as it were mirrors in which an image of interior things appears, n. 5201. That the things which are in the exterior memory are scientifics, and those which are in the interior memory are truths, and that the former are in the light of the world, the latter in the light of heaven, n. 5212. What the scientifics are to which the things of faith and charity can be applied, n. 5213. That the knowledges of good are truths, but that they do not become truths until they are acknowledged in the understanding and will, n. 5276. See To Know. That when the natural principle of man is regenerating, all things are brought together into the scientifics there, because these are the ultimates of order, n. 5373. That the scientific principle is the receptacle of good, *ill.* n. 5489. That every truth of the church has with it ideas derived from scientifics, and that in the other life this is wont to be shown, n. 5510. That they who reason from sensual things, and are in inverted order, reason with greater sharpness and cunning than others, n. 5700. That sensual things, scientifics, and truths, are distinct from each other, *ill.* n. 5774. That when conjunction is effected of truth with good in man, incongruous and opposing scientifics are rejected to the side, n. 5871. That scientifics are ultimates, n. 5874, and that from them truths are extracted, and as it were sublimated, n. 5871, 5874. That the scientifics and truths appertaining to man are arranged in bundles, and conjoined according to the loves by which they were introduced, n. 5881. That the scientifics, which are not acknowledged, are rejected to the last things, thus that they are the lowest things, n. 5886, 5889. That scientifics must be the first things for man to learn, who is about to be regenerated, because by them truths are polished, and that at length they are formed as a plane into which truths terminate, n. 5901. That there are scientifics of earthly things, of corporeal and of worldly things, which are lowest; that there are scientifics relating to civil life which are a little more interior; that there are scientifics which relate to moral life, which are still more interior; and that there are scientifics relating to the things of the church, which are more interior than all the rest, n. 5934. That the scientifics of the church were the representatives and significatives of rituals, also classifications of the neighbour, n. 6004. That interior truths are collated into scientifics, and must be together there, that interior things may agree with exterior, for several reasons, concerning which, n. 6004, *ill.* n. 6022, 6071, 6077. That unless truths are insinuated into scientifics, the conjunction of the internal man cannot be effected, n. 6052. That the beginning of conjunction is to be derived from the truths of faith, not from scientifics, if from the latter, man is brought into false and negative principles, n. 6047. That commencement is to be made from the doctrinals of the church, next the Word is to be searched to see whether doctrinals be true; other-

wise it would come to pass that truth would be truth merely from a man's native soil ; afterwards it is allowed to confirm them by scientifics, n. 6047. That scientifics are what the internal sight looks at, as the external sight looks at earthly objects ; that in the midst are those which delight and are agreeable, and those which are at the sides are obscure, n. 6068, 6081. That truths and scientifics are distinct from each other, n. 6077. Concerning scientifics true and suitable, or darkened by fallacies and unsuitable, n. 6112. That scientifics are in loves, illustrated by the case of brutes, n. 6323. And that man would be born into all wisdom, if he was in charity towards his neighbour and in love to the Lord, thus if he was according to his order, n. 6323. Concerning those who, in thinking of the truths of faith, do not elevate the thoughts beyond scientifics, n. 6383, 6384. A distinction between doctrinals, knowledges, and scientifics, n. 6386. That the man of the spiritual church in the other life is infested by scientifics and falses, and that thus he is purified so as to be capable of being elevated into heaven, n. 6639. That sensual things are the first plane, then scientifics, on these things intellectual, also the truth and good of faith, n. 6751. That scientific truth of the church is the Word in the sense of the letter, also the significatives and the representatives appertaining to the Jews, n. 6832. That to know denotes providence, n. 6853, 6906. That scientifics with the evil are evil and false, and the same with the good are good and true, *ill.* n. 6917. That scientifics are the vessels of good and truth, n. 7770. What is meant by the scientific principle being entire, n. 8005. That interior things flow-in into scientifics, n. 8005. That scientifics in things spiritual are as bones in the body, n. 8005. That some have placed wisdom in terms and scientifics, and that scientifics blind, n. 8628. That they are the means of growing wise, and the means of becoming unwise, *ill.* n. 8628. Exemplified by a learned person who had understood nothing of spiritual life, n. 8629. That the intellectual principle calls forth nothing else from the scientifics of memory but what favors the loves and pre-conceived principles, n. 9394. Scientifics of memory compared to muscles, n. 9394. That scientifics are things of memory for the natural man ; that by scientifics the internal man is opened ; that they are the means of growing wise and of becoming insane ; that they are the vessels of truths, and truths the vessels of good, and that they become such vessels when they become of the life ; that he who is in good is capable of being elevated above scientifics and above sensual things ; that man carries with him scientifics into the other life, but that they are there quiescent, cited, n. 9922 at the end. That scientifics are of the external man serviceable to the internal, and that when they pass to things internal, they become truths of faith and goods of charity, n. 9918. That worship is from the interior scientifics of the church, which are doctrinals, n. 9921. That scientifics also are knowledges, but such as are of truth and good spiritual and celestial, n. 9945. That the sensual principle is not to be brought into those things which are of heaven, because contrary to order, n. 10,236. That scientifics are things

ministering, n. 10,272. What is meant by wisdom, intelligence, science, and work, and that they follow in order with the good, n. 10,331. But that with the evil there is no science in the genuine sense, n. 10,331.

SCRIPTURE, SACRED [*scriptura sacra*]. See the WORD.

SCORPIONS [*scorpii*]. That serpents and scorpions denote evils and the falses of evil, n. 10,019. See SERPENT.

SCULL [*cranium*]. That pains are felt in various places, which exist from falses derived from lusts, n. 5563.

SCULPTURED THING [*sculptile*]. See GRAVEN THING. IDOL.

SEA [*mare*]. See also WATER and RIVER. That waters denote knowledges and scientifics; the sea their congregation, n. 27, 28. That they look at a tumultuous sea who are desirous to magnify themselves by any means, right or wrong, n. 953. What is signified by the sea, the sun, the moon, the stars, nations, where the Lord speaks of the last judgment, n. 2120. That the multitude of the sea denotes the immense plenty of natural truth, n. 3048. That the sand of the sea shore denotes scientifics, n. 2850. That to wander from sea to sea denotes to inquire where are knowledges, n. 3708. That to cut through the sea denotes to dissipate falses, n. 8184. See also SUPH. What is meant by the brazen sea of Solomon, explained, n. 10,235. See LAVER. That sea denotes a collection of scientifics from which reasoning is formed concerning truths, and also the natural and sensual principles which are the continents of them, n. 9755.

SEAL [*sigillum*]. That it denotes a ticket of consent, n. 4874. See SIGNET.

SEBA [*Seba*]. What is meant by Seba and Sheba, n. 1171.

SECHEM [*Schechem*]. What, n. 1440, 1441. That the city of Sechem denotes the interior truths of faith, n. 4393. That Hamor the father of Sechem, denotes the origin of interior truth from a divine stock, n. 4399. That Sechem denotes interior truth, thus the first dawn of light, n. 4430. That Sechem was called of old Shalem, afterwards Shechem, from Shechem the son of Hamor, afterwards Sichar, *sh.* n. 4430. That it denotes truth from an ancient divine stock, n. 4454. That Hamor denotes life, and Shechem doctrine, n. 4472, 4473. That Hamor and Shechem were slain because they accepted external things, n. 4493. That Shechem denotes the first rudiments of doctrine, or the general things of doctrinals, n. 4707, 4709, 4716.

SEDGE [*ulva*]. See HERB.

SEDUCE, to [*seducere*]. That it is contrary to order, n. 3529.

SEE, to, SIGHT, VISION [*videre, visus, visio*]. That to see denotes to acknowledge and to have faith, n. 897. That to see denotes to perceive and to be illuminated, n. 1584. What is meant by seeing in respect to the Lord, n. 626, 1054, 1584. What it is to see internal things from external, n. 1806, 1807. That to see denotes to apperceive and to understand, n. 2150, 2325, also to have the faith of

charity, n. 2325. That to look before denotes to think, n. 2245. What is meant by looking behind her and returning back, as concerning Lot's wife, n. 2454. That to see denotes to understand, but in a sense more interior, to have faith, and, in the supreme sense, to foresee and provide, n. 2807. What is meant by foreseeing and providing, n. 2837, 2839, 3686, 3869. That to see denotes to think, n. 3679. That to see denotes to perceive, n. 3764. That to see denotes to acknowledge, n. 3746. That to see denotes foresight and providence, n. 2854. That to see, in the supreme sense, denotes foresight, in the inmost sense, faith from the Lord, in the interior sense, understanding, and, in the exterior, sight, n. 3863. That to see the kingdom of God, denotes to believe, n. 2863. Also to have faith from the Lord, and in the Lord, *idem*, explained. That to see denotes faith in the understanding, and to hear, denotes faith in the will, *sh.* n. 3869. See also EYE. That to look at, or take a view of, when it is predicated of the Lord, denotes presence, n. 4198. Concerning the correspondence with the sight of the eye and with light, from experience, n. 4403—4421. See LIGHT. Concerning the correspondence of the sight of the eye with the understanding and with truths, n. 4403—4421. What is meant by God being seen, when concerning the Lord, n. 4567. That those things which are in the other life were seen by the eyes of my spirit, and not of the body, n. 4622, 9577. That to see from afar denotes perception remotely, n. 4723. That the sensual principle of sight with man has life from the intellectual, because this latter sees from the light of heaven, n. 5114. That to see, when it involves an active principle to do, denotes to look forward, n. 5286. That to see denotes apperception of those things which are of faith, n. 5400. That to see denotes to be conjoined, because interior sight or thought in the other life conjoins, *ill.* n. 5975. See also EYE. How dull the sight is, which appears from objects seen through a microscope, n. 6614. That God seeing them denotes to gift with faith, n. 6805. That to turn aside and see denotes to reflect, n. 6836, 6839. That to see, when concerning the Lord, denotes mercy, n. 6851. That by God seeing to me is denoted presence, n. 6893. That by Jehovah seeing and judging is denoted divine disposition, n. 7160. That to look at any thing denotes thought and reflection, n. 7341. That not to be able to see denotes obscuration, n. 7645. That to look back when it is said of truth, denotes privation of apperception, n. 7650. That to look at or behold denotes remembrance, n. 8688. That to see from the people denotes to choose, n. 8709. Concerning sight from an interior principle, that they see from an interior principle who are in faith and charity, because they see from the Lord, but not they who are in evil and the false, concerning whom, *ill.* n. 9128. That to see God denotes the presence of the Lord in the Word, n. 9405, 9411. That communication, translation, and reception is effected by the touch, and by the touch of sight, *sh.* n. 10,130. That to see denotes approbation, n. 10,420. That to see, when concerning Jehovah, denotes providence and foresight, n. 10,428. That to see denotes perception, un-

derstanding, faith, cited, n. 10,705, and also acknowledgment, n. 10,705. That to see God denotes the presence of the Lord in the Word, n. 9405, 9411.

SEED [*semen*]. That the Lord is called the seed of the woman, n. 256. That faith is the seed of the woman, n. 255. That seed denotes the faith of charity, thus charity itself, n. 1025, 1447, 1610. What is meant by seed being multiplied immensely, when the Lord is meant, when the faith of charity, and when the human race, n. 1610. That celestial and spiritual seed is rooted by the good of charity, n. 880. That seed is the Word of God, n. 29, 3038. That the seed of the serpent is all infidelity, n. 254. That seed from Isaac denotes the celestial, n. 2085. That seed grows immensely in the other life with those who are in charity, n. 1941. That the things which flow-in are variously received, n. 1940. What is meant by the seed which fell in the way, on what is stony, among thorns, and in good ground, n. 1940. That seed denotes the spiritual, n. 3187. Also faith grounded in charity, n. 2848. What is meant by seed in the parable of the sower in Matthew, n. 3310. That seed denotes good and truth from the Lord, thus that it denotes the sons of the kingdom, n. 3373. That by the seed of Abraham, Isaac, and Jacob, is in no wise meant their posterity, because of all nations they were the worst, but all who are the Lord's seed, that is who are in the good and truth of faith in him and from him, n. 3373. What is meant by all nations being blessed in thy seed, that it denotes all who are in good, both within the church and out of it, n. 3380. That with good and truth the case is similar as with seeds and ground, seeds are in the rational principle, and ground in the natural, n. 3671. That seed denotes truth, hence by thy seed or the seed of Jacob is signified divine natural truth, n. 3707. That to bear the casting of seed denotes instruction in truths, n. 4686. That the seed of peace signifies good stored up from the Lord in the interior man, n. 5113. The seminal vessels, to what they correspond. See VESSELS and VESSICLES, n. 5056, 8846, 8847. That seed being given denotes influx, n. 6139. That seed of the field denotes nourishment of the mind, n. 6158. That to sow denotes to instruct and to be instructed, *ill.* and *sh.* n. 9272. That the seed of Abraham denotes those who are regenerating by the Lord, and, in the abstract sense, the goods of love and the truths of faith, *sh.* n. 10,249, in the opposite sense it denotes evils and falses, and those who are in them, *sh.* n. 10,249 at the end. That the seed of Abraham, Isaac, and Jacob, denote the goods and truths of heaven and of the church, n. 10,445.

SEETHE, *to* [*elixare*]. See To BOIL.

SEGMENTS [*segmenta*]. That to cut into segments the beast which was for a burnt-offering, denotes to arrange the interiors distinctly, and that segments denote the interiors, *ill.* n. 10,048.

SEIR [*Seir*]. That mount Seir denotes the human essence of the Lord, n. 1675. Otherwise when it was inhabited by the Horites, n. 1675. That Esau was so called from being hairy (*piloso*), Edom from being red, Seir from being hairy (*comoso*), why, n. 3527. That

the land of Seir denotes the divine good of the natural principle of the Lord, the reason, *sh.* n. 4240. That to arise from Seir and to go forth from Seir, denotes to illuminate the nations which are in darkness, n. 4240 at the end. That Seir denotes the conjunction of things spiritual with things celestial, in the natural principle, in the supreme sense the divine natural principle of the Lord, as to good conjoined to truth there, n. 4384.

SEEK OR REQUIRE, *to* [*quærere*]. That to seek or require denotes not to be plucked away, n. 5610.

SELAH [*Schelach*]. What appertains to science, n. 1342.

SELAV [*selav*]. That it denotes natural delight productive of good, and, in the opposite sense, the delight of concupiscence in which is evil, n. 8452. That by Selav is meant the quail [*coturnix*]. See *Apocalypse Explained*, n. 750.

SELF-LOVE [*amor sui*]. See LOVE OF SELF AND OF THE WORLD.

SELL, *to* [*vendere*]. See TO BUY. That to sell denotes so to alienate a thing, that it is no longer one's own, n. 4098. That to sell denotes to alienate, and in return to be acknowledged by those who buy, n. 4752, 4758. That to sell denotes to appropriate, n. 5371, 5374. That to sell denotes to communicate the knowledges of truth and good, n. 5886. That to sell denotes to alienate, *sh.* n. 5886. That to sell denotes to abdicate and to submit, n. 6143.

SEMINAL VESSELS [*vessiculæ seminales*]. See GENITALS.

SEND, *to* [*mittere*]. That it denotes to go forth, n. 2397. That to be sent denotes to proceed and to teach, n. 4710. That sent denotes an angel, and that the Lord as to the divine human principle was called an angel, n. 6831. That sent denotes to be taught by the Divine Being or Principle and the divine proceeding, n. 10,561. That to send away [*dimittere*] denotes to leave, n. 7439.

SENSATION AND SENSITIVE [*sensitivum*]. See SENSE.

SENSE [*sensus*]. See SIGHT, HEARING, SMELL, TOUCH, TASTE, TONGUE. That spirits have exquisite senses, n. 322, 1630, 1880, 1881. A state perceived in which a spirit was in his exquisite senses, n. 1883. That the sensual principle with the most ancient people was instrumental, with the antediluvians it was principal, n. 241. That things sensual were represented and signified of old by serpents, n. 195, 196, 197. That spirits and angels have not the sense of taste, but have somewhat analogous to it, n. 1516, 1880. That they have more exquisite senses than men, n. 1880, 1881. A state in which was manifested the exquisite sense of those who are in the other life, which is the very state of spirits, n. 1883. That the sense of touch is the general principle of all the senses arising from what is perceptive, which is interiorly perceptive, n. 3528. That every thing sensitive and perceptive is from good, and not from truth, n. 3528. That the natural principle communicates on one part with things sensual, and on the other with things rational, on the first part with the world, and on the second with heaven, n. 4009. That there is correspondence with the internal senses, n. 4224. What common sense is, voluntary

and involuntary, n. 4325. How the common involuntary sense from earliest times has varied and diffused itself out of the face from experience, n. 4326. That they who at this day have reference to the common involuntary sense, are the worst of all others, from experience, n. 4327. What is the quality of the common involuntary sense with the celestial and with the spiritual, from experience by a pillar, n. 4328. To what affections the five senses correspond, viz. the touch, the taste, the smell, the hearing, the sight, n. 4404. That it is the spirit which is sensible in the body, n. 4622. That there is no life without senses, and such as the sensation is, such is the life, n. 4622. That the things which were seen in the other life, were seen with the eyes of my spirit, not of the body, n. 4622. That the sensitive principle in the other life is real in heaven, and not real in hell, *ill.* n. 4623. That the corporeal principle is constituted of external sensual things and recipient forms, n. 5077. That sensual things are two-fold, those which are subject to the intellectual part, and those subject to the will part, concerning which, n. 5077. That they ought to be altogether subject to the interior principles of man, n. 5077. That the sensual things of the body are ministers, because they sub-minister those things which serve as a plane for the interior man, n. 5081. That sensual things induce fallacies, n. 5084. And that unless the thought be withdrawn from sensual things, man is little wise, and is thus a sensual man, n. 5089. That man is intelligent if he thinks above sensual things, n. 5089, 5094. What is meant by sensual things being removed, and what is the quality of the sensual man, n. 5094. That sensual things ought to be in the last place subject to interior things, and whence it is known whether sensual things be in the last place or in the first place, n. 5125, and what is the difference, n. 5125, illustrated also, n. 5128. That sensual things open the way successively to interior sensual things, and next to things intellectual, and that these latter arise from the former by a mode of extraction, n. 5580. That sensual things are the lowest, n. 5767. That sensual things, scientifics, and truths, are distinct from each other, *ill.* n. 5774. That they who are regenerating are elevated from sensual things, concerning which elevation, n. 6183. That thought in sensual things presents things base, and that they who think from the sensual principle, remove themselves from heaven, concerning the sensual, n. 6201. That when man is in sensual lumen, filthy things present themselves, n. 6310. And that the covetous, the adulterous, and the voluptuous, are in that lumen, n. 6310. That the hells are in that lumen, n. 6311. That they who are not so evil, but in that lumen, were seen in a place of public resort labouring with burdens, n. 6311. That the sphere of interiorly evil spirits conjoins itself with the sensual principle at the back, n. 6312. That when man is elevated thence he comes into a milder lumen, and that elevation from things sensual was known to the ancients, n. 6313. That as it is with lumens, so also it is with spiritual heats, they are of like degrees, n. 6314. That man who is elevated, because in the good of faith, is alternately in the latter and in the former lumen, and that

thus he is elevated by the Lord, n. 6315. That the learned for the most part are sensual, the reason, n. 6316. That there are those who are more than sensual, viz. corporeal, n. 6318. That when the influx of good and truth from the Lord is not received in the natural principle, the interiors are closed, and at length even to the sensual principle in which the thought in such case is, n. 6564. That they who think from sensual things have little perception of what is honest, just, and good, n. 6598, 6612, 6622, 6624. That it appears by objects seen through a microscope, how dull the senses are, n. 6614. The same appears also from an action which is produced by so many moving fibres, and from the expressions of speech, n. 6622. That sensual things cannot receive divine influx, why, and that they are the last things regenerated, n. 6844, 8845. That the sensual principle separated and left to itself is in fallacies, and thence in falses, and contrary to the goods and truths of faith, *ill.* n. 6948, 6949. That delight is common to the senses according to their uses, n. 7038. That the sensual principle at this day is not regenerated, but that man is elevated from it towards interior things, n. 7442. That the whole natural principle is in what is false when its outermost principle is so, and truths are not in it, n. 7645. That sensitive denotes the ultimate of perception, n. 7691. The quality of the sensual man is described, n. 7693. That the sensual principle is the ultimate in which the interiors close, n. 9212, 9216. What and of what quality the extreme sensual things of the natural man are, which are called sensual, citations, see at the end, n. 9331. That the sensual principle sifts those things which enter, *ill.* n. 9726. What it is to be elevated above the sensual principle, n. 9730. That the external sensual principle reaches from the head even to the loins, and that there the interior sensual principle is continued, n. 9731. To be elevated from things sensual, cited, n. 9922 at the end. That the ultimate of the intellectual principle is the sensual scientific principle, and the ultimate of the will-principle is sensual delight, concerning which, n. 9996. That external sensations correspond to internal, n. 10,199. The sensual principle common with the brutes, and not common, what is the difference, n. 10,236. That none can enter from sensual things into the things which are of heaven, because contrary to order, n. 10,236. That when man is elevated from the sensual principle, he comes into a milder lumen, and, at length, into a celestial lumen, n. 6313, 6315, 9407.

SEPARATION [*separatio*]. Concerning the separation of the good from the evil, several things, n. 2438. That the separation of good from evil with man and angel is detention from evil and quiescence, n. 1581. That separation is not a plenary removal [*ablatio*], for no one is altogether deprived of what he has once had, n. 2449 end.

SEPHAR [*sephar*]. What, n. 1249.

SEPULCHRE [*sepulchrum*]. See TO BURY.

SERAH [*Serach*]. The son of Thamar, what, n. 4930.

SERIES [*series*]. See FASCICLES. That there are serieses of

truths in minds, and that they succeed each other in order according to angelic societies in the regenerate, n. 5339, 5343. That truths are arranged into serieses with man, *ill.* n. 5530. What is the quality of serieses, that in the midst are those things which are of the love, and so forth, *ill.* n. 5530. That there is an arrangement of truths with man into serieses, according to the arrangement of angelic societies, n. 10,303. That bundles and sheaves in the Word denote serieses, into which truths are arranged. See the passages above cited, and n. 10,303.

SERPENT [*serpens*]. That the sensual things of man were represented and signified by serpents, n. 195, 196, 197. That they were called serpents who reasoned from things sensual, n. 195. What the brazen serpent signified, n. 197, viz. that in the good sense it denotes the sensual principle and circumspection, n. 197, 3863, 4211 at the end, n. 6398. That serpents denote all evils, according to the kinds of the serpents, n. 251. That the seed of the serpent denotes all infidelity, n. 254. That the head of the serpent denotes the dominion of evil, n. 257. What is meant by the serpent walking on the belly, n. 247, 248. What by the serpent eating dust, n. 249. Concerning serpents in hell. See HELL. That the deceitful, when viewed by the angels, appear as serpents, and creep, n. 4533. That a serpent denotes reasoning from the sensual principle concerning truth, n. 6398. A serpent-arrow on the path, that it denotes reasonings from truth concerning good, n. 6399. That a serpent denotes the sensual and corporeal principle, and also reasoning thence, n. 6949. That a water-serpent denotes fallacies and the falses thence derived, n. 7293. Concerning the brazen serpent and the sign on which it was set, what, n. 8624 at the end. That poison denotes deceit or hypocrisy in the Word, and that poisonous serpents denote the deceitful or hypocrites, *sh.* n. 9013. That a serpent denotes the sensual principle of man, n. 10,313.

SERUG [*Serug*]. What, n. 1349.

SERVANT [*servus*]. What liberty is and what servitude, n. 892, 905. That servant denotes to obey, n. 1713. That strangers are servants, n. 1097. That servant of servants denotes what is most vile in the church, or external worship separate from internal, n. 1094. That in the Word servant is predicated of the Lord, when he was in a state of humiliation, n. 2159. That servants denote inferior and viler things, n. 2541, 2567. That servants denote things rational and scientific, and handmaids the affections of those things, n. 2567. Whence the laws concerning servants in the Jewish church, n. 2567. That maid-servants, when predicated of the doctrine of faith, denote the affections of doctrinals, n. 2583. That servant is predicated of the natural man, and of those things which are therein, n. 3019, 3020. That the servant of Abraham denotes the divine natural principle, n. 3191, 3204, 3206, 3209. That service denotes also truth, n. 3409. That by Abraham a servant, Israel a servant, Jacob a servant, David a servant, is meant the divine human principle of the Lord, because it serves that by it there may be access to the divine principle, and that

by it there may be salvation for the human race, *sh.* n. 3441. That to serve denotes study, n. 3824, 3846. An explication of the law enacted concerning men-servants, that they who were bought should go forth gratis, but not so the woman and her sons, *Exod.* xxi. 2, 4, n. 3974, 4113. That servant and service, when predicated of the Lord, denote proper power, n. 3975, 3977. That servants denote inferior things, n. 5161, 5164. That in the heavens they who are greatest are more servants than others, *sh.* n. 5161, 5164. That servants denote the things which are beneath, and the natural principle respectively, n. 5305. That servant denotes to be without freedom from the proprium, n. 5760, 5763. That servants denote lowest things, n. 5936. That to make to serve denotes intention of subjugation, n. 6666, 6670, 6671. That service denotes assault from falses and infestation, n. 7120, 7129. That service denotes an injection of falses, n. 7129. That servant denotes one who ministers and performs an office, n. 7143. That to serve and service denotes worship, n. 7934, 8057. That the servant of a man (*vir*) denotes the natural man, n. 7998. That the house of servants denote spiritual captivity, n. 8049. That they were called servants who minister, and indeed the Lord as to the divine human principle, n. 8241. That Hebrew servants denote those who are in truths of doctrine, and not in good according to them, n. 8974. That servants denote those who are of the external church respectively, because only in truths of doctrine, but freemen those who are of the internal church, because in the affection of charity, n. 8974. That servants are those who act from obedience; lords, who act from affection, n. 8987, 8990. See OBEEDIENCE. That service denotes the external or natural principle of man, *ill.* n. 9776.

SERVE, *to* [*servire*]. That to serve denotes study or studious application [*studium*], n. 3824, 3840, 3845, 3846. See SERVANT. That to serve denotes worship from the truth of faith, n. 8873 end.

SERVICE [*servitium*]. That service denotes truth derived from and ministering to good, n. 3409. See SERVANT.

SERVITUDE [*servitus*]. See SERVANT.

SETH [*Scheth*]. What, n. 436, 437, 484.

SETTING [*occasus*]. See WEST.

SETTING [*occasus*]. That the setting of the sun denotes obscurity and a state of the false, n. 3693. That the setting of the sun denotes a state of shade and ignorance, n. 9213.

SEVEN [*septem*]. See WEEK. That the celestial man is the seventh day, n. 84—87. That the spiritual man is rest and the seventh month, n. 851. That seven, seventy, and seventy-seven, denote what is holy or sacred, n. 395, 433. That seven signify things holy, and add sanctity, n. 716, 881. That sevens denote holy truths, n. 724. That to seven days denotes the beginning of temptation, and the end of vastation, simply beginning and end; also the coming of the Lord, n. 728. See also SABBATH. That seven signify things holy, *ill.* n. 5265, 5268. And that seven likewise denote what is profane, n. 5268. That seventy days denote an entire period, and

thus a full state, n. 6508. That the seventh year, in which servants shall go forth gratis, denotes a state of confirmed truth, n. 8976. That seven denote an entire period to what is full, *sh.* n. 9228. The seventh day and year, what, n. 9274. See SABBATH. That seven denote what is full and entire, or an entire period, when holy things are treated of; in like manner three, but when any other thing whatsoever is treated of, n. 10,127.

SEVENTEEN [*septemdecim*]. What, n. 755 at the end. That it denotes beginning and what is new, n. 4670 at the end, n. 6174.

SEVENTY [*septuaginta*]. That it denotes an entire period, thus a full state, *sh.* n. 6508.

SEVENTY AND SEVEN [*septuagies et septies*]. That seventy and seven-fold denotes damnation, n. 433. Also, in the opposite sense, what is particularly holy, *sh.* n. 433.

SHADE [*umbra*]. What the shade of heavenly light is, n. 1972. What the shade of a beam is, n. 2366. See also THICK DARKNESS. That in the other life all light is from the Lord, and all shade from the proprium, and that hence come variegations, n. 2341. See also OBSCURE. That shades in the other life come from spirits and angels, illustrated from the sun of the world, n. 6110.

SHAKE, *to* [*agitare*]. That to shake bread on the palms of Aaron's hands, denotes acknowledgment that vivification is of the Lord, and that it is the Lord, n. 10,082. That to shake by shaking denotes vivification by an acknowledgment of the Lord, and that to him belongs power, *sh.* n. 10,083.

SHARON [*Scharon*]. That Sharon denotes the internal principle of the celestial church and the valley of Achor is the external, n. 10,610.

SHAVE, *to* [*radere*]. What is signified by shaving hair and a beard, n. 5247, 5570. See HAIR. To POLL. That to shave denotes to reject the natural principle, but to poll signifies to accommodate it that it may be in agreement, thus to make it subordinate, n. 4247.

SHAVETH [*Schaveth*]. The valley of Shaveth, what, n. 1723.

SHEAF [*manipulus*]. That it denotes doctrine wherein is truth, *sh.* n. 4686, 4687. That sheaves and fascicles in the Word denote serieses, into which truths are arranged with man, shewn by passages merely cited, n. 10,303. See FASCICLE, or BUNDLE.

SHEAR, *to* [*tondere*]. What is signified in the Word by shearing a flock, n. 4110, 4853, 4857. And what is signified by polling [*tondere*] the hair and the beard, n. 5247, 5570. See HAIR. That to shear a flock denotes to consult for the church, n. 4853, thus to afford it use, n. 4853, 4857.

SHEBA [*Scheba*]. See ÆTHIOPIA, n. 117. What is meant by Sheba and Seba, that they signify knowledges, *sh.* n. 1171. That Sheba and Dedan denote knowledges of celestial things, or those who are in such knowledges, n. 3240. That Sheba properly denotes those who are in the knowledges of good, Dedan those who are in the knowledges of truth derived from good, n. 3240 at the end. That Sheba and Dedan are not the sons of Ramah, or the great

grand-sons of Ham, but the grand-sons of Abraham from Keturah, n. 3240.

SHEEP [*ovis*]. That the sheep which are not of this sheep-fold, and which are to be brought, denote the spiritual, n. 2088. That sheep denote goods, *sh.* n. 4169. That they denote those who are in the good of charity, and thence in faith, n. 4169, 4809.

SHEET [*pannus*]. Wrapping up in a sheet, what kind of punishment, n. 964.

SHEKEL [*siclus*]. That four hundred shekels denote the price of redemption, and that a shekel denotes the price or estimation of good and truth, n. 2959. What is meant by the shekel of holiness, and by a shekel being twenty gerahs, n. 2959. That thirty shekels denote what is little or of no estimation, n. 2959, 2966. That a shekel denotes truth derived from good, n. 10,221.

SHELAH [*Schelach*]. What, n. 1237, 1339, 1341, 1342, 1344. That Shelah the son of Judah denotes idolatry, n. 4825, 4826, 4845.

SHEM [*Schem*]. That it denotes internal worship, n. 1062, 1140, 1141. The quality of the influx of those who were of the church, Shem, n. 1127.

SHEMEBER [*Schemeber*]. What, n. 1663.

SHEPHERD [*pastor*]. That a shepherd denotes one who teaches and leads to the good of charity, and a flock one who is taught and led, n. 343, 3795. That to feed denotes to be instructed, n. 5201. That shepherds of a flock denote the truths which lead to good, n. 6044. That to feed with food denotes to support spiritual life, and to vivify, n. 6277.

SHIELD [*clypeus*]. That it denotes protection and confidence in protection, n. 1788.

SHILOH [*Schiloh*]. That it denotes the Lord, and in such case the tranquillity of peace, because by him all things were pacified and reduced to order in heaven, n. 6373.

SHINAB [*Schineab*]. What, n. 1663.

SHINAR, *Land of* [*terra Schinear*]. That it denotes external worship whose internal is profane, n. 1183, 1292.

SHIP [*navis*]. Concerning a ship which was seen in a dream, in which were things delicious to eat, n. 1977. That ships denote knowledges and doctrinals derived from the Word; and that in the opposite sense they denote doctrinals or scientifics of what is false and evil, *sh.* n. 6385. That ships of Tarshish denote doctrinals and truths derived from the Word, n. 6385.

SHITTIM-WOOD [*Schittim-lignum*]. That it denotes the good of merit which is of the Lord alone, n. 9472. That the cedar of Shittah denotes spiritual good, n. 9472. That it denotes justice, n. 9486, 9715, thus also MERCY, n. 9528. That it denotes divine love, *ill.* n. 10,178.

SHOE [*calceus*]. See also HEEL. That it denotes the last corporeal principle, n. 1748, 6844, 7864.

SHOE-LATCHET [*corrigia*]. What, n. 1748.

SHOOTS [*propagines*]. That they denote derivations, n. 5114.

SHOULDER [*humerus*]. That it signifies omnipotence, n. 1085. Concerning the correspondence of the hands, of the arms, of the shoulder, n. 4931—4937. That the infernals from phantasy present a shoulder whereby is effected a repercussion of forces, n. 4937. That the shoulder corresponds to omnipotence, *sh.* n. 4937.

SHOUT. See CRY [*clamor*].

SHRUB [*frutex*]. See TREE.

SHRUB [*virgultum*]. See TREE.

SHUR [*Schur*]. That Shur in the wilderness denotes truth which has not yet gained life from scientifics, n. 1928.

SHUT UP [*clausum*]. That shut up denotes when it is vastated or is no more, n. 9188.

SICK [*ægrotus*]. See DISEASE.

SICKLE [*falx*]. That a sharp sickle denotes the dispersion of evil and the false, n. 9930 end.

SIDDIM The vale of Siddim, what, n. 1684, 1688.

SIDE, SIDES [*latus, latera*]. That when the ribs denote sides, they denote truths, and sides denote goods, because ribs are predicated of breadth in the heavens, and sides of length, a little shewn, n. 10,189. That sides denote good, n. 10,190.

SIDON [*Sidon*]. See ZIDON. That Sidon denotes exterior knowledges, Tyre interior knowledges, n. 1201.

SIGHT [*visus*]. See TO SEE and VISION. That when the interior sight is opened, the things appear which are in the other life, n. 1619, 9577. That external sight is from internal, n. 994. That the organical parts of spirits are not where they appear, illustrated from the hearing and the sight, n. 1378. That the sight spiritually signifies the understanding of the truths of faith, n. 10,199.

SIGN [*signum*]. See also MIRACLES. What the sign of a covenant is, n. 1038 at the end. That to set a sign on any one denotes to distinguish from another, n. 396. That all the external rites of the Jewish church were signs of a covenant, n. 2037. That sign denotes confirmation of truth, and hence knowledge that it is so, n. 6870, and likewise illustration, n. 7012. That signs and miracles are admonitions, n. 7273. That for a sign denotes testification, n. 7876. That to be for a sign and memorial denotes that it ought to be perpetually remembered, n. 8066, 8067. That a sign or standard set up on mountains denotes gathering together, and also the Lord's protection, *sh.* n. 8624. That a sign, when it relates to the sabbath, denotes the principal thing by which they who are of the church are known in heaven, n. 10,357. And that it denotes also that by which they who are of the church are distinguished from those who are not of the church, n. 10,372.

SIGNET OR SEAL [*sigillum*]. That it denotes confirmation and testification, n. 4874. Also a ticket of consent, *idem*.

SIGNIFICATIVES [*significativa*]. Concerning the significatives

of the most ancient church, that they were made representatives, n. 920, 1409. See REPRESENTATIVES.

SILK [*sericum*]. That silk, the same as fine linen, denotes genuine truth, but resplendent from interior good, n. 5319, 9469.

SILVER [*argentum*]. See also GOLD, METAL. That silver denotes truth, gold good, n. 425, 643, 1551. That the born of the house denote the celestial, the bought with silver denote the spiritual, n. 2048. That to give silver denotes to redeem by truth, n. 2954. That to bring back their silver denotes without their power, n. 5488, 5496, 5499. That every one's silver in his sack denotes what was given gratis, n. 5530, 5624. That by the ancients ages were called golden, silver, copper, iron, and that this was from correspondence, concerning which ages, n. 5658, and that silver denotes truth. That the silver of Egypt denotes scientific truth and what is suitable, n. 6112. What is meant by the gold, the silver, and the garments borrowed from the Egyptians, n. 6914, 6917. See GOLD. That the purchase of silver denotes some spiritual truth in the natural principle, n. 7999. That bought with silver denotes what has been acquired from the spiritual principle in the natural, n. 7999. That gods of gold and of silver, denote evils and falses in an external form, *sh.* n. 8932. Because he is his silver, that it denotes what is acquired from the proprium, being spoken of servants, n. 9039.

SIMEON [*Schimeon*]. That it denotes faith in the will; that in the complex it denotes obedience and the will to do what is true, from which and by which is charity, n. 3869—3872. See TO HEAR. That Simeon and Levi represented with Reuben faith without charity, thus the affection of evil, concerning which, n. 3870. That Simeon denotes faith in the will, and Levi spiritual love or charity, and that, in the opposite sense, they denote what is evil and false which is of the church ruined in general, n. 4497, 4502, 4503. That it denotes faith in the will, n. 5482. That it denotes the false principle of faith, thus what is contrary to faith in the will, n. 6352.

SIMPLICITY [*simplicitas*]. That it is not at all hurtful simply to believe the Word, n. 589. That the simple in faith, who have lived in conjugal love, and have had conscience, come into heaven, n. 2759.

SIMULATION [*simulatio*]. See DECEIT and COMPLAISANCE. What the quality of simulators is in another life, n. 821, 822. That their speech is fluent, but inwardly grating, n. 1760. The odour of simulators, n. 1514. That they who are accustomed to simulation undergo punishment of the rack, n. 957, 958. That simulation and deceit were accounted enormous by the most ancient people, n. 3573. Spirits from another orb, who spake by changes of the face, especially about the lips and eyes, whose faces were prominent and free, by reason that they are not addicted to simulation, n. 4799. That the face is contracted by simulation, viz. by thinking and willing one thing, and speaking and doing another, n. 4799.

SIMULTANEOUS [*simultaneum*]. See CENTRE and EXTERNAL. SUCCESSIVE.

SIN [*peccatum*]. See EVIL. That to sin is to act contrary to order, thus that it is the inversion of order, n. 5076. That sin is disjunction, n. 5229. That they who believe the remission of sins to be instantaneous, and that justification is effected by faith alone, know very little at this day concerning regeneration, n. 5398. See REGENERATION. That sin is disjunction, n. 5474. That it is aversion, n. 5841, 9346. That prevarication is evil against truth, but sin is evil against good, and that they are named together on account of marriage, *sh.* n. 6563. That to sin denotes separation from truth and good, n. 7589. That to sin denotes not to obey, n. 7696. That to remit sins is not to respect from evil but from good, n. 7697. That man is continually falling of himself, but is continually raised up by the Lord, n. 8391. What the remission of sins is, that they are removed, not extirpated, n. 8393. That to sin is to do and think what is evil and false with study and from the will, n. 8925. That sin against the holy spirit is spiritual deceit or hypocrisy, *sh.* n. 9013. That it cannot be remitted, and why, *ill.* and *sh.* n. 9013, 9014. That the remission of sins consists in being withheld from evil, and held in good by the Lord, n. 9014. That sins are not washed away, but removed, n. 8988 at the end. That prevarications are those things which are contrary to the truths of faith, but iniquities those things which are contrary to the goods of faith, and sins those things which are contrary to the goods of love and charity, *sh.* n. 9156. That evils and falses remain, but that they are removed, because man is held in good by the Lord, *ill.* n. 9333. That sins are removed slowly, why, n. 9334, 9335, 9336. See REGENERATION. The confession of sins. See n. 9444—9454. That sins are rooted in the life, n. 9444. That no one can withdraw another from sins, thus remit them, but the Lord alone, n. 9445. That sins are remitted by this, that man is withheld from them, and that no one can be withheld from evils, and held in good, unless he who is regenerated by the Lord, n. 9446, 9447, 9448, 9454. The signs that sins are remitted, n. 9449. The signs that they are not remitted, n. 9450. That the remission of sins out of mercy is effected by regeneration, n. 9452, 9453, 9454. That to carry iniquity, when it relates to the priesthood, by which the Lord is represented, denotes to sustain combats with the hells, and thus to eternity for man, *sh.* n. 9937. That sins are removed with man, so far as heaven enters with him, thus so far as he is regenerated, *ill.* n. 9938. That to bear iniquity, when it does not relate to the priesthood represented damnation, and that they were in sins, not that they were damned on that account, but only representatively, *sh.* n. 9965. That to carry iniquity also denotes true damnation, n. 9965 at the end. That sin, when by it is meant sacrifice, denotes purification, *sh.* n. 10,039. That sins and the falses thence derived remain with man, but that he is removed from them, quotations, n. 10,057 at the end. That the sanctuaries were polluted by the sins of the people, as the altar, the tent, the temple, *sh.* and *ill.* n. 10,208. That all purification or removal from sins is effected by the good of innocence, n. 10,210.

SIN [*sin*]. That it denotes a state of temptation as to good

which is from truth, and that it denotes evil which is from the false, *sh.* n. 8398.

SINAI [*Sinai*]. What is signified by the fire and smoke which appeared to the people on Mount Sinai, n. 1861. That Sinai denotes law, thus the good productive of truth, n. 8399. That the mountain and wilderness of Sinai denotes good in which truth is to be implanted, n. 8753, 8793. That Mount Sinai denotes heaven, hence good united to divine truth there, n. 8805. That the reason why the Lord spake by a living voice from Mount Sinai, was, because it was the beginning of the revelation of the Word, n. 8931. That Sinai denotes divine truth from the Lord, and hence heaven, *sh.* n. 9420.

SINE [*sinus*]. Of what quality they are who have reference to the sinuses in the brain, and who have reference to the longitudinal sinus, n. 4048.

SINITE [*Sini*]. What, n. 1205.

SINEWS [*nervi*]. See NERVE.

SINGING [*cantus*]. See SONG. That by singing are signified the spiritual things of faith, also by string instruments, n. 418, 419, 420. That singing was heard by those who belonged to the lungs, n. 3893. That singing denotes the gladness of the affection of truth, n. 3686. That to sing a song denotes to glorify, hence a song denotes glorification, *ill.* and *sh.* n. 8261.

SINGULARS [*singularia*]. That such as man is in general, such he is in things most singular, n. 1040, 1316.

SION [*Sion*]. See ZION.

SIRENS [*sirenes*]. Concerning jugglers or sirens, their arts, deceptions, punishments, and hells, n. 831. That they who laid snares in sleep suffered the punishment of the rack, n. 959. By what arts they attempted to elude punishment, n. 959. The grievous stench of the sirens, n. 1515. Sirens are described as to their quality, n. 1983. That they obsess the interiors of some men, n. 1983. That to a siren, who was very positive in denying her crimes, they were made manifest to the number of a hundred, n. 2484. That sirens spake from one in sleep, and infested good spirits, n. 1983. That sirens attempt to penetrate into the taste, that they may obsess the interiors of man, n. 4793.

SISTER [*soror*]. That it denotes intellectual truth, n. 1495. That Sarah as a sister denotes rational truth, as a wife, spiritual, n. 2508. That rational good is a brother, and rational truth a sister, n. 2508, 2524, 2556, 3160. That the affection of good and the affection of truth in the natural man are as brother and sister, but the affection of truth called forth from the natural man into the rational, and there conjoined, is as a married woman, n. 3160. That sister denotes rational truth, n. 3386, 6727. That the wife of Abraham was called by him his sister, and that Rebekah, Isaac's woman, was also called by him his sister, is an arcanum, concerning which, n. 3386, 3398.

SIT, to, AND SITTINGS [*sedere et sessiones*]. That they denote to remain, and permanence in a state, n. 9422.

SITNAH [*Sithnah*]. The well, what, n. 3429.

SITUATION [*situs*]. See PLACE and DISTANCE. Concerning changes of place, distance, and situation in the other life, n. 1273—1277, 1376—1381. Five wonderful things in the other life respecting distance, situation, place, and time, n. 1274. That I was led through mansions, n. 1273. That at the right hand of the Lord are the good, at the left the evil, n. 1276. In like manner around man and angel, howsoever he looks, n. 1274, 1276. That thus all are most present to the Lord, n. 1277. That none are at so great a distance that they cannot be seen, n. 1274. That societies are distinct from each other according to situations, n. 1274. That men, as to their souls, in like manner have situation in the Lord's kingdom, n. 1277. That if men were in the spirit, they might discourse at any distance, n. 1277. That changes of place are changes of state, *ill.* n. 1273, 1278. That it is an appearance that they keep a constant situation, n. 1376, 1377, 1378. That their appearing in a place where they are not, is a fallacy, n. 1376, 1380. That the organical things of spirits are not there, n. 1378. That they have not yet gained a constant situation, and are compared to fluids arising from the stomach, n. 1381. That the societies of heaven keep a constant situation, howsoever man, spirit, or angel turns himself, concerning which, n. 3638, 3639. That the hells also have a constant situation beneath the soles of the feet, and that some of them appearing in another place is a phantasy, n. 3640. That they who are in the hells have an opposite situation, with the head downwards and the feet upwards, n. 3641. That situations in the other life are states, illustrated from experience, n. 4321.

SIX [*sex*]. That it denotes combat and labour, n. 720, 737, 900. Whence the derivation of that number, n. 737. What is meant by six hundred, n. 737. That six signify the same as twelve, when a like subject is treated of, n. 3960 at the end. That six hundred thousand denote all truths and goods in the complex, the like as twelve, n. 7973. And that six denotes all evils and falses in the complex, n. 8148. That six hundred chariots of Egypt and of Pharaoh denote all falses and doctrinals of what is false in the complex, n. 8148, 8149. That the sixth day denotes the end of every state, n. 8421. That the six days which precede the sabbath, denote the combats which precede and prepare the heavenly marriage, n. 8888. That to serve six years, when concerning Hebrew servants, denotes a state of labour and of some combat, n. 8975. That the six days which precede the seventh denote states of truth, when there is combat, and that the seventh day denotes a state of good, n. 9431. That 666 in the Apocalypse xiii. denote all falses and evils in the complex, also profanation of what is holy, and likewise the end, n. 10,217.

SIX HUNDRED [*sexcenti*]. See SIX.

SIXTEEN [*sedecem*]. That it denotes what is full and in every mode, like eight, n. 9660.

SIXTY [*sexaginta*]. That this number contains in it several things,

concerning which, n. 3306. That sixty and upwards, when relating to the age of man, denotes a state of wisdom and of innocence in wisdom, n. 10,225, where the various ages of man are treated of at large.

SKIN [*cutis*]. That skin denotes things external, *sh.* n. 3540. That to be encompassed with skin, Job xix. 25, 26, denotes the natural principle, such as a man has with him after death, n. 3540. Concerning the correspondence of the skin with the grand man, n. 5552—5559. That the cuticular (they who correspond to the skin) are in the entrance to heaven, n. 5553. That they have had faith in others, and have only confirmed it from the sense of the letter of the Word, n. 5554. That they have only known the general things of faith, and hence have been seduced by the wicked, n. 5555. That there is a great difference amongst the cuticulars, n. 5555. That they who have reference to the scaly skin, reason about all things whether it be so, and themselves know nothing, n. 5556. That they who constitute the less sensitive skin, are they who have barked and have scarce known what they have said, n. 5557. That the cuticular try whether a thing be so from the fluency of what they say, if there be a renisus from within, n. 5558. The conformation of the skin shewn, that it is beautiful with the regenerate, and ugly with the evil, n. 5559. That they who are only in the truths of faith and not in good according to them, are in the ultimates of heaven, and constitute and have reference to the skin, n. 8980. That the cuticular in heaven were represented by the Hebrew servant in the representative church, n. 8977, 8980. That the skin denotes falses in ultimates, n. 10,036. That skin denotes the external of truth and good, n. 10,691.

SKIRTS [*fimbriæ*]. See GARMENTS.

SLAVERY [*servitus*]. See SERVANT.

SLAY, *to* [*mactare*]. That it denotes the good of the natural principle, because it involves that which is slain, viz. a heifer, an ox, a he-goat, &c. n. 5642. That to slay a beast for sacrifice denotes preparation for sanctification, n. 10,024.

SLAY, *to*, OR KILL [*occidere*]. That to be slain, when it is predicated of good and truth, denotes not to be received, n. 3387, 3395. That to kill, when spoken of good and truth, denotes not to receive, that is to deny, n. 3488. That to slay denotes to deprive of life which is not competent to truth, and hence it denotes vivification, thus the contrary, n. 3607. That the slain denote those who have extinguished in themselves the truths of faith by principles of the false, n. 5037. That to slay denotes to take away spiritual life, or faith and charity, n. 6767. That to slay denotes not to receive, thus also not to choose, n. 7043. That to slay denotes to take away spiritual life from any one, also to extinguish faith and charity, likewise to hate one's neighbour, *sh.* n. 8902. That to slay a brother and a companion denotes to close the internal, to prevent good and truth entering, because thus spiritual life is taken away, n. 10,490, 10,492.

SLEEP, DREAM [*somnus, somnium*]. See TO SLEEP, and TO LIE DOWN. That the Lord especially protects man during sleep, n. 959

at the end. That deceitful sirens plotting mischief in sleep suffered the punishment of the rack, n. 959. That the most ancient church had delicious dreams, hence their paradisaical things, n. 1122. That some are vastated by a state of sleep, n. 1108. That sleep denotes a dark state, n. 1838. Concerning dreams, even those which were prophetic, recorded in the Word, n. 1975—1983. That dreams are of the same kind with visions, n. 1975. That there are three kinds of dreams, n. 1976. That delicious dreams are induced by angelic spirits, who are in the entrance to things paradisaical, n. 1977. I have discoursed with spirits and angels who introduced dreams, n. 1977, 1979. That the ideas of angels are turned into various representatives, hence come dreams, n. 1980, 1981. That sirens in sleep spake as from myself, and infested good spirits, n. 1983. That a dream of the night denotes what is obscure, n. 2514, 2528, 5219. That a dream denotes an event, n. 5092. The interpretation of a dream, what, n. 5093, 5105, 5107, 5141. Concerning a certain spirit, who in sleep still discoursed wisely, n. 4048.

SLEEP, *to* [*dormire*]. See also **TO LIE DOWN AND SLEEP**. That to sleep denotes to have rest upon any things, n. 9216.

SLEIGHTS OF HAND [*præstigias*]. See **MAGIC**.

SLUGGISHNESS [*inertia*]. See **EASE**.

SLUMBER AND SLEEP, *to* [*dormitare et obdormire*]. That to slumber is from delay to grow slothful in things appertaining to the church, and to sleep is to cherish doubt, n. 4638.

SMALL [*minutum*]. That it is predicated of truth, n. 8458, 8459. That small round is predicated of the good of truth, n. 8458.

SMELLING [*odoratus*]. See **NOSE**, **RESPIRATION**, **ODOUR**.

SMITE, *to* [*percutere*]. That it denotes to destroy, n. 6761. That to be smitten denotes to be hurt by falses, n. 7136, 7146. That to smite denotes damnation, n. 7871. That to smite the rock denotes to be instant in entreaty, n. 8582. That to smite, when concerning the Lord and his kingdom, denotes to blaspheme, n. 9015. That to smite denotes to weaken, n. 9025, and to extinguish, n. 4733. That to smite denotes devastation, n. 10,510.

SMOKE [*fumus*]. That a furnace of smoke denotes the most dense false principle, n. 1861. What is meant by the fire and smoke which appeared to the people from Mount Sinai, n. 1861. That the Israelites were in a dense obscure principle as to the truths of faith, and in a false principle, and that therefore the Lord appeared to them on Mount Sinai in a cloud as it were in smoke, n. 8814, 8819. That smoke denotes the sense of the letter of the Word in respect to the internal sense, and that those senses are as smoke and flame, and as a cloud and light, n. 8916. That smoke denotes the literal sense of the Word, *sh.* n. 8918. That it denotes also what is elevated to the Lord, *sh.* n. 10,198.

SMOOTH AND SMOOTHNESS [*læve et lævitus*]. That it is predicated of truth and of the false, *sh.* n. 3527.

SNARE [*laqueus*]. That to be for a snare denotes to be caught by his own evil, n. 7653. That it denotes enticement and deception

derived from the delights of the love of self and of the world, and that it denotes the destruction of spiritual life and perdition thereby, *sh.* n. 9348.

SNOW [*nix*]. That from whiteness it is predicated of truth, *sh.* n. 8459. That hoar-frost denotes truth made good or the good of truth, n. 8459.

SOCIETY [*societas*]. See HEAVEN. That the heavens consist of innumerable societies, n. 684. That all souls, how many soever they be, are in some society, n. 687. That the society in which men have been, is shewn to them after death, n. 687, 697. That no one society is like to another, n. 690. That a society is the harmony of several, n. 457, 687. That societies are not according to consanguinities and affinities, but according to the differences of mutual love and faith, n. 685. That societies are most exquisitely conjoined by reason of perceptions, n. 1394. That souls are conveyed to various societies, that they may be received, n. 1273. In like manner, they who come out of vastation are conveyed to angelic societies, n. 1273. That I also have been conveyed, n. 1273. That the infernals likewise are in societies, and are bound by similar lusts and phantasies, n. 695, 1322. See also HARMONY and HABITATIONS. That the ideas of man's thought have consociations and correspondences with consociations in the other life, n. 2470. With what charity and what joy they are received amongst angelic societies, who are let into heaven, and that at length they come into conformable societies, n. 2131. In what manner societies ill consociated are dissociated by a company of spirits, which is an east-wind, n. 2128. That the same effect is produced by collisions of thought and speech, which are at variance with each other, n. 2129. That with adulterers it is effected by the allurements and the deceits to which they are accustomed, and by which they can insinuate themselves into societies, but that they are rejected and fined, and at length cast themselves into hell, n. 2753. That there are heavenly societies to which all things of the human body correspond, and that those societies constitute as it were one man, n. 2996, 2998. See REPRESENTATIONS. That there are innumerable varieties of good and truth in heaven, but still that they all make one, like the organs and members of the body, n. 3241. That it was customary of old to say of those who died, that they were gathered to their fathers or their people, and by it was signified that they were come to those who were in the same good and truth in the other life, n. 3255. That heaven corresponds to the Lord, and man as to all and singular things to heaven, and to the societies there; hence that heaven is the grand man, n. 3624—3649. See MAN. That the regeneration of man is effected by societies of spirits and angels, and by their changes, concerning which, n. 4069. That man, as to his interiors, is in the midst of societies of spirits whom he invites to himself, and of angels who are from the Lord, n. 4067, 4073, 4077. That there are societies which serve specifically for mediums and communication, n. 4047. That they who are in evil invite to themselves societies, but to those who are in good, societies are adjoined by the

Lord, n. 4073. That from societies the angels see, as from causes, the things appertaining to man, n. 4073 at the end. That the Lord also had societies of spirits and angels attendant upon him, but that he took nothing from them, but by them from the Divine Being or Principle, n. 4075. That they are very indignant when they are compelled to recede, n. 4077. That there are societies which suffer themselves to be led by others, thus by angels and evil spirits, n. 4088. In what manner societies of spirits of a threefold kind are separated from those who are attendant on the regenerate, but that it is done in freedom, n. 4110, 4111. And concerning the changes of their state on the occasion, n. 4111. That they are conjoined as to affections, and are kept where the ruling affection is, n. 4111. That there are societies more and less universal, which constitute heaven, and that in each of them there are those which correspond to the grand man, n. 4625. That thoughts and affections extend themselves far into societies on both sides, n. 6598—6613. Concerning goods in a society, whence the form, and concerning the common good thence derived, *ill.* n. 8469. Concerning the communication of all goods, that they may be common and most common, *ill.* n. 8470. That there is a communication with each society according to reception, n. 8472. That every one has an extension into the spheres of angelic societies, according to the quality and quantity of good, and, on the other hand, into the spheres of infernal societies, according to the quality and quantity of evil, n. 8794, 8797. That it is not allowed to the societies of an inferior heaven to ascend thence, and that pain and blindness overtake them if they ascend, n. 8797.

SOCKETS OF GOLD [*fundæ auri*]. That they denote existence and subsistence from good, n. 9847.

SODOM [*Sodoma*]. What, n. 1212, 1663, 1682, 1689. That it denotes the evil of self love, and Gomorrah the false principle thence derived, *sh.* n. 2220, 2246, 2322.

SOJOURNER, **To SOJOURN** [*peregrinus, peregrinari*]. That sojourners are those who were instructed, n. 1463. That to sojourn denotes to be instructed, also to live, n. 1463. See also **To JOURNEY** and **To DWELL**. That sojourning denotes instruction and thence life, n. 2025. That seed, a sojourner, signifies the scarcity of charity and of the faith of charity, n. 1843. That a sojourner and inhabitant denotes to be unknown and still to be with them, n. 2915. That to inherit the land of thy sojournings denotes the life of instructions, n. 3672. What is meant by sojourning with them, that it denotes those who suffer themselves to be instructed, and who received the statutes and laws of the Jews, n. 4444. And that they were like those born in the land, *sh.* n. 4444. That a sojourner and a native denote one who is not born and who is born within the church, thus who still accedes to it, n. 7908. That the years of sojournings denote a successive principle of life, n. 6095. That a sojourner denotes one who is instructed in the truth and good of the church, and receives those principles, and lives according to them, n. 8007, 8013, 9196. That the same law is for a sojourner and a native, *sh.* n. 8013. That a sojourner, an or-

phan, and a widow, in one sense, denote within the church the reciprocal conjunction of good and truth, *sh.* n. 9200. Because ye have been sojourners in the land of Egypt, that this denotes that they were protected from falses and evils when infested by infernals, n. 9197.

SOLE OF THE FOOT [*planta pedis*]. See FOOT.

SOLICITUDE [*solicitudo*]. See CARE.

SON [*filius*]. That sons denote goods and truths of faith, n. 264. That sons denote truths and doctrinals, n. 489, 491, 533, 1147, also false doctrinals, n. 1147. That daughters denote goods, n. 489, 490, 491. See DAUGHTER. What is meant by the Son of God and the Son of Man, as applied to the Lord, n. 1729, 1733. What by the Lord being called the Son of God and the Son of Man, n. 2159. That the Lord as to the divine human principle is called the Son of God, n. 2628. That sons of God denote doctrinals of faith or truths of faith, n. 575. That son denotes truth, also the rational principle, n. 2623. That son denotes divine truth, father divine good, n. 2803, 2813. That the Son of Man denotes truth divine which could be tempted, *sh.* 2813. That seed denotes the sons of the kingdom, that is, those who are in goods and truths from the Lord, n. 3373. See SEED. That the divine good of the Lord is what is called father in the Word, and divine truth what is called son, *sh.* n. 3704. That sons of the age are the false prophets, who teach false principles, n. 3900. That to smite a mother upon the sons denotes to destroy all things of the church, n. 4257. That the son of the stranger denotes the natural man as to truth, n. 5081. That the two sons of Reuben denote the doctrine of truth and the doctrine of good, n. 5542. That sons of sons denote things derived, n. 6583, 6584. That sons denote the goods of truth, n. 8649. That sons denote truths, and that the son of man denotes the divine truth, *sh.* n. 9807. That by father, mother, brethren, children, and by several other names of relationship, are signified goods and truths, and, in the opposite sense, falses and evils, n. 10,490.

SON-IN-LAW [*gener*]. That sons-in-law denote truths associated to the affections of good, n. 2389.

SONG [*canticum*]. That the songs of the Word are from the rhythmical speech of spirits, *sh.* n. 1648. That the book of songs (the canticles) consists of significatives collected from the ancient church, n. 3942. That songs are predicated of truth, n. 4137. See SINGING. That the song of Jehovah is the glorification of the Lord; and that the songs of the church contained that glorification, *sh.* n. 8261. That songs were testifications of gladness on account of the coming of the Lord to save the faithful, *sh.* n. 8261. That there is singing in heaven, and wherefore, n. 8261. That to sing to Jehovah denotes that the Lord alone has glory, n. 8263. That the song Jah denotes that every thing of faith and thence of glory is from the divine truth, n. 8267. That the song of songs is not the Word, n. 9942.

SORCERIES [*præstigias*]. That sorceries and enchantments de-

note the art of presenting falses that they may appear as truths, and of presenting truths that they may appear as falses, *sh.* n. 7297.

SORCERESS [*præstigiatrix*]. See JUGGLER.

SOUL [*anima*]. What soul is, may be seen explained at large in the *Apocalypsis Explicata*, n. 750, where it is shewn that the expression soul has seven acceptations. Concerning soul. See also SPIRIT. ANGEL. Concerning the first state of souls in the other life, n. 168—181, 182—189, 314—319, 320—323. That at length they come to their own life which they had in the body, n. 316. That some more slowly, some more quickly are brought into heaven; two examples immediately after death, n. 317, 318, 319. That the soul knows no other than that it lives in the body, n. 320. That it has more excellent faculties than in the body, concerning which, n. 321, 322. What they have thought in the life of the body concerning the soul, n. 443—448. That soul signifies all life, n. 1000, 1040, 1742. That it signifies the life which is from the Lord, n. 1040, and what is essentially alive, n. 1436. That it signifies also evil life, n. 1005. The process which takes place with man when he is raised up and enters into the other life, n. 2119. That man forms to himself a soul, n. 2475. What the soul is, and that from the heart and soul denotes from the will and understanding, *sh.* n. 2930. What the soul further is, n. 2930 at the close. That good and truth are conceived together, that good gives life by truth, and that each is called soul, n. 3299. That the soul of man commences in the ovum (egg) of the mother, n. 3570. That the new soul in the regeneration is the end of good, n. 3570. That the end regarded in the rational principle is the soul of a series, but the things which are in the natural principle are respectively as body, n. 3570. That some believe the soul to be merely thought, others that they shall be as phantoms, others that they shall rise again at the last judgment, and on that occasion with bodies, concerning whom see, n. 4527. That discourse was held with those who were in the act of interment, n. 4622. That the generality do not believe in a life after death, the reason why, n. 4622. That in the other life all and singular the things of the life of every one are laid open, n. 4633. That the spirit of man is in the whole body, and in every part thereof, n. 4659. The thought of Aristotle concerning the spirit of man, that it was to live after the death of the man, n. 4658. That the soul is formed of those things which are confirmed by doctrine and life, n. 4747. Concerning the influx and commerce of soul and body, n. 6053—6058. See INFLUX, SPIRIT, MAN, PROVIDENCE. That concerning the influx and commerce of the soul with the body, nothing can be known when the soul is unknown, n. 6053. That in the learned world the soul is an unknown thing, not so with the simple, n. 6058. That the soul is the man himself, who lives after death, n. 6054. That it is better to speak of the spirit or interior man instead of soul, n. 6054. That the commerce of the soul with the body cannot be known, unless it be known what the internal and external man is, and that the former is in the light of heaven, the latter in the light of the world, and several things besides,

n. 6055. Concerning the influx of soul and body, n. 6189—6215. See INFLUX, continuation, n. 6307—6327, 6466—6495, 6578—6626. That soul is attributed to animals; that it is properly attributed to man, and to him in various senses; that it is the whole man, because life in general, as well intellectual life as voluntary life, n. 7021. That the soul is the spirit which lives after death, *sh.* n. 7021. That the soul being filled denotes what is delightful, n. 8293. That soul is the life of faith, and heart the life of love, *sh.* n. 9050. That to respire denotes a state of the life of faith, *ill.* and that hence soul denotes the life of faith, and that spirit in the original tongue is so called from wind, n. 9281. That the ancients knew what soul and spirit are from a just idea of things successive, n. 10,099. That soul or spirit is the *esse* of the life of man, and body is the *existere* of life thence derived, n. 10,823.

SOUTH, *the* [*austrum*]. See MID-DAY.

SOUTH, OR MID-DAY [*meridies*]. What is signified by north, south, east, and west, n. 1605. That south denotes a bright state, n. 1458. That the land of the south denotes divine light, n. 3195. That east and west denotes states of good, and south and north states of truth, *sh.* n. 3708. That south denotes the state of the light of those who are in knowledges, *sh.* n. 3708. That mid-day denotes a state of light, n. 5672. That in heaven there are morning, mid-day, evening, and twilight, but spiritually, concerning which, n. 5962. That south and southward denotes truth in light, *sh.* n. 9642.

SOW, *to* [*serere*]. See SEED.

SPACE [*spatium*]. See PLACE.

SPEAK, *to*, AND SPEECH [*loqui et loquela*]. That spirits speak amongst themselves acutely, n. 322. See TO SAY. That the speech of the most ancient church was not by expressions of sound, but by the face and lips, n. 607. That speech afterwards succeeded by external respiration, n. 607, 608. What was the quality of the speech of those who were of the most ancient church, that it was tacit, that they moved the lips, and several things besides, n. 1118. That the speech of expressions of sound at length succeeded with external respiration, n. 1120. Concerning the speech of spirits and of angels, n. 1634—1650. That it is heard distinct, and flows in through the interior organs, n. 1635. That the speech of spirits with me was from various places and various distances, n. 1640. That it is with difficulty believed that any one speaks with spirits, n. 1634, 1636. That spirits, even infants, speak in man's mother tongue, and in the languages which man is acquainted with, n. 1637. That the speech of spirits is of the ideas of thought, which is discreet, and that it is the universal of all languages, wherefore they can converse amongst themselves with all after death, n. 1637, 1757, 1876. That the speech of spirits falls into suitable expressions, distinctly, as the thought of man falls into expressions, n. 1638. That spirits speak from the interior memory, n. 1639. The superior excellence of the speech of spirits, n. 1641. That the speech of spirits with each other is more copious than that of man, because by ideas of thought, n. 1639. The

difference of the speech of spirits, of angelic spirits, and of angels, that they are more universal according to degrees, n. 1642. The speech of angelic spirits, n. 1643. The speech of angels, that it is ineffable, and that instead of ideas they have ends and uses, n. 1645. That the speech of the celestial angels is distinct from the speech of the spiritual angels, and that it is more copious, n. 1647. That the speech of angels in the world of spirits appears also like flaming light, n. 1646. That the speech of spirits is as it were in rhythm, because in society, n. 1648, 1649. That the speech of celestial spirits does not easily fall into expressions of sound, n. 1759. That middle spirits between celestial and spiritual, especially the spiritual, speak, n. 1759. That the quality of a spirit may be known from his speech, n. 1640. That there are diversities of the speech of spirits, as of men, n. 1758. That the speech of evil genii is outwardly fluent, inwardly grating, n. 1760. That the speech of spirits interiorly evil is foolish and filthy, n. 1644. The influx of speech as it were linear, n. 1761. Spirits speaking by changes induced in the face, n. 1762. Extraordinary kinds of speech, undulating, quadruplicate like the threshing of corn, inwardly hoarse in itself, bifid, rheumatic, thundering as of several together, n. 1763. Speech by mere representatives, n. 1764. Magical speech of sirens, that they can speak in several places together, n. 831. That since the speech of spirits is the universal language of all languages, they are not able to utter any human expression, nor any human name, n. 1876. See also **IDEA**. That the speech of the celestial angels is most copious, because from the affections of the Word they form to themselves ideas as lights, n. 2157. That men from the exterior memory are in languages of expressions, and that spirits from the interior memory are in the universal language, n. 2472, 2476. See **MEMORY**. Since the speech of spirits is universal, they do not perceive the Word according to the letter, n. 2333. What is meant by saying, and what by speaking, n. 2619. That to speak denotes to think, n. 2271, 2287. See **TO SAY**. That speech from the exterior memory is effected by expressions from the interior by ideas, n. 2470, 2478, 2479. That men immediately after death come into the perception of representatives, and can express more things in a moment by the sense of the mind than they can in several hours whilst in the body, the reason, n. 3226. That the speech of spirits, or of the angels of the first heaven, is effected by quick representations together with ideas, n. 3342, 3345. That the same thing is in man, but that he is ignorant of it, n. 3342. That the speech of the angels of the second heaven is effected also by representatives, but that it is inexpressible and incredible, n. 3343, 3345. That the spiritual things are expressed by variations of light, celestial things by variations of heat, thus of the affections, n. 3343. That man has that speech inwardly in himself, n. 3343. That the speech of the angels of the third heaven is also by representatives, but that it is ineffable, n. 3344, 3345. That this also is inwardly in man, n. 3344. That all kinds of speech live by the Lord's life, but with a difference according to degrees, and so far as they are speech, n. 3344. That all those speeches are one

speech, because one forms another, and one is in another, n. 3345. That the thoughts and speeches of angels are as the exteriors of bodies to the interiors of forms, n. 3347. That in speech there are several things which are from the perception of the spirit, as that the sight of internal things and light is of the understanding, n. 3693. Concerning a society of those who are dissimilar, or who dissimilarly act and speak, but similarly will and think, n. 4051. That angelic speech appertains to man, although he is ignorant of it, n. 4104. What is meant by not speaking to any one from good to evil, n. 4126. That there is an internal sense of the Word, an historical sense which is inferior, and what is its quality, n. 4373. That very many things, which are in the light of heaven, do not fall into human ideas and expressions, n. 4609 at the end. That the speech of spirits is heard as sonorous as that of men, n. 4652. That spirits speak with man, within him, n. 4652. Spirits from another orb, who spake by changes of the face about the lips, and also about the eyes, n. 4799. What is the quality of those who are in the isthmus in the brain, and the ganglia in the body, who speak dissimilarly, and think alike, n. 5189. That they may be as one, but with various speech, n. 5189. That in universal speech, such as is that of the angels, person is not regarded, but thing, n. 5225, 5287. That angelic speech is abstracted from persons, why, *ill.* n. 6040. That the quality of a spirit can be discovered from the sound of the speech alone, and from one expression, n. 6616. Examples, n. 6623. That thought is passive and also active, and that this latter is speaking, similar to the speech of spirits, because without expressions of human language, *ill.* n. 6987. That thought grounded in perception is internal speech, n. 8128. And that angelic speech is not intelligible to spirits, as the speech of spirits is not intelligible to men, n. 6987. That angelic speech is abstracted from persons, *ill.* n. 7002. That angelic speech is ineffable, not falling into human expressions, n. 7089. That the greatest part of the truths of faith and of the goods of charity, cannot be expressed by natural expressions, n. 7131. That angelic speech is continuous, because innumerable things are connected together, otherwise than in human discourse, n. 7191. That angelic discourse represents the form of heaven, being harmonious, and terminating in unity, n. 7191 at the end. Concerning the speech of the inhabitants of Mars, that it is by an internal way through the eustachian tube, n. 7359. That their speech is more perfect than ours, and that the face and eyes correspond, n. 7360. Concerning the similar speech of those who were of the most ancient church, n. 7361. That man cannot understand angelic speech, *ill.* n. 7381. Concerning the speech of the inhabitants of Jupiter by the face, n. 8247, 8248. See JUPITER. Speech by the face, its quality shewn, n. 8248. That the most ancient people had speech by the face, concerning its excellence above speech, by expressions of sound, several things, n. 8249. That speech by expressions of sound succeeded, and that faces then were changed, the interiors contracted, and the exteriors prepared for simulation, *ill.* n. 8250. That in the other life all are reduced to speak as they think,

n. 8250. That angelic thought and speech is abstracted from the ideas of person, and that they are in the idea of things, n. 8343. The speech of the spiritual and the speech of the celestial, what their quality is, n. 8733. What is the quality of spiritual speech, n. 8734. That truth divine is altogether in another form in the heavens than in the earths, and that in the heavens themselves it is in diverse forms, n. 8920. That in human speech there are several things derived from correspondences with the spiritual world, n. 8990. Speech through the eustachian tube, also by the lips, face, and eyes, amongst the inhabitants of a certain earth in the universe, is described, n. 10,587. Concerning speech by the face and lips closing in what is sonorous, modified by ideas amongst the inhabitants of a certain earth in the universe, n. 10,708. See **UNIVERSE**. Concerning cogitative speech, for what use, in what manner it is effected, n. 10,709. See also **UNIVERSE**.

SPECKLED [*punctatum*]. What is signified by the speckled sheep which were of the flock of Jacob, n. 3993, 3995, 4005. That speckled signifies good sprinkled and mixed with evils; and variegated, truth sprinkled and mixed with evils, n. 4004.

SPHERE [*sphæra*]. See **PERCEPTION**, **COMMUNICATION**, **ODOUR**, **IDEA**. That spirits are perceived as to their quality from their spheres, n. 1048, 1053, 1316, 1504. In what manner these spheres are procured, from example, n. 1505. The sphere of self-love, an example, n. 1506. The spheres of authority of those who were born in dignity, that they are diverse, n. 1507, 1508. That they are tempered with goodness with the good, n. 1508. The sphere of the flatterers [*assentatores*] how troublesome, and inducing torpor, n. 1509. That the spheres of the principles and persuasions of what is false excite confirmations, n. 1510, 1511. See **PRINCIPLE**. The sphere of one who was lukewarm, n. 1513. That spheres of hatred are poisonous, n. 1512. That spheres do not always exist sensibly, n. 1520. That sensible spheres are manifested by odours, n. 1514, 1517, 1518, 1519. See **ODOUR**. That evil spirits dare not assault the regenerate, because instantly from their sphere there is a reply and resistance, n. 1695. The spheres of phantasies are as mists, n. 1512. That the spheres of spirits are from the activity of things in their interior memory, n. 2489. The quality of the spheres of those who are in the life of evil, n. 2041. That spiritual spheres encompass every one, a disagreeable sphere those who are in mere external things, and a grateful one those who are in things internal, also in good, n. 4464. That the sphere is the life of every one, according to end, or, what is the same thing, according to the affections of love, n. 4464. That spiritual spheres encompass man, illustrated by those who ascribe all things to fortune, n. 5179. That a spiritual sphere is an exhalation flowing forth from the life of loves, and that consociations and dissociations in the other life are according to spheres, n. 6206 at the end. That a sphere of faith and of life encompasses every spirit, more so a society, *ill.* n. 7454. Spheres of extension to societies, n. 6598—6613. That the sphere of the

extension of truth is according to the quality and quantity of good, and according to the sphere of extension in heaven, every one has intelligence and wisdom and happiness, n. 8063. That they are conjoined according to spheres, n. 8630. That every one has extension into spheres of angelic societies according to the quality and quantity of good, and also vice versa, into the spheres of infernal societies according to the quality and quantity of evil, n. 8794, 8797. That it is not allowable for the spheres of an inferior heaven to ascend, for this occasions pain and blindness, n. 8797. That a sphere of divine good from the Lord encompasses heaven and the societies there, and thus protects, concerning which, n. 9490, 9491, 9492, 9489, 9499. That a divine sphere encompasses heaven, and also hell, but with this difference, that in hell it is a sphere of divine truth separate from divine good, in externals, but not in internals, n. 9534, 10,188. What conception is to be formed of the quality of the sphere of divine truth, n. 9498. That there are spheres from angels and angelic societies, and that by them is effected conjunction, n. 9606. Concerning spheres, all citations, n. 9606. That the sphere of good and truth, which is from the Lord, conjoins, but that which is from the proprium of angels disjoins, thus that the Lord alone conjoins, n. 9606 at the end. That in heaven there is conjunction according to spheres of life, n. 9607. Concerning spheres in general, citations, n. 10,188 at the end. Concerning the divine sphere of good from the Lord, and its extension through heaven into the hells, and concerning its various reception according to the quality of the subject, n. 10,188. That the infernals cannot enter heaven on account of the contrariety of spheres, n. 10,187. That spirits are consociated and dissociated according to spheres of affections and thoughts thence derived; if otherwise, that there is collision and anxiety, n. 10,312.

SPICES [*aromata*]. See AROMATICS.

SPIES [*exploratores*]. That they denote those who learn the truths of the church only to secure gain, n. 5432.

SPIRIT [*spiritus*]. See also ANGEL, SOUL, GENIUS. That the spirit of God is mercy, n. 19. That with every man there are attendant spirits and angels, by whom he is ruled of the Lord, n. 50, 697. That I have discoursed with spirits and angels, and that man was so created as to be capable of discoursing with them, n. 5, 67, 68, 69, 1880. That therefore heaven and earth are conjoined, n. 1880. That they who come into another life know no other than that they live in the body, n. 320, 447. Concerning those who reason about spiritual things from things sensual, scientific, and philosophical, n. 196. That few believe in the existence of spirits, still less that any one can discourse with spirits, n. 448, 1594. That few believe in a life after death, n. 946, 1594. What have been the opinions of some concerning spirits, n. 443, and following numbers. That some have supposed them to be something obscure like phantoms, n. 443. Some, that spirits were not extended, but were mere thought, n. 444, 445. Some have denied that a spirit is in place, n. 446. That spirits have sight, hearing, smelling, touch, more exquisite than when in the body,

also lusts, affections, thoughts, and all faculties more excellent ; and that they discourse one amongst another, n. 321, 322. That spirits and angels have every sense except taste, n. 1880, 1881. See SENSE. That spirits are indignant when they are told that they do not enjoy the senses, n. 1630, 1881. That the state of the spirit of spirits is more perfect than that of men, n. 1389. That spirits see nothing in the solar world except through man, n. 1880. That they saw through my eyes, n. 1880. Of what quality and whence the life of evil spirits is, n. 1742. That evil spirits are deprived of all power with the regenerate, and from their sphere perceive instantly a reply and resistance, n. 986, 1695, 1740. That spirits are allowed to do evil, but not to speak what is false, n. 986. That they are not allowed to speak what is false except from evil, which is their life, n. 1695. Concerning the speech of spirits and angels, n. 1634—1650, 1754—1764. See SPEECH and TONGUE. That infernal spirits cannot excite any thing of evil and the false with infants and the simple in heart, n. 1667. That the Lord had no power from evil spirits, but all from himself, because from good, n. 749. That temptations exist from evil spirits, n. 741, 751, 761. That evil spirits and genii assault man's loves, thus fight against his very life, n. 1820. That all spirits and angels have been men, n. 1880. That the organical principles of spirits are not where they appear to be, n. 1378. What it is to be withdrawn from the body, or not to know whether one is in the body or out of the body, that in that state the spirit of man has an exquisite sense, n. 1883. What it is to be conveyed by the spirit into another place, n. 1884. That spirits and angels are organical substances, n. 1533. That spirits and angels perceive the interior things of the thoughts of man, n. 1931. That all changes of state, both as to things of the will and things of the understanding, are ruled of the Lord by spirits and angels, n. 2796. That spirits and angels are attendant on every man, and that by them there is communication, n. 2886, 2887. That spirits and angels appear as men, n. 3633. That spirits are real substances and forms, and that the good are endowed with a purified body, n. 3726. That the divine spiritual principle, or the divine truth, is what is called the spirit of truth spoken of in John, n. 3969 at the end. That there are spirits and angels by whom communication is effected, n. 4047, 4048. That man is in the midst of spirits and angels of a quality agreeable to his own, n. 4067, 4073, 4077. That they who are in evil invite societies to themselves, but to those who are in good, societies are adjoined by the Lord, n. 4073. That from societies, as from causes, the attendant angels discern the quality of the man, n. 4073. That the Lord had societies of spirits and angels attendant upon him, but that he took nothing from them, but by them from the Divine Being or Principle, *ill.* n. 4075. That spirits are exceedingly indignant when they are compelled to recede, n. 4077. That there are mediate societies which serve for mediums and communications, n. 4088. In what manner societies of a two-fold sort are separated from those who are regenerating, and that it is done in freedom, n. 4110, 4111.

Concerning the changes of their state on the occasion, n. 4111. That they are conjoined as to affections, and at length where their ruling affection is, n. 4111. That in the other life there is a communication of affections, so that spirits know no other than that the affections are theirs; the same is the case with spirits when they come to man, n. 4186. That from the situation and application of spirits to myself, I was enabled to know of what quality they were, n. 4403. That it is the spirit which is sensible in the body, n. 4622. That a spirit enjoys much more exquisite senses than man in the body, the reason, n. 4622. That the things which were seen in the other life were seen with the eyes of my spirit, not of the body, n. 4622. That divine truth from the Lord is the comforter (*paracletus*), and spirit of truth, n. 4673 at the end. That to pour out the spirit denotes to instruct concerning truths; to prophecy denotes to teach and preach those truths, so likewise to dream dreams, n. 4682. That unclean spirits denote uncleanness of life appertaining to man and that they dwell in the uncleanness of his life, n. 4744. What is the quality of evil spirits and where they are, and what is the quality of genii and where they are, n. 5035. That with the ancients, by spirit was meant the interior man who was to live after the death of the body, but at this day is meant abstractedly only interior affection and thought, n. 5222. That the spirit of God is truth in which is good, and that it proceeds from the Lord, n. 5307. That the spiritual principle in the universal sense is the affection of good and truth for the sake of good and truth, not for the sake of self, n. 5639. Concerning angels and spirits attendant on man, n. 5846—5866, 5976—5993. See MAN. Concerning the world of spirits, n. 5852. See WORLD. Concerning emissary spirits, who are called subjects, n. 5856. See SUBJECTS. That there are two spirits from hell attendant on man, the reason, because there are spirits and there are genii; the difference between spirits and genii, what it is, n. 5977. That man does not believe that two spirits from hell are attendant upon him, yet that it is according to the doctrine of the church, in some manner, that spirits from hell and angels from heaven are attendant on man, n. 5979. That the defiled and filthy things of infernal spirits are turned into mild things with the angels, n. 5981. See also SUBJECTS. That there are spirits who appear of a gross body, and that they are such as have persuaded themselves contrary to what is divine, and have thereby closed the interiors, n. 5991, 6318. To the intent that man may live, it is altogether necessary that angels from heaven and spirits from hell be adjoined to him, n. 5993. That the soul is the man himself who lives after death, and that it is better to call it the spirit, or interior man, than the soul, n. 6054. That a spirit in the other life appears as a man in all things belonging to a man, concerning which things, n. 6054. That the spirits attendant upon man perceive as the man thinks, and not as he is affected by the bodily senses, n. 6319. That the Holy Spirit is the divine proceeding, or the holy principle which proceeds from the Lord, n. 6788. That holy is predicated of the truth which proceeds from the Lord, and that the Holy Spirit is holy truth, *sh.*

n. 6788. That the divine truth proceeding from the Lord cannot be heard nor perceived until it has passed heaven, and then what is holy is perceived, n. 6982. That the Holy Spirit is the divine truth which proceeds from the Lord, and that it is not any spirit from eternity, n. 6993. That the divine truth, which is mediately uttered, is also immediately from the Lord, n. 7004. Concerning the Holy Spirit. See HOLY. That spirits discoursed with men in ancient times, n. 7802. The sin against the Holy Spirit, why it cannot be remitted, that it is hypocrisy or deceit, *sh.* n. 9013, 9014. That the comforter (*paracletus*) or spirit of truth, is the divine truth from the Lord, n. 9199. That the divine proceeding from the Lord is the Holy Spirit. See CITATIONS, n. 9228. That to respire denotes a state of the life of faith, and that hence soul (*anima*) denotes the life of faith, from animation, as also spirit which is thence called from wind, *ill.* and *sh.* n. 9281. That to speak with spirits is hurtful, unless man be in genuine faith, and be led of the Lord, n. 9438. That to be led to earths in the universe is to be led as to the spirit, and is effected by variations of the state of the interiors by the Lord, n. 9579, 9580. And that the corporeal sensual principle cannot comprehend this, but it may be comprehended by the sensual principle of a spirit removed from the body, n. 9581. That spirit, when it relates to man, denotes the understanding of truth and the life thence derived, and that the Spirit of God and the Holy Spirit is the divine truth proceeding from the Lord, shewn at large, n. 9818. That spirits appear at their own earth, because they are of a similar genius with the inhabitants, and that they may be present with them, n. 9968. That man, angel, spirit, is as his love, n. 10,177. That spirit denotes life from the Lord, and flesh life from man, *sh.* n. 10,283. That man and spirit is nothing but his own truth and his own good, *ill.* n. 10,298. That to fill with the spirit of God denotes influx and illustration from divine truth, n. 10,330. Concerning thought celestial, spiritual, and natural, what and of what quality, n. 10,604. See IDEA. That in a certain earth in the universe spirits appear in a human form, and how this is effected, as it was done of old in our earth, concerning whom, n. 10,751, 10,752. That the spirit of man in the other life appears in all respects as a man, and why this is not known on our earth, the reasons, n. 10,758. That man after death is in a human form, and in his body, n. 5078.

SPIRITUAL [*spiritualis*]. See UNDERSTANDING, CELESTIAL, WORSHIP, INTERNAL, EXTERNAL, NATURAL, HEAVEN AND THE CHURCH, where the subject treated of is concerning the spiritual kingdom, and concerning the angels there. What is the quality of the spiritual man, what of a celestial, and what of a dead man, n. 81. That the spiritual man, whilst he is becoming celestial, is the sixth day, the evening of the sabbath, n. 86. What the celestial principle is and the spiritual, n. 1155, 1577. That the celestial principle, the spiritual, and the natural succeed each other, n. 775, 880, 1096 at the end, n. 1702, 1707, 1632. That the dominion of the spiritual man proceeds from what is external to what is internal, n. 52. That there

is given a parallelism and correspondence between the Lord and man as to things celestial, n. 1831, but not as to things spiritual, n. 1832. That the spiritual principle is intellectual truth, which meets knowledge and effects the birth of the rational principle, n. 1901. What the celestial principle is, and what the spiritual, n. 2046, 2184. What celestial good is, and spiritual good, n. 2227. What celestial truth is, and what spiritual truth, that the former flows-in from the Lord with the celestial man, the latter with the spiritual, n. 2609. That the celestial principle is of love or of good, the spiritual principle is of faith or of truth, n. 2507. What the spiritual principle of faith is, n. 2504. The celestial and spiritual, who and of what quality, n. 2088, 2669, 2708. That the spiritual are respectively in obscurity, n. 1043, 2708. That the obscurity prevailing with the spiritual is illuminated from the divine human principle of the Lord, n. 2716. That the celestial, from the good and truth in which they are principled, can view indefinite things, as in the day, but that the spiritual cannot come to the first boundary of their light, because they dispute whether a thing be so, illustrated by examples, n. 2718. Concerning the regeneration of the spiritual. See REGENERATION. That the Lord came into the world that he might save the spiritual, n. 2661, 2716. That the spiritual are implicated in the natural and scientific principle as to the truths of faith, the reason, n. 2831. That the spiritual are saved by virtue of the divine human principle of the Lord, and are adopted, n. 2833, 2834. That the spiritual are compared to stars, because in obscurity in respect to the celestial, n. 2849. That the spiritual are within the church, and that they who are without do not become truly spiritual until they are illustrated in the truths of faith, n. 2861. That the spiritual are in obscurity as to good and truth, n. 2935, 2937. That the spiritual by truth are introduced into good, how, n. 2954. Inasmuch as things spiritual are exhibited in things natural, that hence came correspondences and representations, n. 2987—3002. See REPRESENTATIONS. What the spiritual and natural man is, or what is the same thing, the internal and external man; that the spiritual man is wise from the light of heaven, but the natural from the light of the world, n. 3167. That the celestial principle is of good which flows-in from the Lord, but that the spiritual principle is the truth thence derived, n. 3166. That by the fall was effected a separation between the spiritual principle and the natural, and on this occasion the natural principle began to lift up itself above the spiritual, wherefore regeneration is necessary, n. 3167. Who are celestial, and who spiritual, n. 3235. What spiritual good is, and what spiritual truth adjoined to it, n. 3236. That both the celestial church and the spiritual have good and truth, but with a difference, concerning which, n. 3240. That the spiritual secretly disagree about what is most essential, viz. about the divine human principle of the Lord, how much more about other things, n. 3241. That the celestial say, that a thing is so, but the spiritual reason whether it be so, n. 3246. That the celestial are from the marriage of good and truth, the spiritual from a covenant not so conjugal, n.

3246. That the sons of the concubine [which Abraham had] denote the spiritual, n. 3246. That the spiritual principle is in the rational, and that they little differ, n. 3264. That with a spiritual man in the beginning truth has the dominion, n. 3330. See TRUTH. That the spiritual principle in the genuine sense is the light of truth from the Lord flowing-in into the rational and natural principle, and that the celestial principle is all the flame of good from the Lord, n. 3374. That they are in obscurity, neither do they see the first threshold of wisdom, who reason whether a thing be, and whether it be so, *ill.* n. 3833. That there are two kingdoms, the celestial and the spiritual, and that the celestial appertains to the province of the heart, the spiritual to that of the lungs, n. 3887. That the natural man is opposite to the spiritual, *ill.* n. 3913, 3928. That temptation is a combat between the natural and the spiritual man when they disagree, n. 3928. That the spiritual were saved by the coming of the Lord into the world, and that they were conjoined with the celestial, because the Lord through the celestial kingdom flows-in into the spiritual, mediately and immediately, briefly, n. 3969. Concerning those who have only a natural idea respecting things spiritual, and do not acknowledge them, and concerning those who have a sensual idea, n. 4046. That there is a celestial kingdom and a spiritual kingdom, concerning which, n. 4138. What is meant by the celestial-spiritual, that they are celestial from mutual love, and spiritual from intelligence thence derived, n. 4286. That the celestial-spiritual are they who partake of the rational, who are Joseph; and who partake of the natural principle, who are Israel, n. 4286. That the spiritual man is the interior natural man, n. 4402. That light from the Lord with him falls into the truths of faith, and that there is only a general illustration thence derived, n. 4402. That the spiritual principle is that light, and thence intelligence, n. 4402. That the most ancient church, the ancient, and the christian, as to internal things agree, because they are one, n. 4489. But that the Lord flowed-in with the man of the most ancient church by an internal or prior way, but with the man of the ancient or christian church by an external or posterior way, *ill.* n. 4489, 4493. That the man of the most ancient church was of another and diverse genius and disposition than the man of the ancient church, n. 4493. That the celestial principle is that which is of good, and the spiritual that which is of truth, and that those terms ought to be used, n. 4585. That the spiritual of the celestial principle is intermediate between the external or natural man, and the internal or rational, n. 4585, 4592, 4594. That the Lord alone was born a spiritual-celestial man, why, n. 4592, 4594. That the divine spiritual principle is the divine truth which proceeds from the Lord, n. 4669, 4675. That what is spiritual is predicated both of the rational principle and of the natural, n. 4675. The difference between the celestial and the spiritual, n. 4788. That celestial things are the head, spiritual things the body, and natural things the feet, and that thus they succeed and flow-in, n. 4938, 4939. That what is spiritual and celestial is predicated both of the natural principle and of the

rational, n. 4980. The spiritual principle in the natural, what, *ill.* n. 4988, 4992. That they who are merely natural nauseate those things which are of heaven, and are sad at the mere mention of spiritual things, from experience, n. 5006. That what is spiritual is prior, and what is natural is posterior, *ill.* n. 5013. That what is spiritual and what is natural agree in ultimate truth, nevertheless that there is not conjunction but affinity, and that they are separated, n. 5008, 5028. Concerning those who are in natural good not spiritual, and their lot in the other life, in respect to those who are in spiritual good, or grounded in religion, n. 5032. Concerning the regeneration of the man of the celestial church as to things of the will, and of the man of the spiritual church as to things of the understanding, n. 5113. That what is celestial and what is spiritual is both in the rational principle and in the natural, n. 5150. That spiritual things are in scientifics, when they have faith and charity, n. 5637 at the end. That the spiritual principle is an affection of good and truth for the sake of good and truth, also of what is just and equitable for the sake of those things, n. 5639. Why the christian orb is ignorant of this, n. 5639. That the celestial and spiritual kingdoms are conjoined by charity towards the neighbour, n. 5922. See CHARITY. Concerning spiritual truths, what and of what quality, n. 5951. See TRUTH. That the spiritual principle is in the light of heaven, and the natural in the light of the world; that the former is the internal of the church, but the latter the external, n. 5965. That the spiritual increase more than the celestial, because the will principle is destroyed, n. 6296. That the spiritual are in obscurity respectively, n. 6289. That the spiritual are kept in order by the celestial, by virtue of influx from the Lord through them mediately, and likewise immediately, n. 6366. That before the coming of the Lord there was no spiritual kingdom, shewn what their quality was after his coming, n. 6372. That distinction between the celestial kingdom and the spiritual kingdom; that the external of the celestial kingdom is mutual love, and the internal of the spiritual kingdom is charity towards the neighbour, and that they are conjoined by a medium, n. 6435. That mutual love is predicated of the external of the celestial kingdom, and charity of the internal of the spiritual kingdom, n. 6435. That the spiritual kingdom of the Lord consists of those who are in truths not pure, because the doctrines of the church are to them truths, hence such a good exists amongst them as must needs be impure, but that it is continually purified by the Lord, n. 6427. That the spiritual church is continually assaulted by the hells, and that the Lord continually protects it, n. 6419. That there must be influx from the inmost principle into the good of the spiritual church, otherwise its good is not good, n. 6499. That the spiritual cannot be elevated to the first degree of the good of the celestial church, the reasons, n. 6500. That the man of the spiritual church is infested in the other life by scientifics and falses, and is thereby purified so as to be capable of being elevated into heaven, n. 6639. That the man of the spiritual church is first led by truths into good, and next by good into truths, n. 6647,

6648, and so to eternity, n. 6648. That the spiritual principle is the divine truth proceeding from the Lord, concerning which, n. 6685. That the spiritual, before the coming of the Lord, were detained in the inferior earth in places which are called pits, and that by the coming of the Lord they were saved and elevated into heaven, *sh.* n. 6854. That they are the bound in a pit, n. 6854. That the things which are in the middle heaven are called spiritual, n. 6945. That the spiritual have natural ideas concerning every thing celestial and spiritual, and likewise concerning what is divine, n. 7091. That the spiritual, before the Lord's coming, were detained in the lower earth, n. 7090, 7686, 8099. That the spiritual are saved only by the coming of the Lord, n. 7828, 7932, 8261. That what is spiritual is held in disdain, n. 8783. That spiritual things are not to be apprehended scientifically, n. 8783. How the case is with the celestial principle and the spiritual, n. 8827, 9277. The spiritual principle, what, n. 9550, 9569. The celestial-spiritual and the spiritual-celestial are Joseph and Benjamin, n. 9671. That the celestial and the spiritual differ, n. 9818. That the spiritual principle is the same thing with the good of the spiritual kingdom, n. 9915. The spiritual principle which is from the celestial, n. 9942. The spiritual-natural principle, what, n. 9992. What things are called celestial and what spiritual, n. 10,604.

SPLEEN [*lien*]. That the inhabitants of a certain earth have reference to something in the spleen, n. 9698.

SPOIL, PREY [*spolium, præda*]. That to ascend from the spoil denotes deliverance from hell, n. 6368. That rapine, to seize upon, plunder, spoil, are predicated of the Lord in the Word, by which is signified, that from the Lord by the celestial principle there is deliverance from hell, n. 6441, 6442. That to spoil [*deprædari*] denotes to take away, n. 6920, also, to receive and take into possession, n. 9340.

SPORT [*ludus*]. See **PLAY**.

SPOTTED [*maculosum*]. That it denotes truth with which the false is mixed, n. 3993, 3995, 4005.

SPOTTED [*maculosum*]. What is signified by the spotted sheep which were of the flock of Jacob, n. 3993, 3995, 4005.

SPREAD OUT, to [*dilatare*]. What, n. 1101.

SPREAD-ABROAD, to [*defundere*]. What, n. 4035.

SQUARE [*quadratum*]. That it denotes what is just, *sh.* n. 9717. That a twofold square denotes what is just and perfect, n. 9861.

STACTE [*stacte*]. See **MYRRH**. That stacte denotes the affection of sensual truth, n. 10,292.

STAFF [*baculus*]. That it denotes power, *ill.* n. 4013. When concerning the Lord, that it denotes proper power, n. 4013, 4015. That it denotes power, *sh.* n. 4876; and whence, n. 4876. What is denoted by staff of bread and staff of water, n. 4876. Also by the staff of strength and the staff of gracefulness, *idem*. What is meant by an iron rod, n. 4876 at the end. That it denotes power, whence, n. 4936; and that magicians seem to themselves to have staffs,

n. 4936. That hand denotes the power proceeding from the divine rational principle of the Lord, thus interior power; staff the power proceeding from his divine natural principle, thus exterior power, n. 6947. That staff denotes natural power, hands spiritual power, n. 7011. That staff denotes power, and that this is from representatives in the other life, concerning which, and concerning the magicians there, that they have staffs, n. 7026.

STAND, *to* [*stare*]. That to stand before any one denotes presence, n. 5638, and also appearance, n. 7436.

STANDARD [*vexillum*]. When a sign, n. 8624. See SIGN.

STARS [*stellæ*]. That stars denote goods and truths, also evils and falses, n. 1808. That falsities are represented by wandering stars, n. 1128. That good spirits sometimes appear as stars, n. 1527. What is meant by the dust of the earth, the dust of the sea, the stars of the heavens, n. 1610. That stars denote the knowledges of good and truth, n. 2495. What is meant by the sea, the sun, the moon, the stars, nation, where the Lord speaks of the consummation of the age, n. 2120. That stars denote the knowledges of faith, thus the spiritual, because principled therein, n. 2849. That twelve stars denote all things of faith; because stars denote the knowledges of good and truth, which appertain to faith, n. 3272. That the wise men from the east, who came to Jesus when they saw the star, were of the sons of the east, and that they had such prophetic warning from ancient time, as is evident from the prophecy of Balaam, n. 3762. That stars denote the knowledges of good and truth, *sh.* n. 4697. That the sun of the world corresponds, and also the moon and stars, or constellations, as to situation, with the abodes of the celestial, n. 5377. That one of the stars appears to the inhabitants of a certain earth in the universe as a sun and flaming, n. 9697.

STATE [*status*]. That states of the regeneration, in general are six, n. 6—13. That all states of man return in the other life, n. 823. That changes of place in the other life are changes of state, n. 1273, 1274, 1275, 1379. That all states of evil and of good remain after death, and return, but in a different manner, n. 2116, 2250. That evils are separated from goods with those who are elevated into heaven, and goods from evils with those who betake themselves to hell, n. 2256. That all changes of state, both as to things of the will and things of the understanding, are effected by spirits and angels from the Lord, n. 2796. State and change of state, what, that they are of the interiors, viz. of the affections and consequent thoughts, which are instead of times and spaces, n. 4850. That thoughts are variations of state, n. 4850, 6326. A full state, what, when good is treated of, n. 7839. A full state, what, that it is filled with good in the case of the good, and with evil in the case of the evil, n. 7984. That the varieties of a state of good and truth in the other life are as the variations of heat and light in the world, n. 10,200.

STATUES [*statuæ*]. See ALTAR and STONE. That statues denote a holy boundary, thus the ultimate of order, consequently truth, *sh.* n. 3727. And that they were erected for a sign, for a witness,

and for worship, *sh.* n. 3727. That, in the opposite sense, they denote worship from what is false, *sh.* n. 3727. That pouring oil on the head of a statue denoted that good is the source of truth, n. 3728. That to anoint a statue denotes to make truth good, n. 4090. That a statue denotes the holy principle of truth, n. 4580. That the origin of statues was from the most ancient times, and how they were afterwards made for worship, on which subjects, n. 4580. That by setting up a statue, offering a libation upon it, pouring oil upon it, was represented the progress of the glorification of the Lord, and of the regeneration of man, from truth to good, n. 4582. That an altar is representative of the Lord as to divine good, statues as to divine truth, n. 9388, 9389. That statues were in use amongst the ancients as worship from truths, and afterwards idolatrous worship from falses prevailed, *ill.* and *sh.* n. 10,643. The reason why they signified worship from truths was, because they were stones, and stones signify truths, n. 10,643.

STATUTE [*statutum*]. What, n. 37. That statutes are the externals of the Word, precepts its internals, in the genuine sense, n. 3382, 8362. That the appointed part (*pars statuta*) denotes what is ordinate, n. 6149, 6150. That to set for a statute denotes what is concluded from consent, n. 6164. That to finish what is appointed (*statutum*) denotes to do what is enjoined, n. 7138. That for an eternal statute denotes according to the order of heaven, n. 7884. That the statute of the passover denotes the laws of order for those who are liberated from damnation and infestations, n. 7995. That to set a statute and judgment denotes the truth of order revealed on the occasion, n. 8357. That a distinction is made between precepts which are of life, judgments which are of the civil state, and statutes which are of worship, *sh.* n. 8972.

STAVES OR BARS [*vectes*]. That they denote the power which is of truth from good, *ill.* and *sh.* n. 9496.

STEAL, *to* [*furari*]. See THIEF.

STENCH [*putor*]. See TO STINK and ODOUR.

STEP [*gradus*]. See DEGREE.

STEWARD [*procurator*]. That a steward or administrator of a house denotes the external church, n. 1795.

STINK, *to* [*putere*]. That stench denotes aversion and abomination, *sh.* n. 4516, 7161, 7319. That the hells have a great stench, concerning which, n. 7161. And that the inhabitants love to live therein, because they correspond to the evil which they have loved in the world, n. 7161. See also EXCREMENT, n. 4631, 4628, 5711—5727, 7161. See HELL. Concerning various stenchs originating in various evils, from correspondence with them, n. 1514, 1631, 4628, 4629—4631.

STINK, *to* [*fætere*]. That it denotes to abominate, n. 4516.

STOMACH [*ventriculus*]. Correspondence with the stomach in the body, and its operations, n. 5174, 5175, 5176. That they who are anxious about the future appear in the region of the stomach, n. 5177. That they induce anxieties, which appear as if they pro-

ceeded from the stomach, n. 5178, 5179. Concerning the influx which is effected when the spirits of any infernal society discourse amongst themselves; that when this flows-in, in a general way, melancholy and anxiety are produced, when in the region of the stomach, n. 6202. That the covetous who infused anxiety were in the upper part of the stomach, n. 6202.

STONE [*lapis*]. What precious stones denote. See DIAMOND. That stones denote truths and inferior intellectual things, n. 643, 1298. That bricks denote falses, which are devised, n. 1296. That stone denotes truth, *ill.* n. 3720. See TEMPLE. That a stone on the mouth of a well denotes the Word thus closed, n. 3769, 3773, 3789, 3798. That stone denotes truth, n. 6426. That it denotes divine truth which appertains to the Lord's spiritual kingdom, and that the stone of Israel denotes the divine human principle of the Lord, *sh.* n. 6426. That stone denotes truth in the ultimate of order, n. 8609. What an altar of stone is, that it signifies a representative of worship in general, grounded in truths, n. 8940. See ALTAR. That hewn stones denote those things which are from man's own intelligence, *sh.* n. 8941. That the tool, by which stones are cut, denotes what is from man's own intelligence, n. 8942. That onyx stones denote truths of faith which are from love, *sh.* n. 9476. That stones of fillings, denote the goods of faith, or spiritual goods, n. 9476. That beryl, onyx, and jasper denote the spiritual love of truth, or external good of the spiritual kingdom, n. 9872. That onyx, in a general sense, denotes the external of the spiritual kingdom, *sh.* n. 9873. Concerning precious stones. See URIM and THUMMIM. That a workman of stone denotes the good of love, or the voluntary principle appertaining to the regenerate, n. 9846. That the tables on which the law was written, were of stone, and why, because stone denotes truth in ultimates, and the sense of the letter of the Word, in which is the internal sense, n. 10,376.

STONING [*lapidatio*]. That it denotes punishment on account of the violation of truth, n. 5156, 7456. That stoning was on account of what is false, hanging on wood on account of what is evil, n. 5156. That to stone, in the opposite sense, denotes to offer violence to divine truth, n. 8575. That to be stoned denotes to be punished as to divine truths, n. 8799.

STOP UP WELLS, *to* [*obturare puteos*]. That it denotes not to be willing to know truths, and to deny, and thereby obliterate them, n. 3412, 3420. See WELL.

STORAX [*storax*]. See AROMATIC.

STORE [*depositum*]. That food for a store of the land denotes for every use of the natural principle, n. 5299.

STORE-HOUSES [*promptuaria*]. That, in the opposite sense, they denote falsified truths, n. 6661.

STORM [*procella*]. That a spirit of storms denotes a desolation of what is false, n. 739.

STOUT, STOUTNESS [*strenuum, strenuitas*], denote what is excellent or excellent in doctrine, n. 6086.

STRANGERS [*alienigenæ*]. That they were servants, n. 1097. That they denote those who are without the church, as the Gentiles, n. 2049, 2115. That they denote those out of the church who do not acknowledge any thing of the truth and good of the church, n. 7996. That a strange land denotes where the church is not, or where there is no genuine truth, n. 8650. That strange gods denote falses, n. 4544. That a stranger denotes him who does not acknowledge the Lord, that such is out of the church, n. 10,112. That strangers denote those who do not acknowledge the Lord, and who are in evils and in the falses of evil, *sh.* n. 10,287. That strange fire signifies infernal love, n. 10,287. That strangers denote those who are in essential falses, *sh.* n. 10,287.

STRAW [*stramen*]. That it denotes the scientific truths of the natural man, and that provender denotes their goods, n. 3114. That straw for the camels denotes scientifics, n. 4156. That chaff or straw denotes lowest scientifics, and the most common of all, n. 7112.

STREET [*platea*]. That it denotes truth, n. 2336. That the street of a city denotes the truth of doctrine, in like manner as way, n. 2336. See **CITY** and **WAY**.

STRENGTH [*robor*]. That to be renewed in strength denotes to be grown in a will to what is good, n. 3901. That strength is predicated of good and might of truth, n. 6342.

STRETCH OUT, to [*extendere*]. See **EXPANSE**. That to stretch out the hand denotes the dominion of power, in the supreme sense, unbounded power, *sh.* n. 7673. That it is predicated of all power, n. 7673. See **EXPANSE**.

STRIPE [*plaga*]. That stripe denotes the hurting of truth, *sh.* n. 9057. That stripe denotes the punishment of evil, n. 10,219.

STRUGGLE, to [*collidere*]. That struggling or sons struggling denote combat for priority, n. 3289.

STRUGGLING [*luctatio*]. Of God and has prevailed, that, in the supreme sense, it signifies proper power, in the internal sense temptation wherein is victory, and in the external sense resistance from the natural man, n. 3927, 3928. That struggling denotes temptation, n. 4274.

STUBBLE [*stipula*]. That it denotes scientific truth, n. 7131.

STUMBLE, to [*impingere*]. That to stumble denotes to be scandalized or offended, and from truths to slide into falses, n. 9163. That to stumble backwards denotes to avert themselves from good and truth, n. 9348.

STYLE [*stylus*]. That there are in general four different styles in which the Word is written, *ill.* and *sh.* n. 66, 1139, 1140.

SUBJECTS [*subjecta*]. That spirits send subjects from themselves that they may communicate one amongst another, n. 4403. That societies send forth emissary spirits, or subjects, that they may have communication, n. 5856. That communications in the other life are effected by subjects, n. 5983. That evil spirits send forth subjects round about, as spiders emit their webs, n. 5984. That they who

flow-in into a subject, suppose the subject to be nothing, and that the subject supposes all to be from himself, n. 5985. That no one thinks from himself, but from others, and at length all and singular from the influx of life from the Lord; thus that they are perpetual subjects, n. 5986. That the greater the number is of those who have intuition into a subject, the stronger the power is, n. 5987. Concerning subjects who were as in sleep, by whom good spirits spake, when otherwise they were evil, n. 5988. That subjects deluded the deceitful above the head, n. 5989. That spirits take subjects elsewhere, and such as are near to man, n. 5989. That the hells send forth subjects, and that they appear in certain places, n. 7111. That there are subjects on the part of those who infest, and on the part of those who are infested, n. 7137. Concerning the injection of these by the evil, n. 7137.

SUBORDINATION [*subordinatio*]. That all subordination, application, and submission, must be in succession from the first source of life, that there may be conjunction, n. 3091. That in heaven there are subordinations, and in hell, but with much difference, n. 7772.

SUBSISTENCE [*subsistentia*]. See **EXISTENCE**.

SUBSTANCE [*substantia*]. That it denotes good, n. 4105.

SUCCESSIVE [*successivum*]. See **CENTRE**. That influx is according to the order of successions, concerning which order, n. 7270, 10,099. See **DEGREE**.

SUCCOTH [*Succoth*]. That it denotes the holy principle of truth derived from good, n. 4392. That the journeying of the sons of Israel from Raamses to Succoth denotes the first state of departure, and the quality, n. 7972.

SUCK, ONE THAT GIVES [*lactans*]. That it denotes innocence, n. 3183. See **INFANT**. That she who gives suck and nurse denote the good of innocence, n. 4563, 6740, 6745. What nurse further signifies, n. 4563. See **NURSE**. That sucklings denote those recently born, who have not yet gained divine life, n. 4378.

SUCKLINGS, AND THEY THAT GIVE SUCK [*lactentes et lactantes*]. That a suckling, and also one that gives suck, denotes innocence, *sh.* n. 3183. That one who gives suck and a nurse denotes insinuation of innocence by the celestial-spiritual principle, and that it also denotes hereditary evil, n. 4563. That nurse denotes the insinuation of good, *sh.* n. 6740. That to give suck denotes to insinuate good, n. 6745. That a land flowing with milk and honey denotes what is pleasant and delightful, n. 6857. See **HONEY**.

SULPHUR [*sulphur*]. What, n. 1299. That it denotes hell, also devastation by the evils of self-love, n. 2446. That fire and sulphur denote falses and evils of every kind, n. 2446.

SUM [*summa*]. That it denotes all things, n. 10,210.

SUMMER [*æstas*]. That with the regenerate the changes of things of the will are like winter and summer, and the changes of things intellectual like day and night, n. 935, 936.

SUN [*sol*]. See **FIRE, FLAME, HEAT, LIGHT, LUMEN, and COLD**. That the Lord in the other life is a sun to the celestial, and a moon

to the spiritual, hence their light, n. 1053, 1521, 1529, 1530, 1531. Hence the sun denotes what is celestial or love, the moon what is spiritual or faith, n. 30—38, 1529, 1530. What is meant by the setting of the sun, n. 1837, 1859. See also MOON. That the sun denotes the celestial principle of love, the moon its spiritual principle, n. 2441, 2495. That the sun, in the opposite sense, denotes self-love, hence it is evident what the adoration of the sun is. And that the sun, or the celestial principle of love, appears to those who are in self-love as thick darkness, n. 2441. What is meant by sea, sun, moon, stars, nation, where the Lord speaks of the consummation of the age, which is the end of the church, n. 2120, 2495. That the Lord is the sun of heaven, and that hence is light in which is intelligence, and heat in which is love, and that hence are correspondences, n. 3636, 3643. That the setting of the sun denotes obscurity as to those things which are of the understanding, *sh.* n. 3693. That the sun denotes love to the Lord, and the moon charity towards the neighbour, because the Lord appears in heaven as a sun and as a moon, n. 4060. That the sun arising denotes the conjunction of goods, n. 4300. That the sun arising to him, in the internal historical sense, denotes when they came into representations, n. 4312. That the Lord as a sun appears in a middle altitude, a little above the plane of the right eye, n. 4321 at the end. That the sun denotes the celestial principle of love, and also natural good, and the moon the spiritual principle of love and also natural truth, n. 4696. That the sun of the world does not rise and set, but that the earth revolves around, n. 5084, 5097. That the sun of heaven, or the Lord, never sets, but that it appears to set in respect to those who do not receive, comparatively as in the case of the sun of the world, in that it never sets, n. 5097. That the sun of the world corresponds, and also the moon and the stars, n. 5377. That the sun of the world appears to spirits behind them, when they think about it, because in obscurity, n. 7078. That the Lord, as a sun, is in front before the right eye, the reason, n. 7078 at the end, n. 7171. That the Lord is a sun, from which comes love and faith, as heat and light from the sun of the world, n. 7083. That the Lord was seen in the sun of heaven by the spirits of Mercury, and likewise by the spirits of Jupiter, and the spirits of our earth who had seen him on this earth, n. 7173. That the sun of the world appears large in the planet Mercury, and that the heat in such case is tempered, whence this is, n. 7177. That the divine principle immediately proceeding from the Lord, and a second successive principle, do not affect heaven, but that they appear as belts around the sun which is the Lord, n. 7270. That the sun growing warm denotes the heat of concupiscences, n. 8487. A comparison with the sun to shew the quality of the divine love of the Lord, n. 6839, 6849, 8644, and what the quality of the light thence derived, see the same numbers. The correspondence of the sun of the world with the sun of heaven and with several cases of variation, concerning which, n. 8812. That the sun arising denotes to be seen, n. 9128. That to the setting of the sun denotes when the state ceased, n. 8615. That there appears

to the back somewhat darkish for the sun of the world, n. 9755. That they who are in self-love are said to adore the sun of the world, briefly shewn, n. 10,584. That the Lord appears as a sun, and that all light and heat in the heavens are thence derived, n. 10,809. An explication is there given of what the Lord predicted concerning the end of the church when there would be no longer any good of love and truth of faith, on which occasion it is said that the sun should be obscured, and the moon shall not give brightness, and the stars shall fall from heaven. That stars denote the knowledges of good and truth. See STARS.

SUP, *to [sorbere]*. That it denotes the same with drinking, but in a diminutive way, n. 3089. Cause me to sup, that it denotes desire of conjunction, n. 3320.

SUPH SEA [*suph mare*]. That it denotes the hell beneath the hell of adulterers separated by waters as of a sea, n. 8099. That it denotes hell and damnation, *sh.* n. 8099. That they pass through it who are liberated from infestations, and are brought to undergo temptations, n. 8099. That in that hell are they who are in faith separate from charity and a life of evil, n. 8099. Concerning this their hell, n. 8137, 8148. That in the hell which is signified by the sea *suph*, are they who have been in persuasive faith, and in evil of life, n. 8148. That from the sea *suph*, even to the sea of the Philistines, denotes extension from scientific truths to the interior truths of faith, and that the sea *suph* denotes the scientific principle, n. 9340.

SUPPER [*cæna*]. What the bread is in the sacred supper, n. 2165, 2177. What is meant by eating in the sacred supper, n. 2187, 2343. What by body, that it denotes the divine human and the holy proceeding principle of the Lord, thus love itself, n. 2343, 2359. That it denotes external worship, in which the greatest part of mankind are principled, n. 2165, 2177. That the bread in the sacred supper signifies the Lord, and hence his love, and the reciprocal love of man, and all good and truth, and in general love and charity, n. 4211; see in the New Jerusalem and its heavenly doctrine the articles concerning the sacred supper. And that thus it is a medium uniting man with the Lord, n. 4211, 4217, 4735. That a meat-offering denotes celestial good, and a drink-offering spiritual good, the like as bread and wine in the holy supper, n. 4581. That body denotes the good of love, *ill.* and *sh.* n. 6135. That a holy principle flows-in from the internal with those who receive the sacred supper holily, whilst they are ignorant of it, n. 6789. That flesh denotes the divine good of the divine human principle of the Lord, also the reciprocal principle of man, and that blood denotes the divine truth of the divine good which is from the divine human principle of the Lord, n. 7850. That without the internal sense, it cannot in any wise be known why the holy supper was instituted, and what is there signified by flesh, body, and bread, n. 8682 at the end, also n. 9003 at the end. That blood in the holy supper is divine truth from the Lord, and that flesh is divine good from him, *sh.* n. 9127. That from the providence of the Lord it has

come to pass that in the Catholic religion in the holy supper the common people receive only the bread, and the priest drinks the wine, because they worship things external, n. 10,040. The doctrine concerning the holy supper, n. 10,519—10,522. But that it ought to be known what is signified by body, blood, bread and wine, and the eating of them, in the internal sense, n. 10,520. What singular the things signify, and that the angels have no other perception of them, and that hence is conjunction, n. 10,521. That thus conjunction is effected by the good of love and the good of faith, only with those who are in the good of love and of faith to the Lord from the Lord, n. 10,522. That the holy supper is a seal of that conjunction, n. 10,522 at the end.

SUPPLICATE, *to* [*supplicare*]. See TO PRAY.

SURETY, *to be* [*spondere*]. That to be surety for any one denotes to be adjoined to him, n. 5609, 5839.

SURFACE [*superficies*]. That it denotes what is ultimate, n. 7687.

SUSIMS [*Susimi*]. See NEPHILIM.

SUSTAIN, *to* [*sustentare*]. That it denotes the influx of good and truth, n. 6106, 6576.

SWEAR, *to* [*jurare*]. That an oath, when from Jehovah or the Lord, denotes irrevocable confirmation from the Divine Being or Principle, *sh.* n. 2842. That truth divine thus falls into man, who is of such a nature, that otherwise he does not believe, n. 2842. That an oath was by the divine human principle of the Lord, n. 2842. That it was permitted to swear by Jehovah, that the confirmation of the internal man might be represented, n. 2842 at the end. That the internal man, who has conscience, does not swear, still less he who has perception, n. 2842. Why it was forbidden by the Lord to swear, n. 2842. That to swear is predicated of truths which are of the understanding, thus that it denotes to understand, n. 3037. That an oath denotes confirmation, and conjunction, and that it is predicated of truths, n. 3375. That to adjure, denotes to have at heart, n. 6514. That to swear to Abraham, Isaac, and Jacob, denotes a state of the church in which the ancients were, n. 6589. That to swear denotes confirmation of truth, where the Lord's words are explained, forbidding to swear by heaven, by earth, by Jerusalem, and by the head, n. 9166.

SWEAT [*sudor*]. That it denotes the proprium of man, n. 9959.

SWEEP, *to* [*verrere*]. That to sweep the house denotes that all things are prepared and filled with good, or to purge from evils, and to prepare that goods may flow-in, *sh.* n. 3142, and, in the opposite sense, it denotes to fill with evils, n. 3142 at the end. That to sweep the way denotes to prepare that truths may be received, *sh.* n. 3142.

SWEET [*dulce*]. That it denotes what is delightful, n. 8356, and pleasant, n. 5620. That whatever is sweet in the natural world corresponds to what is delightful and pleasant in the spiritual world, n. 5620, 8356.

SWORD [*gladius*]. That the flame of a sword turning itself denotes self-love, n. 309. That a dagger and sword are spoken of instead of a knife, n. 2799. The dagger by which circumcision was effected, n. 2799. See also n. 2039 at the end, 2046 at the end, 7040. See **CIRCUMCISION**. That a knife denotes truth combatting, or the vastation of truth, and, in the opposite sense, the false combatting, and the punishment of the false, *sh.* n. 2799. That a sword denotes evil combatting by the false, n. 4499. What is meant by thrust through with a sword, n. 4503. That daggers denote doctrinals destroying truth and good, *sh.* n. 6353. That sword denotes the vastation of truth, and the damnation of evil and the false, *sh.* n. 7102. That a sword unsheathed denotes continual combat against falses and evils, and contrariwise in the opposite sense, *sh.* n. 8294. That a sword on the thigh denotes truth which fights from good, n. 10,485.

SYCAMORE [*sycamora*]. That the sycamore tree denotes external truth, and fig-tree external good, n. 7553.

SYRIA [*Syria*]. That Aram or Syria denotes the knowledges of good, n. 1232, 1234. That in Syria was the new church from Eber, n. 1238. That Aram-Naharaim, or Syria, denotes the knowledges of truth, n. 3051. That the sons of the east were in Syria, n. 3249. That the sons of the east, like Syria, denote those who are in the knowledges of good and truth, n. 3249. That Padan-Aram denotes the knowledges of truth, n. 3664. That it denotes also the knowledges of good, n. 3640. That Aram or Syria is called the land of the sons of the east, in order to signify, what, n. 3762. That in Syria was the ancient church, and that remains continued there a long time, n. 4112. And that they signified the knowledges of good and truth, n. 4112.

T.

TABERNACLE [*tabernaculum*]. See **TENT**.

TABLE [*mensa*]. That the table on which were the breads of faces, was representative of things celestial, *sh.* n. 9527. That the breads of faces on the table denote the Lord as to celestial good, n. 9545. It is explained why the table, on which were the breads of faces, was on the north side in the habitation, thus denoting good in obscurity, which is respectively spiritual good, n. 9684, 9685.

TABLES [*tabulæ*]. That the tables of stone on which the law was written denote the book of the law or the Word in every complex, *ill.* n. 9416. Why they were two, and in what manner they were written upon, illustrated and shewn by dividing things into halves when covenants were entered into, n. 9416. That the engraving and writing on the tables denote those things which were impressed on the life, n. 9416. That the tables on which the law was written denote the Word, by which there is conjunction with the Lord, n. 10,375. The reason why the tables were of stone is, because

stone denotes truth in ultimates, thus the sense of the letter in which is the internal sense, n. 10,375. That tables denote the external sense of the Word, what was written on them its internal sense, n. 10,453, 10,461. The reason why the tables of the law were broken, and others were hewed out by Moses, was, because by the tables of Moses is signified the external of the Word such as it was for the sake of the people, concerning which, n. 10,603.

TAIL [*cauda*]. That it denotes the ultimate of the sensual principle, thus the false which altogether looks downwards, *sh.* n. 6952. That tail also denotes truth in ultimates, *ill.* and *sh.* n. 10,071.

TAKE TO, *to* [*adducere*]. That to take to denotes to adjoin, n. 6744.

TAKEN, *to be* [*capi*]. That to be taken denotes to be carried away by the evils of the loves of self and the world, n. 9348.

TAR [*bitumen*]. See PITCH.

TARES [*zizania*]. That tares denote the false of the church, n. 7571.

TARRY OR ABIDE, *to* [*commorari*]. See TO DWELL. That to tarry denotes nearly the same as to dwell, but to tarry is predicated of the life of truth with good, and to dwell of the life of good with truth, n. 3613.

TARSHISH [*Tharschisch*]. What, n. 1156, 6135 end.

TASTE [*gustus*]. See APPETITE and TONGUE. That spirits have not the sense of taste, but somewhat analogous to it, n. 1516, 1880. That the relish of food denotes the delights of good and the pleasantnesses of truth, n. 3502. Hence such things are savoury meats, n. 3502. That savoury meats also denote the delectable things which are of truths, n. 3536, 3589. The correspondence of the taste and the tongue, n. 4791—4805. That the taste corresponds to the perception and affection of knowing and of growing wise, n. 4793. See TONGUE. That it is not allowable for spirits to flow-in into the taste, the reason, n. 4793. That syrens attempt to enter into the taste that they may obsess the interiors of man, n. 4793. That spirits have all sensations except taste, of which they have only somewhat analogous, why, n. 4794.

TEAR [*lachryma*]. See TO WEEP.

TEGUMENT [*tegumentum*]. See VAIL.

TEETH [*dentes*]. Teeth whiter than milk denote the celestial-spiritual principle appertaining to the natural principle, n. 2184. See TOOTH.

TELL, *to*, OR RELATE [*narrare*]. That it denotes to perceive, n. 3209, 8668. See DECLARE.

TEMAN [*Theman*]. That Teman has respect to celestial love and Paran or mount Paran to spiritual love, n. 2714.

TEMPLE [*templum*]. That by tents were signified the like things as by temple, n. 414. That the altar and temple were primary representatives of the Lord, n. 2777. That the house of God is the church, heaven the kingdom of the Lord, the Lord as to good, and that temple denotes the same things as to truth, *ill.* n. 3720. That

the house of God with the most ancient people was of wood, because wood signified good, but the temple was of stones, because stones signified truth, n. 3720.

TEMPTATION [*tentatio*]. Concerning temptation combats, n. 59, 63, 227. What temptation is, n. 847. That temptations are celestial, spiritual, and natural, n. 847. How the case is with temptations, that evil genii and spirits assault those things which are of the love, thus which are of the life of man, n. 847, 1820. What the effect of temptations is, n. 1693, 1717, 1740. That temptation is on this account, that corporeal things may be subdued, n. 857. That the evils and falses, appertaining to the man who is regenerating, are subdued by temptations, but are not abolished, n. 1868. That truth is the first principle of combat, n. 1685. That man must fight from the goods and truths which he has imbued by knowledges, although they are not goods and truths, n. 1661. That evil spirits excite evils and falses, hence come temptations, n. 741, 751, 761. That man in temptations supposes the Lord to be absent, when yet he is then more present, n. 840. That man cannot in any wise endure temptation combats of himself, because he is opposing all the hells, n. 1692 at the end. That by temptations, evil spirits are deprived of the power of doing evil with man, n. 1695, 1717. That the Lord alone fights on man's side, n. 1661, 1692. That temptation has place with those who have conscience, and is more acute with those who have perception, n. 1668. That at this day there are not temptations, but anxieties, which are different things and from another source, n. 762. That dead men cannot endure temptation combats, n. 270. That all temptations are accompanied with despair concerning the end, even those of the Lord, n. 1787, 1820. That after temptations there is fluctuation, n. 848, 857. That temptation as to things intellectual is slight, n. 735. That the Lord first fought from goods and truths, which appeared as goods and truths, n. 1661. That the Lord fought against the evils of the love of self and of the world, from love towards the universal human race, n. 1690, 1691 at the end, 1812, 1813, 1820. That the Lord fought from his own proper power, n. 1692. That the Lord alone fought from divine love, and that all others, whilst they fight from themselves, fight from the love of self and of the world, n. 1812, 1813. That the hells fought against the Lord's love, which was the salvation of the universal human race, n. 1820. That the Lord, by temptations and victories from his own proper power, was made justice, n. 1813. That the Lord sustained the most grievous of all temptations, n. 1663, 1668, 1787. That the union of the human essence with the divine in the Lord, was effected by temptations and victories, n. 1737, 1813. See **LORD**. What is meant in the internal sense by *lead us not into temptation*, n. 1875. What the good learn from temptations, viz. that they are nothing but evil, and that all things are of mercy, n. 2334. That temptation is a combat concerning power, n. 1923. That by temptations goods are more closely conjoined to truths, n. 2272. That none are saved on account of temptations, if they yield in them, nor if they suppose they have

merited by them ; if this be the case, it is a proof that man has lost the thoughts which he received by temptations, n. 2273. That in all temptation there is freedom, stronger than out of temptations, n. 1937. That in temptations there are indignations, and several other affections, n. 1917. The temptation of infants, of what quality, n. 2294. That in temptations they who are tempted are reduced to despair, n. 2694. That God does not tempt, but delivers, and in such case induces good, n. 2768. That in temptations he does not concur by permitting them, according to the idea which man has concerning permission, n. 2768. Concerning the passion and most grievous temptations of the Lord, n. 2776, 2786, 2795. See LORD. That the Lord, as to the divine principle, could not be tempted, n. 2803, 2814. Neither as to good, but as to truth, n. 2813. And that neither could he be tempted as to divine truth, but as to truth divine, n. 2814. That the Lord admitted temptations into himself, n. 2816. What is written concerning temptations in the sum, n. 2819. That the vessels recipient of truth are softened by temptations, that they may receive good, n. 3318. That the rational or internal man, during man's regeneration, receives truth sooner than the natural or external man, and that hence also is the combat of temptations, n. 3321. That truth cannot be interiorly received, when incredulity reigns, because this limits and prevents, n. 3399. See TRUTH and FAITH. That they who are regenerating are first in a state of tranquillity, before they are in temptations, and that afterwards they return into a state of tranquillity, which also is the end in temptation-combats, n. 3696. That temptation is a combat between the evil spirits attendant on man and the angels, n. 3920, 3927. That temptation is a combat on account of the disagreement between the internal principle of man and the external, and that it is a combat for dominion, n. 2928, and that it is a combat between the delights of each, n. 3928. That temptation cannot exist unless there be affirmation and acknowledgment of good and truth, n. 3928. That man undergoes temptations when good begins to act the principal part, which is in adult age, n. 4248. That temptation comes from this source, that the angels hold man in goods and truths, and evil spirits hold him in evils and falses, n. 4249, or because, when good takes the first place the natural man is in falses, the secret reason, n. 4256. That no one can be tempted except as to what he loves, thus as to truth, when he loves truth, n. 4274. That he, who is not in the good of faith, cannot undergo spiritual temptation, because he would yield ; and that such are only let into natural anxieties, n. 4274. That the Lord by temptations admitted into himself, subdued all the hells, and reduced all things into order, and made the human principle in himself divine, n. 4287. That the Lord admitted into himself temptations from the angels, n. 4295. That none can be tempted but they who are in the affection of truth and good, n. 4299. That temptations are from this ground, that evils and falses are excited, n. 4299. That temptations appear as if they were from the Divine Being or Principle, n. 4299. That evil spirits are those who excite evils and falses, and temptations, n. 4307. That temptatio

exist when good is conjoining itself to truths, because fallacies and falses adhere to truths, n. 4341. That temptation is for the sake of the conjunction of good and truth, n. 4572. That it is the combat of spirits attendant on man, n. 4572. That after temptations there is joy, on account of the conjunction of good and truth, n. 4572. That temptations exist by evil spirits attendant on man, who excite his falses and evils, thus by influx thence, *ill.* n. 5036. That they who are regenerating undergo temptations, n. 5036. That truth impressed on man's interior principle has rule in a state of temptations, often when the man is ignorant of it, n. 5044. That a state of temptations is filthy and unclean, by reason that falses and evils are excited, but that afterwards serenity is effected, n. 5246. A comparison with the state of man amidst temptations, n. 5246. That man is regenerated by temptations, because temptations remove the loves of self and of the world, also because from opposites they give relatives, and confirm goods and truths, and that evils and falses are subdued, not daring to rise up again, n. 5356. That an inversion takes place with man who is regenerating, and that in this case there is temptation, the reason, n. 5773. That temptations appear to be evil, *ill.* n. 6097. What good is procured by temptations, desolations, and desperations, n. 6144. That the Lord turns the evil, which infernals induce in temptations, into good, n. 6574. That man is insinuated into interior societies chiefly by temptations, n. 6611. That temptation is when man is let into his own evil, and that on such occasion evil spirits fight against the angels, n. 6657. That truths exist according to infestations in temptations, *ill.* n. 6666. That evil spirits use cunning and malice in temptations, *ill.* n. 6666. That he who is regenerating, for the most part does not combat from genuine truth, but from the truths of his own church; nevertheless that this truth ought to be such that it may be conjoined with good, n. 6765. That when man is in temptation, he is in a state of obscurity and grief, and that afterwards, when he emerges thence, he is in a state of brightness and gladness, n. 6829. That spiritual combat or temptation is necessary, is not known in the world, but is well known in the other life, n. 7090 at the end. That infestations or temptations of the well-disposed have place in the other life, that evils and falses and filthy things may be removed, and that before this they cannot be elevated into heaven, n. 7122. That the Lord cannot be tempted as to the divine human principle, wherefore he assumed an infirm human principle that he might be tempted, *ill.* n. 7193. That there is a difference between temptations and infestations; that temptations are effected with pang of conscience, infestations not so, n. 7474. That when any are to undergo temptations, truths and goods are arranged by the Lord in a state to undergo them, and that in this case they are nigh unto hell, n. 8131. That the hells fight against man, and the Lord for man, n. 8159. And that the Lord alone fights, and man not at all, *ill.* n. 8172, 8175, 8176. That the spiritual, who were kept till the coming of the Lord, could not come into temptations until the Lord was glorified, because they conquered by his power, n. 8099. That there are spiritual temptations, and

natural temptations, and that the latter sometimes attend the former, and sometimes not, and that in this case they are only pains of mind (*animus*), n. 8164. And that there is anxiety of melancholy, which is accompanied with temptation, and which is not accompanied, n. 8164 at the end. That there is despair in temptations, and that in such case bitter things are spoken, but that they are not attended to, because temptation is then at the ultimate limit of power, n. 8165. That they who yield in temptations, come into grievous damnation, n. 8165 at the end, n. 8169. That in temptations two forces act, and that a divine force acts from within, and draws man back, n. 8168. That in temptations prayers are not so much heard, why; and that man ought to engage in combat against falses and evils, as from himself, the reason, n. 8179. That he who once conquers the hells, conquers them perpetually, n. 8273. That the Lord alone fought from himself against the hells, *sh.* n. 8273, and that he alone fights for man, n. 8273. That temptation is a combat of the internal man and the external, concerning which, n. 8351. That faith and charity cannot be implanted except by temptations, n. 8351. Temptation on account of the defect of truth is described, n. 8352. That after temptation there is illustration and affection by what is pleasant, and delightful, why, n. 8367, 8370 at the end. That man without temptation cannot be regenerated, and that he must undergo several, n. 8403. That to tempt is to explore, n. 8419. That to tempt Jehovah denotes what is contrary to the Divine Being or Principle, n. 8567. That temptations are continual desperations, and that they are ended in desperation, n. 8567. That truths and goods are implanted and confirmed by temptations, *ill.* n. 8924. Concerning temptations specifically, n. 8958—8969. That they are spiritual combats with those who are regenerating, n. 8958, 8959. That they are from evil spirits attendant on man, who assault, n. 8960. That they relate to the dominion of evil over good, and of the natural man over the spiritual, n. 8961. That combats are effected by the truths of faith, n. 8962. Why man is not tempted until he comes to adult age, n. 8963. That neither is he tempted, unless he has the truths of faith, n. 8964. That the state after temptation is worse than the former state, if man yields, why, n. 8965. That at this day few are admitted into temptations, n. 8965. By temptations truths are confirmed, and concupisces are subdued, and man is humbled, hence he has intelligence and wisdom, n. 8966, 8967. That temptations are undergone before man is in good, but not when he is in good, n. 8968. That man ought to fight as from himself, but to believe that it is from the Lord; if he does not afterwards believe that it is from the Lord, the temptation is of no avail, n. 8969. That the Lord by temptation-combats overcame the hells, and arranged all things into order, citations, n. 9528 at the end. That the Lord, when in the world, fought with the hells, and arranged all things into order, n. 9937. That they who place merit in works cannot fight against the hells, but that for those who do not, the Lord fights, n. 9978. That the angels instantly come into spiritual idea, and material idea is put off at the first threshold of heaven, n. 10,568.

That by temptations an internal principle is opened and given to man by the Lord, *ill.* n. 10,685. That the goods and truths appertaining to man do not come to apperception in temptations, but after them are implanted and reduced into order, n. 10,685. That man knows not that this is effected, and how it is effected, *sh.* n. 10,685. That by temptations an internal principle is opened to man, and afterwards truths are therein implanted and illustrated, because the Lord fights from an interior principle, n. 10,685. That not to eat bread and not to drink water forty days and nights denotes a state of temptation, n. 10,686.

TEN [*decem*]. That ten and tenths denote remains, n. 576, 1738, 1906, 7284. That a hundred denote the same as ten, n. 1988. That ten denote all, n. 4638. That the tenth of the month denotes a state of the initiation of the interiors, so likewise the tenth day, n. 7831. That a tenth part denotes as much as is sufficient, n. 8468, 8540, thus also as much as is conducive to uses, n. 9756.

TENDENCY, OR ENDEAVOUR [*conatus*]. That there is a tendency continually in good to restore the state that truth may be subordinate, *ill.* n. 3610. That tendency (or endeavour) produces acts and motions, n. 3748. That tendency (or endeavour) in natural things is from the spiritual world, without which nothing would exist which does exist, *ill.* n. 5173. That the sphere of tendencies (or endeavours) to do evil is perpetual from the hells, and the sphere of tendencies (or endeavours) to do good from the heavens, and that between them there is equilibrium, that man may be in freedom, n. 8209. That in the hells there appear ebullitions, which are tendencies (or endeavours) to emerge, n. 8173. That hell is in the perpetual tendency (or endeavour) to destroy heaven, n. 8295. That tendency (or endeavour) and the acts thence derived are in unity, n. 10,738.

TENDER [*tener*]. That tender sons denote things recent, which have not yet gained divine life, n. 4377.

TENT [*tentorium*]. What is meant by tents, n. 414. That they denote the holy principle of love, n. 414, 1102, 1566. That tent denotes what is holy, n. 2145, 2152. What is meant by pitching a tent, n. 1616. What the vails of the tent signify, n. 2576. That the holy of holies in the tabernacle and in the temple, represented the divine human principle of the Lord, and that the things contained therein represented its quality, n. 3210. That tents denote the holy principle of worship, hence the Jews had a tent, and hence the feast of tabernacles, n. 3312, 3391. That the supreme, internal, and external sense of the Word is as the inmost, the internal, and external of the tabernacle, n. 3440. That the tabernacle represented with all things therein, and that they signified the three heavens, and that the testimony in the ark signified the Lord himself, n. 3478. What was represented by the bread there on the tables, n. 3478. That to fix a tent, denotes a state of love, n. 4128. That the tents, which are called succoth, denote the holy principle of truth, or the good of truth, *sh.* n. 4391. That to stretch a tent denotes progression of what is holy towards things interior, n. 4599. That a tent denotes a society

as to good, n. 8470. That tent denotes the holy principle of union, n. 8666. That the good of the new will appertaining to man is the habitation of the Lord there, and the truth of the new understanding thence derived is the tabernacle, *ill.* n. 9296, 9297. Concerning the feast of tabernacles, n. 9296. See FEAST. That tents and the ark represented heaven where the Lord is, n. 9457, 9481, 9485. See also ARK. That the tent above the habitation denotes the external of heaven, n. 9615. That the tent of assembly denotes where the presence of the Lord is, *sh.* 9784. That to enter into the tent of assembly, when concerning Aaron, denotes to represent all things both of heaven and of the church as to divine truth, n. 9963. That to come to the altar denotes to represent the Lord as to divine good, each as to worship, n. 9964. That at the door of the tent of assembly denotes the marriage of divine truth and divine good, *ill.* n. 10,001, 10,025. That the altar and the tent were polluted by the sin of the people, *sh.* and *ill.* n. 10,208. That to give for the work of the tent denotes conjunction with heaven, n. 10,230. That to enter into the tent of assembly denotes to represent all things of worship grounded in spiritual good, and that to come to the altar denotes to represent all things of worship grounded in celestial good, n. 10,242, 10,245. That the most ancient people dwelt in tents, and that tents on that account denote the holy things of worship, n. 10,545. That tent denotes the Lord, and hence heaven and the church, and that hence it denotes all that is holy in heaven and the church, also the holy principle of worship and the holy principle of the Word, *ill.* and *sh.* n. 10,545. That tents signify the goods of the church and of worship, hence in the opposite sense they signify the evils of worship and of the church, *sh.* n. 10,545. That the tent of assembly, which was set without the camp, denotes the external of worship, of the church, and of the Word, in which are all internal things, n. 10,547, 10,548.

TENTHS [*decimæ*]. That they denote remains, n. 576, 1738. That twice tenths denote the good of remains, as well celestial good as spiritual, n. 2280.

TERAH [*Therach*]. That he was an idolater, n. 1356. That he denotes idolatrous worship, n. 1353, 1356. That in the house of Terah was idolatrous worship, n. 1992. That he represents the common beginning of churches, n. 3778, 4307. See NAHOR.

TERAPHIM [*Theraphim*]. That they were idols by which they inquired of their god, and had answers, and that they thence signified truths, *sh.* n. 4111, 4162. That they denote interior truths, or from the Divine Being or Principle, n. 4155.

TERROR [*terror*]. That terror is predicated of those who are in evils, and dread of those who are in falses, n. 9327, 9331.

TERROR OF GOD [*terror Dei*]. That the terror of God denotes protection, the reason, n. 4555.

TERTIAN LEADERS [*Tertiani duces*]. That they denote general things or principles under which are particulars, in a series, n. 8150. And that they denote all things with singulars, n. 8276.

TEST [*characteristicon*]. A characteristic test or mark by which

every one may discover his true state and quality, and according to which he ought to examine himself, n. 1680.

TESTICLES [*testiculi*]. Concerning their correspondence, n. 5060. That they who ensnare in conjugal love by love, friendship, and officiousness, are against it, concerning whom from experience, n. 5060.

TESTIMONY [*testimonium*]. See WITNESS.

THAMAR [*Thamar*]. That it denotes the church representative of spiritual and celestial things, n. 4829, 4891.

THEMA [*Thema*]. The son of Ishmael, that it denotes those of the spiritual church who are in simple good, especially amongst the nations, n. 3268.

THEOLOGY [*theologia*]. See DOCTRINE and FAITH.

THICKET, OR WHAT IS ENTWISTED [*perplexum seu implexum*]. That it denotes the scientific natural principle, which has its abode in the exterior memory, n. 2831. See ENTWISTING.

THIEF AND THEFT [*fur et furtum*]. What is meant by theft and thieving, and that, in the internal sense, it is not so harsh; thus for a thief to come denotes unexpectedly, n. 4002, to steal the heart, n. 4112, 4113, 4131. That theft denotes the evil of merit, n. 4174. That theft denotes the alienation of good and of truth by evil, and that it denotes the claiming of the things of others; that to steal good and truth denotes to alienate good and truth by evil, also to claim to self the goods and truths which are not its own, and especially to apply them to evils and falses, *ill.* and *sh.* n. 5135. That to steal denotes to claim to onesself, or to attribute to justice and merit, what is of the Lord, n. 2609. That before regeneration man claims to himself truth and good, thus is in spiritual theft, not so after regeneration, n. 5747. That man is in spiritual theft when he claims to himself good and truth, and that in such case he cannot enter into heaven, n. 5758. But still they are not damned if they do it from ignorance and simplicity; they who do it from confirmed principles are vastated, n. 5759. That to steal denotes to take away from any one his spiritual goods, also to attribute to onesself the things which are the Lord's, n. 8906. That to steal denotes to apply truths to evils, *ill.* n. 9018, 9020. That theft denotes the taking away of good or truth, n. 9125, and that by a thief is signified the like as by theft, viz. the taking away of truth and good, n. 6125, 9126. That the digging-through of a thief denotes what is done in secret, *sh.* n. 9125. That to be caught when it relates to theft, denotes remembrance, n. 9151.

THIGH [*femur*]. That the thighs, like the loins, denote conjugal love, n. 3021. That they denote also all spiritual and celestial loves, because these are derived from conjugal love, n. 3021. That, in the opposite sense, they denote the loves of self and of the world, n. 3021 at the end. That to come forth from the womb and from the loins is predicated of good, to be separated from the bowels is predicated of truth, n. 3294. That the hollow of the thigh denotes where there is conjunction of conjugal love, also of celestial and spiritual love with natural good, n. 4277, 4280. That the thigh de-

notes conjugal love and hence celestial and spiritual love, n. 4280. That kings coming forth from the loins denote truths from the heavenly marriage, n. 4575. Concerning the correspondence of the loins and genitals with the grand man, n. 5050—5062. That the loins correspond to conjugal love, or to those who are in that love, n. 5050, 5051, 5052. That they are celestial and in the inmost heaven, n. 5052. That they are distinct from others, n. 5053. But what their quality is, it has not been given to know, the reason, n. 5055. Concerning the infernals who are in contrary principles, or adulteries, n. 5059. That the loins denote interior things, n. 7863. Concerning breeches. See BREECHES. Concerning the nakedness of the loins and genitals, n. 9960. See NAKEDNESS and GENITALS. Concerning extension from the loins to the thighs when it relates to breeches, that it denotes extension of the loves, *ill.* n. 9961. That the loins denote the interior things of love, and the thighs the exterior things, n. 9961. That a sword on the thigh denotes truth which is combating from good, n. 10,485.

THIMNATH [*Thimnath*]. That it denotes a state of consulting for the church, *sh.* n. 4855.

THIN AND SLENDER [*tenue et gracile*]. That it denotes of no use, n. 5214. That thin in flesh denotes not of charity, n. 5204.

THINK, *to*, THOUGHT [*cogitare, cogitatio*]. See IDEA. That spirits think with perspicuity, n. 322. That they believed the soul or spirit to be abstract thought, n. 444, 445. That in every idea of thought there is somewhat derived from the will, and at the same time from the understanding, n. 590. That the speech of spirits is from the ideas of thought. See SPEECH and IDEA. That the internal man is not thought, n. 978. That evil from hell and good from the Lord flow-in into thought, n. 962. The punishment of discription (or the rack) as to the thoughts, n. 962. That they who were taken up amongst angelic spirits saw the interiors of my thoughts, n. 1769 at the end. That the Lord alone thought from himself, n. 1904. That thoughts are from perception, from conscience, and from no conscience, n. 2515, 2552. That perception is something else than thought, and that the latter is from the former, n. 1919. That angels think from the interior of the rational principle, n. 1914. That they who have conscience think from the exterior of the rational principle, n. 1914. That they who have conscience think from thence, n. 1919. That they who have not conscience think from the natural, sensual, and corporeal principle, n. 1914. That they who have conscience have interior thought from the Lord, but it is otherwise with those who have not conscience, n. 1935. That the thought of man is wonderful, and that it is unknown to him that it is of such a quality, n. 2557. That societies are sometimes dissociated as to thoughts and discourses, n. 2129. That angels and spirits perceive the interior things of the thoughts of man, n. 1931. That thoughts are from the memories, that all things of the thoughts remain, and that angels and spirits perceive singular the things of the thoughts. See MEMORY. That there is thought from perception, and from conscience, n. 2552. That all

changes of state, both as to things voluntary, and things intellectual, are ruled by spirits and angels from the Lord, n. 2796. That the all of thought and of will flows-in. See **LIFE** and **FREEDOM**. What is meant by meditating in the field, n. 3196. That it is the internal or rational man which thinks, and indeed in the external or natural, but with a difference when man is a man and when a spirit, *ill.* n. 3679. That thoughts are not abstract things, but that they are from the purer substances of man, n. 3726. That some believe the soul to be mere thought, n. 4527. What the exterior thought is, and what the interior, *ill.* n. 5127. That what a man loves reigns universally in his thought, although he is ignorant of it, *ill.* n. 5130. That thought is given sometimes from the interior rational principle, and sometimes from the sensual, according to the state, n. 5141. That the exterior natural principle is a plane, in which, as in a glass, the interiors see themselves, and that hence is thought, n. 5165. That unless the natural principle be in order, as with the regenerate, man cannot think interiorly, thus neither can he have faith, n. 5168. That the thought of man, who is in good, is spiritual, according to the internal sense of the Word, *ill.* n. 5614. How difficult it is for a man to believe that spirits know his thoughts, when yet they know them most minutely, from experience, n. 5855. That thought is interior and exterior, n. 6007. That evil flowing-in into the thought, does not hurt, but when it passes into the will-principle, *ill.* n. 6204. That spirits know the thoughts, which cannot be believed without difficulty, from experience, n. 6214; when yet they know the most singular things in the other life, n. 6214. That they who think sensually have but little perception of what is honest, just, and good, n. 6598, 6612, 6614, 6622, 6624. That thought, appears continuous when yet it is distinguished into ideas, n. 6599, 6624. That thought and affection diffuse themselves into societies round about, from experience, n. 6600—6603, 6605, 6609. That the case herein is as with spheres of rays from objects of the earth, n. 6601. That thought enters into the common sphere of societies, and thus does not move the societies specifically, n. 6600, 6603. That thought appears like a river, n. 6606. That thought, when it pours itself forth, makes a circuit according to the form of the cineritious substance in the brain, and that the superior forms which are in heaven, are incomprehensible, n. 6607. Spheres of the thoughts from societies represented by clouds, n. 6609, 6614. That with man the ideas of thought vary, are multiplied, are divided, and are extended to various societies, n. 6610. That in the ideas of thought there are things innumerable, n. 6613—6625. See **IDEA**. The ideas of the thought of those who live evilly, and hence think evilly, n. 6625. That man is insinuated into societies principally by temptations, n. 6611. That thought is active and passive, active when a man speaks, and that it is the speech of the spirit of man, not comprehensible, because without expressions of language, and passive when man does not speak, n. 6987. What is the quality of the celestial form of thought, that the things which are clear are in the midst, those which are obscure are round about, and that the things

which are opposite verge downwards, n. 8885. That work of continuance denotes the intellectual principle, *sh.* n. 9598, 9688. That man can hardly distinguish between truth and good, because hardly between thinking and willing, n. 9895.

THIRD AND THREEFOLD [*tertium et trinum*]. See **THREE**.

THIRST, TO THIRST [*sitis, sitire*]. That it denotes to desire truth from affection, briefly, n. 4958. That thirst denotes the defect of truth, n. 6745 end. That to thirst denotes to appetite and desire, and that it is predicated of truths, *sh.* n. 8568. That to die by thirst denotes to be deprived of spiritual life from a defect of truth, *sh.* n. 8568 at the end.

THIRTEEN [*tredecim*]. What, n. 1668, 2109. That thirteen denote holy remains, n. 2109.

THIRTY [*triginta*]. That it denotes somewhat of combat, n. 2276. That thirty denote what is full of remains, *sh.* n. 5335. That thirty years denote a state full of remains, n. 7984. That thirty denote what is full, n. 9082.

THISTLE [*carduces, tribulus*]. See **THORN**.

THORN [*spina*]. That thorn and thistle denote curse and vastation, n. 273. That briars [*senticetum*] and thorns [*vepretum*] denote falsity and lust, n. 2831. That thorns [*spina*] denote evils, n. 3310. That the thistle [*tribulus*] and the thorn denote evil and the false, n. 9144. That thorns denote the falses of concupiscences, *sh.* n. 9144. That the crown of thorns on the Lord represented the state of the church at that time as to the Word, n. 9144 at the end.

THOUSAND [*mille*]. That it denotes much, also infinite, n. 2575. That princes of thousands denote primary truths in the first degree, because above princes of hundreds, n. 8712. That thousand denotes much, *sh.* n. 8715.

THREE [*tres*]. That three denotes the same as seven, n. 720, 901. That three or third denotes the last time, also the last state of the church, and of those things which are of the church, n. 1825. That three days and the third day signify what is complete, or end and beginning, n. 2788. That the signification is grounded in this, that the Lord rose again on the third day, n. 2788. That third further denotes somewhat, n. 6904, and what is not yet complete, n. 2788 at the end. That to set away of three days between denotes altogether to separate, n. 4190. That the third day and three denote what is complete and continuous even to the end, and one period greater or lesser, *sh.* n. 4495. That from three months denotes a new state, n. 4901. That from three days denotes a new state, n. 5123. That on the third day denotes the ultimate of state, when it is new, n. 5159. That to a way of three days denotes a state of renovation, n. 6904. That three days denote a full state, and what a full state is, n. 7715. Tertian leaders. See **TERTIAN**. That three days denote absolutely, n. 8347. That sons thirds and fourths denote falses in a long series and their conjunction, n. 8877. That three and a half denote what is full and even to the end, *sh.* n. 9198. That one and a half, when it is a division of three, denotes what is full, n. 9488,

9489. That three denote perfection, because that any thing may be perfect, there must be successive order of three things or principles, as end, cause, and effect, *ill.* n. 9825. That from three there exists a one, n. 9866. That seven denote an entire period, when holy things are treated of, in like manner three, when any subject whatsoever is treated of, n. 10,127. That three thousand denote what is plenary, n. 10,492. That sons thirds and fourths denote falses and the evils thence derived, *ill.* n. 10,624.

THREE AND A HALF [*tres et dimidium*], n. 9198. See **THREE**.

THREE HUNDRED [*trecenti*]. What, n. 1709. That three hundred denote what is full, *sh.* n. 5955.

THRESHING-FLOOR [*area*]. That it denotes the good of truth and where the good of truth is, also where the truth of good is, *sh.* n. 6537.

THRONE [*thronus*]. That it denotes what is of royalty, and that to sit upon it denotes the Lord, thus throne denotes the divine truth which proceeds from the Lord, hence heaven also is called a throne, and in such case the natural principle respectively, *sh.* n. 5313. That, in the opposite sense, it denotes the kingdom of the false principle, *sh.* n. 5313 at the end. What is meant by the apostles sitting on twelve thrones, n. 2129, 6397, 9039. That throne denotes the Lord's spiritual kingdom, n. 8625. See **KING**.

THRUST THROUGH OR STABBED [*confossus*]. That it denotes truth and good extinguished, *sh.* n. 4503. An explication of the process of one that is thrust through lying in a field, Deut. xxi. 1—10, n. 9262.

THUMB OF THE HAND [*pollex manus*]. That it denotes truth in its power and also intellectual truth, n. 10,062. In like manner the thumb of the foot, but in an inferior degree, n. 10,062, 10,063.

THUMMIM [*thummim*]. See **URIM**.

THUNDER [*tonitru*]. That voices which are of thunders denote truths divine, n. 7573. See **VOICE**. That thunders denote truths divine, and that the brightness of lightning appertains to truths from the divine, n. 8914.

THUNDER, to [*tonare*]. Discourse sounding as of many, n. 1763.

THYMUS [*thymus*]. Concerning the correspondence of the thymus gland, who they are, and of what quality, to whom this gland corresponds, n. 5172.

TIDAL [*Thideal*]. What, n. 1661.

TILL, to [*colere*]. See **TO CULTIVATE**.

TILLER OR CULTIVATOR [*coleus*]. That a tiller of the ground denotes one who is without charity, n. 345, 381.

TIMBREL [*tympanum*]. That a timbrel is predicated of spiritual good or of the good of faith, n. 8337. See **DRUM**. That to adorn the timbrels denotes to glorify God, from spiritual good, n. 8337.

TIME [*tempus*]. That there is no notion of time in the other life, n. 1274, 1382. That times and spaces in the other life are not,

n. 2625. That spaces and times signify states, the latter, states as to existere, the former, states as to esse, n. 2625. That all times signify states, n. 2788. That times and places denote states, n. 2837. That times denote states, as the times of the age of man, concerning which, n. 3254. That space and time denote states, the reason, because there is no idea of space and time in the other life, nor in the internal man appertaining to man, n. 3356. That man can think of nothing without space and time, but it is otherwise with the angels, n. 3404. What time is, and that there is none to those who are in the affection of genuine love, unless impatience and consequent solicitude adjoin themselves, n. 3827. That spaces correspond to state as to esse, and what is meant by state as to esse, and that time corresponds as to existere, n. 3928. That time denotes state, and that it came to pass at this time, denotes the state of the things which follow, *ill.* n. 4814, 4916. That notions derived from time are not in the other life, illustrated from experience, n. 4882. That ideas concerning times cannot be apprehended in the other life, because the sun there does not make times, illustrated, hence that times denote states, n. 4901. That in the other life there are vicissitudes, like the vicissitudes of the day, viz. morning, mid-day, evening, twilight, and in hell night, concerning which, *ill.* n. 6110. That states in the other life are as the times of evening, of night, of morning, and mid-day, n. 7218. That times and spaces denote states, illustrated by a comparison of the sun of the world with the sun of heaven, n. 7381. That to a stated time denotes in that state, n. 8070. That times denote states, citations, n. 10,133. That times denote states, whence this is in the other life, n. 10,605.

TIRAS [*Thiras*]. What, n. 1151.

TO-DAY [*hodie*]. That to this day and to-day in the Word denotes what is perpetual and eternal, *sh.* n. 2838, 3998. That as to-day denotes as to time and apparently, n. 3325, 3329. That it denotes what is perpetual and eternal, as also to this day, n. 4304. That from now denotes what is eternal, n. 6984. Also yesterday, also to-day, that it denotes what is future and prior, n. 7140. That to-day, always, continually, when spoken of the Lord, denotes what is eternal, n. 9935.

TOGARMATH [*Thogarmath*]. What, n. 1154.

TO-MORROW [*cras, crastinum*]. That it denotes to eternity, n. 3998. What is meant by care and solicitude for the morrow, and who are in it, and who are not in it, *ill.* n. 8478, 8480. That the day following or the morrow, when it relates to the Judaic nation, denotes duration even to the end of the church, n. 10,497.

TONGUE [*lingua*]. That the Hebrew tongue is adapted to the internal sense, n. 618. See **TASTE** and **APPETITE**. That the tongue signifies opinion, n. 1159, 1215, 1216. That the opinions of spirits concerning truths flow-in into the tongue, n. 1159. Concerning the language of spirits and of angels. See **SPEECH**. That men from exterior memory are in the languages of expressions, but spirits from exterior memory are in universal language, n. 2472, 2476. See **MEMORY**. Concerning the correspondence of the taste, the tongue, and

the face with the grand man, n. 4791—4805. That the tongue in general corresponds to the affection of truth, and afterwards to the affection of good from truth, n. 4791. Why the tongue serves both for nourishment and for speech, from correspondence, n. 4795, viz. because it corresponds to the affection of knowing, and to the affection of thinking, and of producing what is thought, n. 4795. Who they are that occasion violence to the tongue, and what is their quality, n. 4801. That there are several things from the spiritual world in languages and expressions, n. 5075.

TOOL, A GRAVER'S [*cælum*]. That to form an idol with a graver's tool denotes from self-intelligence, n. 10,406. See also n. 8942.

TOOTH [*dens*]. That gnashing of teeth denotes the collision of falses with the truths of faith in the case of those who conclude from fallacies of the senses and the falses thence derived, *sh.* n. 4424 at the end. See also the **EXPLICATION OF THE SIGNIFICATION OF TEETH IN THE APOCALYPSE EXPLAINED**, n. 556. What is meant by gnashing of teeth, n. 4424. Concerning the correspondence of teeth, n. 5565—5568. That they denote those who have scarce any thing remaining of spiritual life, n. 5561. Concerning a robber who had no face but jaws and teeth, n. 5566. Concerning a certain scoffer also without face, and with teeth instead of a face, n. 5567. *Bonlie* seems to me to be of this description. Who they are who gnash with the teeth, that they are those who favour nature in opposition to the Divine Being or Principle, n. 5568. That tooth denotes the exterior understanding, and hence natural truth, *sh.* n. 9052. That when it relates to a servant, it denotes the sensual principle, n. 9062. That by the teeth is signified the corporeal proprium, n. 10,283.

TOPAZ, RUBY, AND CARBUNCLE [*topazius, rubinus, et carbunculus*]. That they denote the love of celestial good, or the internal good of the inmost heaven, n. 9865.

TORCH [*fax*]. That a torch of fire denotes the most filthy evils, n. 1861.

TORN [*discerptum*]. That it denotes death occasioned by another, and thus evil without its blame, *ill.* n. 4171.

TORN TO PIECES, to be [*discerpi*]. That it denotes to perish by evils and falses, n. 5828.

TOUCH [*tactus*]. See **SENSE**. That spirits have a most exquisite touch, and that all sensations have reference to the touch, n. 322, 1630, 1880, 1881, 1883. That the sense of touch is the general principle of all the senses, arising from what is perceptive, which is the internal sensitive principle, n. 3528. That to touch denotes communication, translation, and reception, *ill.* and *sh.* n. 10,130, 10,199. That sight also is effected by touch, n. 10,130.

TOUCH, to [*tangere*]. See **TOUCH**.

TOWER [*turris*]. That it denotes the worship of self, n. 1306. That tower denotes the interior things of truth, and, in the opposite sense, the interior things of false, *sh.* n. 4599. That gammadims in the towers denote the knowledges of interior truth, n. 4599.

TRADING [*negotatio*]. See MERCHANT.

TRANQUILLITY [*tranquillitas*]. See PEACE. That a state of tranquillity is an external state of peace, n. 3696. That they who are regenerating are at first in that state, and likewise at last. See REGENERATION. That man comes into the tranquillity of peace, when he comes into interior truth and life, n. 4393.

TRANSGRESSION [*prævaricatio*]. See SIN. That transgression denotes evil against truth, which is the lesser evil, and sin evil against good, which is the greater, n. 6563.

TREAD DOWN, to [*proculcare*]. That it denotes depression, n. 258.

TREASURE [*thesaurus*]. See RICHES.

TREASURIES [*thesauraria*]. That treasures, from their contents denote the knowledges of good and truth, and, in the opposite sense, the knowledges of evil and the false, n. 6660.

TREE [*arbor*]. That the trees of the garden of Eden denote perceptions, n. 103. What is signified by the tree of lives, n. 105. That trees denote perception, n. 2163, also knowledges, n. 2722. The tree of science appeared with a viper, or a representation of the men of the church at this day, n. 2125. That a shrub or twig denotes a little of the perception of truth, n. 2682. That to be cast under one of the shrubs, denotes to be desolated as to truth, n. 2682. That the ancients celebrated holy worship on mountains and in groves, but this was forbidden when that worship became idolatrous, *sh.* n. 2722. That that worship in groves was according to the species of the trees, n. 2772. That a tree denotes perceptions when the celestial church is treated of, and knowledges when the spiritual church is treated of, n. 2972. That there is an influx of heaven from the Lord even into the subjects of the vegetable kingdom, as into trees and plants, n. 3648. That trees signify perceptions when predicated of the celestial man and knowledges when predicated of the spiritual man, n. 4013. That the ancient church celebrated worship in gardens and groves beneath trees, according to their significations, n. 4552. That the regeneration of man is represented principally in trees, concerning which, see n. 5116. That the flowers of a tree represent the state near regeneration, n. 5116. That the fruit of a tree denotes every thing capable of knowing good, n. 7690. That a tree denotes every thing capable of knowing truth, n. 7692. That to plant denotes to regenerate, *ill.* by comparison with a tree, n. 8326.

TRIBE [*tribus*]. That the twelve tribes denote all things of good and truth, or of faith and charity, *sh.* n. 3858, 3926, 4060. That the twelve tribes are named in various order, and that they have a signification according to the order, *sh.* n. 3862, 3926, 3939. That by the four first births of the sons of Leah, Reuben, Simeon, Levi, and Judah, is represented in order the progress of the regeneration of the celestial man, and by the seven following to Joseph the progress of the regeneration of the spiritual man, n. 3921 at the end. That the tribes where they are named in the Word, signify of what quality they are in that state which is described, n. 3939. And that where the nativity of the sons of Jacob is treated of, by the sons is described in

order the regeneration of man, and all things of faith and love in one complex, because that state is there treated of, n. 3939. That the sons of Jacob, when named in another order, have another signification, and represent all things which are in the divine natural principle of the Lord according to order, n. 4603. That the sons of Jacob, or the twelve tribes, represented all goods and truths in general, so likewise specifically and in particular, n. 6335. That by them was represented the church, n. 6337. That the tribes signified various things according to the order in which they are named, and that thus they signified innumerable things, n. 6337. That it is said of the tribes and apostles that they should exercise judgment, but that this relates to the truths which are signified by them, n. 6397. That the sons of Israel denote the church, n. 6637. That the tribes represent various things of the Lord's kingdom according to the order in which they are named, n. 6640. That heaven with the societies therein is represented by the tribes, families, houses of the sons of Israel, n. 7836, 7891, 7996, 7997. That the tribe of Judah was the first after that Reuben, Simeon, and Levi were cursed, n. 10,335.

TRINITY [*trinitas*]. That what is trine (threefold) is one, viz. the divine principle itself, the divine human, and the divine proceeding, n. 2149, 2156.

TROOP [*turma*]. See **GAD**. That troop, from which Gad is called, in the supreme sense, denotes omnipotence and omniscience, in the internal sense, the good of faith, in the external sense, works, n. 3934, 3935, 3936.

TROUGH OR **WATER CASK** [*canalis*]. That it denotes the good of truth, n. 3095, 4017. That little troughs denote the doctrine of charity, n. 6777. See **CHARITY**, **GUTTER**.

TRUE [*verum*]. See **TRUTH**.

TRUMPET [*buccina*]. That the sound of the trumpet denotes celestial good, n. 8802. That the voice of a trumpet denotes a state of the angelic heaven, n. 8815, 8915.

TRUMPET [*tuba*]. That by a trumpet is signified evangelization, n. 4060 at the end.

TRUST [*fiducia*]. See **CONFIDENCE**.

TRUTH, **TRUE** [*veritas, verum*]. See also **GOOD**. That divine truth is order, and divine good the essential of order, n. 1728. That truth is a vessel for things celestial, n. 1496. That the Lord adapts the things appertaining to man, that they may serve as vessels for things celestial, and may appear as truths, n. 1832. That there is no parallelism and correspondence given between the Lord and man as to truths, or things spiritual, but as to goods or things celestial, n. 1832. Concerning the delight and happiness of truth, also of good, n. 1470. That scientifics are not truths, but vessels of truth, n. 1469. That the truths of faith are compared to garments, n. 1073. That man from himself can do nothing good and think nothing true, n. 874, 875, 876. The process of man's regeneration, by intellectual truths, n. 1555. That truth is the beginning of temptation combat, n. 1685. That truths are vessels recipient of good, n. 1900, 2063, 2261, 2269. That

there is a marriage between good and truth, n. 2173, 2507. See MARRIAGE. Concerning the marriage of good and truth, from which comes conjugal love. See MARRIAGE. How truths are said to have gained life, n. 1928. That truth tends to good, and proceeds from good, n. 2063. That during regeneration, the Lord insinuates good into truths, thus that truths are vessels recipient of good, n. 2063. In what manner truth is implanted in the good of charity, during man's regeneration, n. 2189. That man is regenerated by the truths of faith, n. 2189. That man is not regenerated by truth, but by the good of truth, n. 2697. That good and truth are implanted with the spiritual, and that he who is regenerated acts from the affection of good, n. 1904. That man by regeneration receives from the Lord a new rational principle, exemplified, n. 2657. In what manner with the regenerate, the ideas are bended to goods and truths from the Lord, n. 2475. See also REGENERATION, RATIONAL, FAITH. That there is no other truth but what is from good, illustrated by examples, n. 2434. That good cannot flow-in into truth, so long as man is in evil, n. 2388. That truth appertaining to man is according to good, in like ratio and degree, n. 2429. That the same truths with one are truths, with another less true, and with others even falses, n. 2439. That man cannot be saved by the truths of faith, but by the goods which are in truths, n. 2261. That there is an affection of good and an affection of truth, what is the distinction, n. 1967. There are two affections of good and of truth, and that the ancients instituted a marriage between them, n. 1904. What is the quality of those who are in the affection of good, and of those who are in the affection of truth, n. 2422, 2430. That there is an affection of rational truth and of scientific truth, n. 2503. That good divine flows-in into truths of every kind, but more closely into genuine truths, n. 2531. That good divine flows-in into appearances and into fallacies, n. 2554. That the truths appertaining to man are appearances imbued with fallacies, also with falses, but that the Lord still conjoins himself with man, and forms conscience in him, n. 2053. That conjunction is reciprocal, viz. of the Lord with man and of man with the Lord, n. 2004. That things rational are appearances of truth, n. 2519. What the quality of an idea of truth without good is, and what the quality of its light in the other life, n. 2428. That rational truth without good is morose, n. 1949, 1950, 1951, 1964; but when derived from good, what its quality is, n. 1950. That truths derived from good are arranged according to affinities in heaven, n. 1900, 1928. That there is truth intellectual, rational, and scientific, concerning which, n. 1904. What celestial truth is, and what spiritual truth is, that the former flows-in with the celestial man, the latter with the spiritual man, n. 2069. Who are capable of coming into the knowledges and faith of truth, and who are not capable, n. 2689. That a distinct idea between good and truth has not been formed, n. 2507. That the Lord made himself good itself and truth itself, n. 2011. That all good and truth is from the Lord, n. 2016. That divine good elevates all to heaven, but truth damns all to hell, n. 2258, 2335. That man ought to com-

pel himself to think what is true, and to do what is good, n. 1937, 1938. That rational truth cannot perceive divine truth, exemplified, n. 2196, 2203, 2209. That the first-formed rational principle, because it does not comprehend, makes light of intellectual truth, exemplified, n. 1911, 1936, 2654. What it is to be judged from good, and what from truth, n. 2335. That things rational and scientific are like a body and cloathing to things spiritual, n. 2576. Concerning the appearances of truth. See APPEARANCES. That truth without good appears pointed, n. 2799 at the end. That the Lord, as to divine truth, could not be tempted, but as to truth divine, and that the son of man is truth divine, n. 2813, 2814. That truth divine is what was scourged by the Jews and crucified, n. 2813. That all truths have affinity with each other, n. 2863. That celestial freedom is of the affection of good and truth, and infernal freedom is of the affection of what is evil and false. See FREEDOM. That man ought to do good and to think truth as from himself, that he may receive a celestial proprium and celestial freedom, n. 2882, 2883, 2891. That all good and truth is from the Lord, and that so far as man believes that it is from him, so far he is in his kingdom, n. 2904. That the first state of those who are regenerating is, that they suppose good and truth to be from themselves, and they are left in that opinion for reasons treated of; but when they are regenerated, they believe that good and truth are from the Lord, and at length they perceive it, n. 2946, 2960, 2974. That good flows-in into the rational principle by an internal way, but truth by an external way, n. 3030. That what is false can never be conjoined with good, nor what is true with evil, from experience, n. 3033. That the first affection of truth in the natural principle is not from genuine truth, but that the affection of genuine truth comes successively, n. 3040. That truth is the form of good, n. 3099. That what is scientific is the vessel of truth, and truth the vessel of good, n. 3068. That by influx, truths from the natural man are continually called forth, elevated, and implanted in good, which is in the rational principle, n. 3085, 3086. That the first affection of truth, which is to be initiated into good is impure, and that it is successively purified, n. 3089. That there is a reciprocity of truth when it is to be conjoined to good, n. 3090. That power is predicated of truth, thus hands, arms, shoulders, n. 3091. That good is what illustrates, but by truth, n. 3094. That illustration by truth, penetrates further and effects more thoroughly, n. 3094. That good flows-in by an internal way, and truth by an external way, in the natural principle, but they are conjoined in the rational, n. 3098. That truth acknowledges its own good, and good its own truth, that they may be conjoined, n. 3101, 3102. That when truth is conjoined with good in the rational principle, it is appropriated to man and vanishes out of the external memory, n. 3108. That a most exquisite exploration and precaution is exercised to prevent truth being conjoined with evil, and what is false with good, n. 3110, 3116. That there must be innocence and charity, that truth may be received, n. 3111. That truth is faith, n. 3121. That truth in the internal sense

is charity, n. 3121. That mercy and charity is from the Lord, that it is an influx of love, and that truth is also an influx of charity in respect to the celestial, and that it is an influx of charity and faith in respect to the spiritual, *sh.* n. 3122. That truth is formed first in the natural man, by an influx of good through the rational, n. 3128. That if there be correspondence, truths are formed, if there be not correspondence, falses are formed instead of truths, n. 3128, 3138. That first truths are appearances of truth, afterwards appearances are put off, and they became truths in essence, from examples, n. 3131. That truth is initiated and conjoined to good in the rational principle according to degrees of instruction, n. 3141. That as light without heat produces nothing, so the truth of faith produces nothing without the good of love, n. 3146. To the intent that truth may be conjoined with good, there must be consent on the part of the understanding and the will; when there is consent on the part of the will, then there is conjunction, n. 3157, 3158. That truth cannot be conjoined with good except in a free state, n. 3158. That the affection of good and the affection of truth in the natural man are as brother and sister; but the affection of truth called forth from the natural man into the rational is as a married man, n. 3160. That rational good flows-in immediately into natural good, not so into natural truth, n. 3160. That the rational principle as to truth is procured by knowledges, and that truths are appropriated when they are conjoined with good, and that in such case they are of the will, and for the sake of life, n. 3161. That good makes to itself truth, to which it may be conjoined, because it acknowledges nothing else for truth but what is in agreement, n. 3161. That there is nothing in the universe which has not reference to good and truth, n. 3166. What natural good is, and what natural truth, n. 3167. That man is not born into natural truth, still less into spiritual truth, but that he has every thing to learn, otherwise he would be viler than a brute, n. 3175. That truth can with difficulty be elevated out of the natural principle into the rational, on account of the lusts of evil and the persuasions of what is false, and the fallacies thence derived, thus on account of reasonings and doubts whether it be so, n. 3175. That truth is then elevated into the rational principle, when man begins to be averse to reasonings against truth, and to reject doubts as ridiculous, n. 3175. That good acknowledges its own truth, and truth its own good, n. 3179. That truth perceives in itself an image of good, and from good the very effigy of itself in which it originates, n. 3180. An illustration is given by example, how the case is with truth, when it is elevating out of the natural principle into the rational, n. 3182, 3190. That when truth is elevating out of the natural principle into the rational, it passes from those things which are of the light of the world into those which are of the light of heaven, thus from what is obscure into what is clear, whereby man comes into wisdom, n. 3190. That divine truth natural and divine good natural, as two wings, elevate the truth, which is to be initiated into good in the rational principle, n. 3192. That truth must be initiated and conjoined with good, not once, but through the whole

life, and in the other life, n. 3200. What is meant by truth being separated from scientifics and elevated thence, and conjoined to good, explained, n. 3203. That truth, in a man about to be regenerated, is like as with an infant, viz. that he first learns what is of science, then that it becomes of the life, n. 3203. That pure truths are not given with man, nor even with an angel, but in the Lord alone, n. 3207. But that the appearances of truth appertaining to an angel and to a man who is in good, are received by the Lord as truths, n. 3207. What the appearances of truth are, exemplified, n. 3207 at the end. That between the good of the Lord's rational principle and truth from the natural principle, there is not a marriage but a covenant resembling the marriage covenant, n. 3211. That both the celestial church and the spiritual have good and truth, but with a difference, n. 3240. That the good of truth in its first existence is truth, exemplified, n. 3295. That the case with good and truth is as with offspring, viz. that they are conceived, are carried in the womb, are born and grow up, n. 3298, 3308. That good and truth are conceived together, but that good gives life by truth, and that each is called soul, n. 3299. That good is connate with man, not truth, on account of hereditary evil, but that still truth adheres to good with some potency, n. 3304. That scientifics are the truths of the natural man, n. 3293. That the truths of the natural man are scientific, sensual, and doctrinal, and that these succeed each other, n. 3309, 3310, and at the end. That doctrinals are founded on scientific truths, and these on sensual truths, and that without the latter and the former no idea can be had concerning doctrinals, n. 3310 at the end. That the good of the rational principle flows-in into the good of the natural immediately, but into the truth of the natural mediately, and that this is signified by Isaac loving Esau, and Rebekah Jacob, n. 3314, 3513, 4563 at the end. That good reduces truths into order, n. 3316. That truths are vessels recipient of good, or that they are perceptions of the variations of form according to changes of state, n. 3318. That from various reasonings it appears as if faith is prior to charity, or truth to good, but that it is a fallacy, n. 3324. See several things cited concerning faith and charity, or concerning truth and good, n. 3324. That with the spiritual man truth has dominion over good as to time apparently, but that the good of truth obtains dominion, n. 3325, 3330, 3336. That this is the case, inasmuch as in the affection of truth there are several things derived from the love of self and of the world, and that it is not known that good is prior and in that affection, n. 3325, 3330, 3336. That the spiritual man proceeds from doctrinals to the good of doctrinals, from this to the good of truth, and from this to the good of life, and that when he is regenerated, then the order is inverted, and becomes *vice versa*, n. 3332. In what manner good is adjoined to truths in the natural principle during man's regeneration, n. 3336. That affection always adjoins itself to the things which have entered into the memory, and that they are re-produced together; and that the affection of good is adjoined to truths from the Lord with man, and that by the affection of good truths are reproduced, and thus falses

and evils are removed, n. 3336. Concerning the appearances of truth. See APPEARANCES. That truths are received by every one according to apprehension, n. 3385. That if truths are not received, good cannot flow-in, so as to become rational or human good, and thus spiritual life, because truths are the vessels recipient of good, n. 3387. That several things are received on the ground of their being called divine, but that there will be need of confirmation, n. 3388. That truths are not knowledges, but in knowledges, n. 3391. That truth cannot be entirely received when incredulity is a reigning principle, because this latter limits and repels, n. 3399. That good and truth are removed from man towards the interiors in proportion as he is in evil and in the false, n. 3402. That to know goods and truths is not to have them, but to have them is to be effected with them not from the love of self and of the world, n. 3402. Who they are, and of what quality, who are not in the good of truth, n. 3459, 3463. That spiritual good is formed by truths, and that truths are as fibres which form good, but which are led and applied into form by interior good, n. 3470, 3579. See GOOD. That good is the first-born, and truth is afterwards begotten, illustrated by the state of infants, n. 3494. See PRIMOGENITURE and INFANT. That truths are introduced into the natural principle by suitable pleasantnesses, n. 3502, 3512. That there are innumerable genera of good and of truth, concerning which, n. 3519. That truth is apparently in the first place during man's regeneration, thus in inverted order, but good is in the first place when he is regenerated, n. 3324, 3325, 3330, 3336, 3494, 3519, 3548, 3556, 3566, 3570, 3576, 3603, 3701, 3843, 4244, 4247, 4327, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273, 8515, 10,110. That truth and good of the natural principle are formed from truth and good of the rational immediately, and mediately by influx, n. 3314, 3573, 3616; and that there are innumerable mediums treated of in the internal sense of the Word, n. 3573. That from rational good exist inmost goods and truths in the natural principle, n. 3576. That good from the rational principle produces truth in the natural, almost as life produces fibres in the body, n. 3579. That goods and truths appertaining to man form, as it were, a civil state, and this from the form of heaven and influx thence, n. 3584. That few know what is good and what is true, and that none know it but the regenerate, n. 3603. That good is turned into evil, and truth into what is false, when it descends from heaven with the evil, and contrariwise, n. 3607. That when truth is deprived of the life derived from self, it is then conjoined with good, and thereby receives essential life, n. 3607. What is meant by truth having life from self, n. 3610. What is the quality of the state when truth is in the prior place, and what the quality when good is in that place, n. 3610. That there is a continual endeavour in good to restore the state, that truth may be subordinate, *ill.* n. 3610. That mention is made of lives in the plural, because there are two faculties of life, the will which is of good, and the understanding which is of truth, and that they make one life when the understanding is of the will, or truth is of good,

n. 3623. That during man's regeneration, he is led by the Lord first as an infant, next as a boy, afterwards as a youth, and at length as an adult, and when he is led as an infant boy, that he has knowledges of external or corporeal truth, which are such as the knowledges of historical things and of rituals in the world, n. 3665, 3690, 3982, 3986. That such knowledges of truth admit successively things spiritual and celestial because inmosty in them is the divine principle, n. 3665. What the good of truth and the truth of good are; that one is the inverse in respect to the other, n. 3699. That with good and truth the case is as with seeds and ground; that seeds are from the rational principle, ground in the natural, n. 3671. That the good of truth is inverted in the beginning in respect to the truth of good, but during man's regeneration they are conjoined, illustrated by example, n. 3688. That the Lord is divine good, and from it is divine truth, as the sun from which is light, n. 3704, 3712, 4577. That good is the first of order, and truth the last of order, n. 3726. That good is varied in all and singular things by truths, and that from truth it receives its quality, *ill.* n. 2804. Concerning external and internal truths; that they who are only in external truths, are weak, wavering, and changeable; but they who are at the same time in internal truths, are firm, *ill.* n. 3820. That truths are conjoined with goods, when they are learnt for the sake of life, n. 3824. That truths are not conjoined to man, only so far as he is in good, that is so far as they become of the life, and that they are not conjoined to him by knowing and acknowledging them, n. 3834. That the truths of faith are nothing without affections, *ill.* n. 3849. That interior truths are not received, but exterior, and by the latter the former, *ill.* n. 2857. That regeneration is effected from truth to good, and that this is ascent, next from good to truth, and that this is descent, n. 3882. That they are not of the church who are in the affection of truth and not in good, and who are in the affection of good not productive of truth, n. 3963. That good and truth not genuine serve to introduce genuine goods and truths, n. 3974. That there are mediate goods and truths which are serviceable in introducing genuine truths and goods, and are afterwards relinquished, n. 3665, 3690, 3974, 3988, 3986, 4145. That the goods appertaining to man are mixed with evils, and truths with falses, but with such evils and falses as are not contrary, illustrated by examples, n. 3993. But that goods and truths are in the middle, and evils and falses at the circumference, n. 3993. That during man's regeneration, there is an influx of the Lord into the goods of the internal man, and through truths there into the natural principle, n. 4015. That power is attributed to the truth thence derived, n. 4015. That truth is from good, n. 4070. How good is conjoined to truth, illustrated by the influx of good into the knowledges of truth with man, n. 4096, 4097. That so far as celestial things have the dominion, so far truths are multiplied, and so far as worldly things, so far truths are diminished, n. 4099. What is meant by not speaking to any one from good to evil, n. 4126. That at this day there are no knowledges concerning representation, nor concerning good

and truth, wherefore neither can those things be easily comprehended, n. 4136. That good becomes various by truths, thus in no case is it altogether alike, n. 4149. That goods and truths of a threefold degree are in the internal man, and as many in the external, n. 4154. See DEGREE. That all good and truth is from the Lord, none from self, *ill.* n. 4151. That the evil can receive divine truth in the external man, illustrated by the light of the sun flowing-in into objects, n. 4180. That divine truth is lucent, not divine good, n. 4180. That divine truth proceeds from the Lord, and in the Lord is only divine good, n. 4180. That divine truth, before the coming of the Lord, was by influx of the Divine Being or Principle into heaven; after the coming of the Lord it is from his divine human principle, n. 4180. That one truth is not sufficient to confirm good, but there must be several, n. 4197. That truths are reproduced, when the affection of good is excited with which truths entered, and *vice versâ*, n. 4207. That good is respectively a Lord, and truth a servant, and that they are also brethren, n. 4267. That truths must be insinuated into good, that it may be good, and that they are insinuated by affection, *ill.* n. 4301. That truths in goods are arranged into order, when according to their order in the heavens, n. 4302. That the good of truth is truth from the will and in act, n. 4337, 4353, 4390. That when truths are conjoined to good, progress is made from things more general to things particular and singular, n. 4345. The conjunction of good with truth, n. 4353. See REGENERATION. That all truths respect love and charity as their beginning and end, and are implanted therein, n. 4353. That good acknowledges its own truth, and *vice versâ*, n. 4358. That *before truth* is accepted and conjoined to good, things of confirmation precede and cause belief, *ill.* n. 4364. That truths cannot be accepted, and conjoined with good, except with those who are in the good of charity and of love, *ill.* n. 4368. That the affection of truth appears to be from truth, but that it is from good, n. 4373. That it is good which acts, and truth which re-acts, is from good, n. 4380. The truths of good, what, n. 4385. That all things have reference to good and truth, n. 4390. Concerning the correspondence of the sight of the eye with the intellect and with truths, n. 4403—4421. See LIGHT. That the correspondence of the sight of the eye is with truths, because these are of the understanding, and because there is nothing which has not reference to truth and good, n. 4409. That the sight of the left eye corresponds to the truths of faith, and the sight of the right eye to the goods of faith, n. 4410. That truth cannot in anywise be conjoined to evil, but to good, shewn by lights, n. 4416. Continuation concerning the correspondence of the sight of the eye and of light with the truths of faith, n. 4523—4534. Specifically, n. 4526. That man who is regenerating has many falses mixed with truths which are arranged into order when he is regenerated and acts from good; and that in this case truths are in the inmost principle, and falses are rejected to the ultimate circumferences; it is contrariwise with the evil, n. 4551, 4552. That truths are the forms of good, *ill.* n. 4574. That truth is not truth unless from good,

and that the false, when it is received by good, is truth, n. 4736. That good acts by truth, n. 4757. That interior truths are conclusions from exterior, n. 4748. Concerning some who perceive the truths of faith, and live evilly, that in the other life they abuse the truths of faith to gain dominion; their quality is described, n. 4802. That truth does not become the truth of intelligence, until it is led by good, and passes from the will into act, *ill.* n. 4884. That to set up truth as the essential of the church is attended with many errors, concerning which, n. 4925. That truth is to good, as water to bread or drink to meat, n. 4976. That good does not appropriate to itself truth, but the good of truth, or use, n. 4984. Concerning good and truth natural, spiritual, and non-spiritual, n. 4988, 4992. See NATURE. That spiritual truth and natural agree in ultimates, and that there is not conjunction but affinity, *ill.* n. 5008, 5020. That abstract spiritual truths have nothing by which they may defend themselves against natural truths, n. 5008, 5009, 5028. That truth without good cannot be given, because truth is the variation of form, and good is the delight thence derived, n. 5147. That truths exterminate falses, and on the other hand falses exterminate truths, n. 5207; and that truths and falses cannot subsist together, n. 5217. That truths are lucid in the other life, concerning which, n. 5219. That all and singular things in the universe have reference to good and truth, and hence the will and understanding with man, n. 5232. That the knowledges of good are truths, but that they do not become truths until they are acknowledged in the understanding and will, n. 5276. That truth is conjoined with good when man is in charity, n. 5340 at the end, n. 5342. That truths are multiplied only from good, n. 5345. Concerning which multiplication, n. 5355. That truth is conjoined with good, and good with truth, by affection, n. 5365. That they who are in the affection of truth do not remain in doctrinals, but search the Word whether they be true, n. 5432. That truth, when it passes into the will, becomes the good of truth, *ill.* n. 5526. That truth is called good when it passes into the will and act, and becomes of the life, n. 5595. That good arranges truths in the form of heaven, but evil arranges falses in the form of hell, n. 5704. That truths are applied by good under good, n. 5709. That the good of truth is properly spiritual, and the truth of good is properly celestial, n. 5733. That to claim to oneself good and truth is theft. See THEFT. Concerning truth that it is from good, n. 5804, 5806, 5816. That between good and truth there is close conjunction, n. 5807, 5835. That when the truth of faith is reproduced, its affection is also reproduced, and *vice versâ*, n. 5893. See REGENERATION. That good multiplies truths around itself, also around every truth, and makes as it were a little star, and by derivations successively, n. 5912. That the reciprocal principle or reaction of truth into good is also from good, and how, *ill.* n. 5928. What spiritual truths are, that they are those which are derived from charity, n. 5951. That truths are first scientific, next truths of the church, and lastly spiritual truths, n. 5951. In what manner non-spiritual truths appear, and in what manner spiritual, from experience, n. 5951.

That purifications are effected by truths, n. 5954 at the end. That truth, to become genuine truth, has its essence and life from charity and from innocence, n. 6013. That truths are to be insinuated into scientifics, *ill.* n. 6004, 6023, 6071, 6077. That unless truths are insinuated into scientifics, the conjunction of the internal man with the external cannot be effected, n. 6052. That truths and goods with the regenerate are arranged into celestial form, in the midst are the best, and so successively, n. 6028. That truths lead to good, *ill.* n. 6044. That the Word ought to be searched to know whether doctrinals are true, n. 6047. See FAITH. That truths seek their life in scientifics, and good in truths, n. 6077. That to do mercy and truth denotes good and truth, and is a form of speaking adopted by the ancients, *sh.* n. 6180. That the false derived from evil appears hard in the other life, but truth derived from good, soft, n. 6359. That they who are in truth, and not yet in good, are in fallacies, n. 6400. That truth has power from good. See POWER. See also HAND. That it is allowed to the evil to assault truth, but not good, n. 6677. That he who is in truths is safe even in the hells, n. 6769. That he who is regenerating, for the most part does not combat from genuine truth, but from the truth of his own church, and that in such case it may be conjoined with good, also that it is by means of innocence, n. 6765. That truth prevails immensely over what is false, *ill.* n. 6784. That the divine truth proceeding from the Lord is the veriest reality in the universe, n. 6880, 7004. That truths constitute the quality of good, because truths become goods when they become of the life, n. 6917. That the confirmation of truth is effected by illustration, and illustration is diverse according to the state of every one's life, n. 7012. Concerning the truth immediately proceeding from the Lord, and concerning its conjunction with truth mediately proceeding from him, that this conjunction is effected with those who are in good, *ill.* n. 7055, 7056, 7058. That they who are in truth are rigid, and they who are in good are soft, n. 7068. That the varieties of good, which are perpetual, are from the truths conjoined to it, n. 7236. That truths are not to be believed in a moment; the quality of those which are believed in a moment is described, n. 7298. Examples concerning falsification, hence when it is effected, n. 7318. That truth falsified has a grievous stench, n. 7319. The reason why many in the other life are permitted to falsify truths, n. 7332. That falses and truths cannot be applied, neither be conjoined, except by intermediates which are fallacies and appearances, such as are in the sense of the letter of the Word, *ill.* n. 7344. That all things which are according to order have reference to good and truth, and all things which are contrary to order, to what is evil and false, n. 7256. Concerning good and truth which are of the Lord, respecting which, n. 7564. That there are truths and goods which look upwards in man, and which look downwards, n. 7601, 7604, 7607. See GOOD. Concerning the conjunction of good and truth, or of charity and faith, n. 7623—7627. See CHARITY. That goods and truths are taken away from the evil, and given to the good, *sh.* n. 7770. That

all things are effected of the Divine Being or Principle by the truth proceeding from himself, n. 7795. That truth becomes good when man wills it and does it, n. 7835. That pure truth is not given with man, n. 7902. What the truth of the good of innocence is, n. 7877. That purification is effected by truths, n. 7918. That the delights of the affections adhere to truths, that they may be alive, and that according to affections they are excited by the angels, n. 7967. That the good of the spiritual church in itself is truth, concerning which, n. 8042. That every truth has a sphere of extension according to the quantity and quality of good, n. 8063. That truths appertaining to those who are in evil are falsified, because they are brought down to evils, and that falses appertaining to those who are in good are vivified, because they are brought down to goods, n. 8149. That divine truth has omnipotence, and thus that it is power itself, also that it is the veriest essential principle, n. 8200. That the affection of truth is from good, and that the one is conjoined with the other, n. 8349, 8353. That truths appear undelightful when communication with good is intercepted, n. 8352. That good and truth conjoined make the image of a man, *ill.* n. 8370. That there are six degrees of divine truth, concerning which, n. 8443. That the truth of faith has rise from the truth of peace, n. 8456. What it is to look from good to truth, or from truth to good. See BACKWARD. How truth is circumstanced with respect to good, and what the quality of truth is without good, from several comparisons, n. 8530. That divine truth becomes combating truth by influx into those who are in a fiery zeal, n. 8595. That men of truth denote pure truths, n. 8711. What the quality of truths must be that they may become goods, is described, n. 8725. That truth divine is the veriest essential principle, and is the only substantial principle, by which all things are, n. 8861. That the truths, which are not from the Lord, are from the proprium, and that they are truths in the external form, but not in the internal form, n. 8868. Concerning the affection of truth. See AFFECTION. That all truths ought to be under a common affection, and that they perish if under diverse affections, n. 9094. That truths and goods appertaining to man are as generations, or as families, n. 9079. That truths mutually acknowledge each other, and that this is from angelic societies, in which they mutually love and know each other, n. 9079. That purification is effected by the truths of faith, n. 5954 at the end, n. 7918, 9089. That truth lives from good, illustrated by a fibre in which is spirit, and by a vessel in which is blood, n. 9454. Also illustrated by this, that good has its form, thus its quality from truths, n. 9454. That truth desires good, that is, to do good, and to be conjoined to good, n. 9206, 9207. That good and truth are in the perpetual endeavour to conjoin themselves, n. 9495. That truths without good are not truths, because they have not life, n. 9603. That every truth has its good, and every good its truth, *ill.* n. 9637. Truths of faith secondary, what, n. 9841. That man can hardly distinguish between truth and good, because he can

hardly distinguish between thinking and willing, n. 9995. That all things have reference to good and truth, or to evil and the false, thus to will and understanding, and that they must be one, *ill.* n. 10,122. That in each kingdom, both the celestial and spiritual, good and truth are implanted, but in a different method, in the former in the voluntary part, in the latter in the intellectual part, concerning which, n. 10,124. That divine good in the heavens is called divine truth, whence, *ill.* n. 10,196. That interior truths are those which are implanted in the life, and not those which are only in the memory, n. 10,199. That man is nothing but his own good and truth, n. 10,298. See MAN. That truths with man are arranged into serieses according to the arrangement of angelic societies in the heavens, n. 10,303. See SERIES. That spiritual good is truth, *sh.* n. 10,336. That to do good and truth for the sake of good and truth is to love the Lord above all things, and the neighbour as onesself, n. 10,336. That man is led by truths to good, and that truth becomes good when it becomes of the will or love by the life, n. 10,367. That they who are in truth, and not at the same time in good, cannot be regenerated, n. 10,367. That evils and falses have no power at all, *sh.* n. 10,481. That good and truth must be conjoined that they may be something, *ill.* n. 10,555. That mercy and truth denote love and faith, *sh.* n. 10,577. That all truth is of good, n. 10,619. Concerning the falsification of truth, n. 10,648. See FALSE. That all good is of the Lord from the Lord by truths, thus by the Word, *ill.* n. 10,661. That they who are in the internal of the Word, of the church, and of worship, love to do truth, and to think truth, so likewise they who are in the external in which is the internal, but what is the difference; and that they who are in the external, without the internal, do truth for the sake of themselves and gain, n. 10,683. The conjunction of truth and of good, illustrated by action and re-action, n. 10,729. See REGENERATION.

TUBAL [*thubal*]. What, n. 1151.

TUBAL CAIN [*Thubal Cain*]. What, n. 421. Why called an instructor, n. 423.

TUN INFERNAL [*tonna infernalis*]. Where the most deceitful are, who trample as it were the universe beneath their feet, n. 947. Concerning another tun, where they are who are deprived of rationality, not being malignant, n. 948.

TUNNEL [*infundibulum*]. Concerning those who have reference to the tunnel, n. 4050.

TURBAN [*tiara*]. See MITRE [*cidaris*].

TURN, *to* [*vertere*]. That all turn themselves according to their loves, n. 10,189, 10,420. See LOVE. That they who are in evils turn themselves backward from the Lord, and that they avert themselves, *ill.* and *sh.* n. 10,420.

TURN ASIDE, *to* [*declinare*]. That to turn aside denotes to go away into what is perverse, and like going down is predicated of elongation from good to evil and from truth to false, n. 4816.

TURPENTINE [*terebinthina*]. Turpentine-nuts or dates, what, n. 5622. See **NUT**.

TURTLE [*turtur*]. See **DOVE**.

TWELVE [*duodecem*]. That they signify faith in one complex, n. 577. That they denote all things of faith, n. 2989, 2129, 2130. What is meant by the twelve apostles, twelve thrones, and the twelve tribes which they are to judge, n. 2129. That they denote all things of faith, n. 2129 at the end, n. 2130 at the end. That twelve signify all things, *sh.* n. 3272, 3858. See also **APOSTLES**. That twelve denote all the things of faith and charity, n. 3913. That six hundred thousand, also, 144,000, and 12,000, and 144, likewise 72, signify the same with twelve, viz. all truths and goods in the complex, n. 7973.

TWENTY [*viginti*]. That it denotes two tenths, viz. the good of remains and the good of ignorance, n. 2280. That when twenty is predicated of the Lord, it denotes the things proper to him, n. 4176. That twenty denotes what is holy, and also what is not holy, *sh.* n. 4759. That the twenty-first day denotes a holy state, n. 7842. That twenty-first denotes what is holy, n. 7903. That twenty denotes what is full, also in every measure, and altogether, n. 9641. That twenty signifies several things, concerning which, n. 10,222. That twenty, when applied to years of age, denotes a state of intelligence, *ill.* and *sh.* n. 10,225. That from the fifth year to the twentieth, when concerning age, denotes a state of instruction and of science, n. 10,255. That twenty-eight denotes the holy principle of conjunction, n. 9600.

TWINS [*gemini*]. That twins in the womb denote each conceived together, viz. good and truth, n. 3299, 4918.

TWO [*duo*]. That by two are signified things holy, also things not holy, n. 720. That two and six signify combat and labour, n. 900. That two signify another thing successively, n. 1335. That four, as derived from two and pairs, signify union, n. 1686. That things are called two when one has reference to the will, the other to the understanding, or to those things which are of the will and the understanding, n. 3519. That two years denote a state of conjunction, and that two denote conjunction, *ill.* n. 5194. That two and two-fold denote conjunction, n. 8423. That two denote to the full, n. 9103. That they denote all and singular things, *ill.* n. 9166. That two and a half denote much and full, n. 9487, 9488, 9489. That two denote conjunction and union, n. 1686, 5194, 8433. That they denote also what is full and all, n. 9103, 9166.

TYRE [*Tyrus*]. That Zidon denotes exterior knowledges, and Tyre interior knowledges, n. 1201. That Tyre and Zidon signify those who are of the church which is in the knowledges of truth and good, and hence, in the abstract sense, the knowledges themselves of truth and good, n. 1201.

U.

ULCER [*ulcus*]. That ulcer denotes things defiled which are from evils, n. 7524. See WOUND.

ULTIMATE [*ultimum*]. See EXTREME.

UNDERSTANDING, INTELLIGENCE [*intellectus, intelligentia*]. See also WISDOM, SCIENCE, DOCTRINE, PHILOSOPHY. What intelligence and wisdom are, n. 1555. That the human mind consists of understanding and will, which ought to act in unity, and not to be separated, n. 35. That understanding is male, n. 54. What is the quality of those in heaven who are desirous to be intelligent from themselves, n. 546. That the understanding of truth and the will of good does not appertain to any man as his own, but that it appears as if it was so, n. 633. That understanding and will are most distinct with man, n. 641. What the understanding of truth is, and the will of good, n. 634. Concerning the three degrees of things intellectual, and of influx according to them, n. 657, 658. That in all and singular the things of man there is somewhat derived from the understanding, and somewhat from the will, n. 803. That in the spiritual man the intellectual principle is separated from the will principle, and in the intellectual principle is conscience, n. 863, 875. That in the spiritual church truth and good are inseminated in the intellectual part, n. 895, 927, but in the most ancient church in its will-part, n. 927. That the regenerate man is gifted by the Lord with a new understanding and a new will, n. 1023, 1043, 1044. That the regenerate man thinks what is true by a new understanding from the Lord, n. 928. That in the regenerate spiritual man the intellectual principle is separated from the will principle, and in the intellectual part is conscience, n. 863, 875, 895, 897, 1023, 1043, 1044. The process of the regeneration of man by things intellectual, n. 1555. Intelligence and wisdom are presented to view by light, and they correspond to each other, n. 1524. What intelligence is, and what wisdom, n. 1555. That holiness dwells in ignorance, n. 1557. See also WILL.

That the intellectual principle, the rational, and scientific, are distinct from each other, n. 1904. Thus intellectual truth is distinct from rational truth, n. 1904. That man believes that he has understanding from himself, but that he is much deceived, n. 2701. That the intellectual principle is continually going to meet knowledges, that the rational may exist, n. 1901. That the rational principle first conceived makes light of intellectual truth, because it does not apprehend it, exemplified, n. 1911, 1936. That what is interior can perceive what is in an exterior principle, not *vice versa*, n. 1914. That in love and charity there is wisdom and intelligence, n. 2280. That the intellectual part is separated from the will part with the spiritual, n. 2256. That in the antediluvians voluntary good was destroyed, and that now intellectual good begins to perish, n. 2124. See also

SPIRITUAL. The good of infancy, the good of ignorance, the good of intelligence, what the difference, n. 2280. That man believes that he has understanding from himself, and that it is ingrafted in him, but he is much deceived, n. 2071. That things intellectual or spiritual meet scientifics, and adapt them to themselves, and that hence man has a rational principle, n. 1495.

That man can apprehend with his understanding things which he cannot effect with his will, *ill.* n. 3539. That the intellectual principle, is from the will principle, n. 3619. That mention is made of two lives in the plural, because there are two faculties of life, viz. understanding and will, the latter being the faculty of good, but the former of truth, which make one when the understanding is of the will, or when truth is of good, n. 3623. That they do not come to the first threshold of intelligence and wisdom who are in doubt about all things, and inquire whether it be so or not so, n. 3833. It is shewn how the case is with the will-principle and with the intellectual, and that with the spiritual a new will-principle is formed in the intellectual by the Lord, n. 4328, 4493. The correspondence of the sight of the eye with the understanding, n. 4403—4421. See **SIGHT** and **EYE**, and with light, in the same numbers. See **LIGHT**. That the correspondence is evident from expressions in familiar discourse, n. 4406. That sight with man depends on the understanding, otherwise than with animals, n. 4407. What is the quality of the appearance of intelligence derived from the proprium, and of intelligence derived from the Divine Being or Principle, *sh.* n. 4419. The subject continued concerning the correspondence of the sight of the eye and of light with the understanding and truths, n. 4523—4533, specifically, n. 4526. That where the spiritual church is treated of in the Word throughout, there also its intellectual principle is treated of, because the man of the spiritual church is regenerated as to the intellectual part, n. 5113. That the intellectual principle sees from the light of heaven, and gives life to the sensual principle of sight appertaining to man, n. 5114. That man (*vir*) intelligent and wise denotes truth and good, n. 5287. That exterior sensual things first open the way to interior sensual things, and then to intellectual things, because intellectual things rise forth from things sensual by a mode of extraction, n. 5580. That the understanding and will must make one, that man may be saved, *ill.* n. 5835. That those things which are of the understanding always follow, and those things which are of the will precede, n. 5969. What the intellectual principle of man is, and that it consists chiefly of those things which are of experience and science, and is also formed from a view of causes from effects and of consequences, n. 6125. That every one is capable of being perfected as to the intellectual principle, to the end that he may be regenerated, n. 6125. That the intellectual principle is the recipient of things spiritual, n. 6125. That the intellectual principle of the church, which is Ephraim, consists in apprehending by perception grounded in illustration what is true and good from the Word, *ill.* n. 6222. That perception is illumination of the understanding from

the light of heaven, n. 6608. That the intellectual principle is the recipient of faith, *ill.* n. 7503. That the form of thought and of understanding is clear in the midst, and obscure round about, and that opposite things look downwards, n. 8885. That the understanding is a form of the will, *ill.* n. 8885. That those things which are from man's own intelligence, have no life in them, but that those things which are from the Word have life, n. 8941, *ill.* n. 8944. Evils of the will alone, or of the understanding alone, also concerning those of both together, n. 9009. That man has understanding both interior and exterior, concerning which, n. 9052. That from will and understanding together it comes to pass that things are appropriated to man, n. 9009, 9069, 9071, 9129. That a man is guilty if by the intellectual principle he does not check the evil of the will, n. 9175. How from infancy intelligence is born and grows, n. 9103. Concerning sight from an interior principle, n. 9128. See TO SEE. In what manner the will communicates its fire with the understanding, and in such case concerning the state of the latter, n. 9144. That esse is of the will, and existere is of the understanding thence derived, *ill.* n. 9282. See WILL. That the communication of truth and good, thus of the understanding and will, is like that of the heart and lungs, *ill.* n. 9300. That the understanding is what receives the truths of faith, and the will the good of charity, *ill.* n. 9300. That the new will-principle of good is implanted in the intellectual part with the spiritual man, cited, n. 9506. That the celestial kingdom corresponds to the will-principle, and the spiritual kingdom to the intellectual-principle of man, and that the case is similar with man as in heaven, n. 9835. That the intellectual-principle is the recipient subject of truth divine, n. 9930. That all things of the understanding proceed from its will-principle, n. 9942. That the understanding of man is of such a quality as are the truths which form it, and *vice versa*; and that the will is of such a quality as are the goods of love, n. 10,064. That all things have reference to understanding and will, because to what is good and true, and to what is evil and false, and that those two principles must be one, *ill.* n. 10,122. What is meant by wisdom, intelligence, science, and work, that they also follow in order together one into the other with the good, n. 10,331. That the understanding must be from the will to be the understanding of the man himself, n. 10,332 at the end. That to him who is illustrated by the Lord it is given to understand the truths which are to be believed; and of this description are they who admit the Lord into their life, *ill.* n. 10,659. That what is intellectual cannot be predicated of falses derived from evil, but of truths derived from good, n. 10,675.

UNCIRCUMCISED [*præputiatus*]. That the uncircumcised within the church, are those who are not in charity, howsoever they may be in doctrinals, n. 2049 at the end. And n. 2056, 2057.

UNLEAVENED, THINGS [*azyma*]. See LEAVEN.

UNION [*unio*]. That there is an union of the divine essence

of the Lord with his human principle, but that between man and the Lord there is conjunction, n. 2021.

UNIVERSAL [*universale*]. Such as man is in general, such he is in things singular, n. 918, 1040, 1316. See also COMMON. That the providence of the Lord is universal in things most singular, n. 1919 at the end. What it is to reign universally, n. 5949. See END. That what reigns universally is in all and singular things, *ill.* n. 6159.

UNIVERSE, *Earths in the*. See EARTH [*tellus*].

UNIVERSE [*universum*]. That the most deceitful are in an infernal tun, and in a small globe, and that they behold without, as it were the universe, and trample it under their feet, n. 947.

UPRIGHT OR INTIRE [*integer*]. See INTEGRITY. That justice and just have respect to the good of charity; integrity and intire to the truth of charity, n. 612, 712.

UPWARDS [*sursum*]. The elevation of the interiors of man upwards, n. 6952, 6954. See ELEVATION. To look above and below self, n. 7814—7821. See CHARITY, also, *ill.* n. 8064, 9730.

UR OF THE CHALDEANS [*Ur Chaldæorum*]. What, n. 1368, 1816. See CHALDEA.

URIM [*urim*]. Signifies the light which is from the divine truth proceeding from the Lord, n. 5992. Signifies lucent fire, and thummim the brightness thence derived, n. 9905. Thummim in Hebrew denotes integrity, but in the angelic language brightness, n. 9905.

URINE [*urina*]. That robbers and pirates are delighted with stinking urine, n. 820.

USA [*Usa*]. That Usa represented truth which ministers to good, n. 4926 end.

USAL. What, n. 1245, 1247.

USE [*usus*]. That the kingdom of the Lord is a kingdom of ends and of uses, n. 696. That angelic life consists in uses from the goods of charity, n. 453. That all things have from use their happinesses and delights, n. 997. That in the other life all are bound to perform uses, even the infernal, n. 696, 1103. That all life is the life of use, n. 1964. That the rational principle is according to use, when it is procured by knowledges and scientifics; and what use is the best, n. 1964.

USURY [*fænus*]. That an usurer denotes one who does good for the sake of gain, and that a non-usurer is one who does good from charity, *sh.* n. 9210.

UZ. What, n. 1133.

V.

VAGABOND AND FUGITIVE [*vagus et profugus*]. That it denotes not to know what is true and good, n. 382, 388. See TO FLEE. TO WANDER.

VAIL [*velum*]. The super-injection of a vail, what, and for whom, n. 963. The wrapping of a sheet, n. 964. That the antediluvians wrap in sheets, but how, n. 1270. That things rational and things scientific are like a body or clothing to things spiritual, n. 2576. What the vails of the tent and of the temple signified; there were three; what was signified by each, n. 2576. That the vail, with which brides covered the face when they first saw the bridegroom, denotes appearances of truth, n. 3207, 4859. That to cover oneself with a vail denotes to obscure truth, n. 4859. That the Jews cover themselves with vails in their synagogues, and likewise that Moses veiled his face on account of the shining of his skin, that hereby he represented truth covered with respect to the children of Israel, n. 4859. That to remove a vail denotes to dissipate obscurity, n. 4883. That covering denotes the natural principle, n. 6377. That a covering denotes the intellectual principle, n. 6378. That a covering denotes what is external, when it denotes a compass, n. 9630, 9652. That the vail between the holy and the holy of holies denotes the medium uniting the inmost and middle heaven, n. 9670. What angelic societies correspond to a vail, and that they are those which are called Joseph and Benjamin, n. 9671. That the rending of the vail in the temple, when the Lord suffered, signified the glorification of his human principle in like manner as in Levit. xvi. when Aaron entered within the vail, which is explained, n. 9670. That the covering of the door of the tent denotes the uniting medium of the middle and ultimate heaven, n. 9686.

VAIN, VANITY [*vanum, vanitas*]. That to bring the name of God into what is vain denotes to profane divine truths by blasphemies, and to apply divine statutes to idolatrous worship, as the Jews did when they adored a calf, n. 8882. That vanity denotes falsity of doctrine, or of religion, and that a lie denotes a false principle of life, *sh.* n. 9248.

VALLEY [*vallis*]. That it denotes what is beneath, n. 1723. That it denotes what is unclean in worship, n. 1292. That the valley of vision denotes phantasies and reasonings whereby worship is falsified and at length profaned, n. 1292, 4715. That the valley of Hinnom denotes hell and also the profanation of good and truth, n. 1292. That valley denotes scientific and sensual things; also external things of worship, which are the lowest, n. 4715. That valley of shade denotes inferior things, which respectively are in a shade, n. 4715. That selection of valleys denotes goods and truths in the natural or external man, n. 4715. That valley denotes the lowly, n. 4715. That the valley of Gerar denotes inferior truths, n. 3417. That it denotes inferior things, as things, natural, sensual, and scientific, *sh.* n. 4715. That there are mountains, hills, rocks, and valleys in the other life, and in the valleys are they who are not yet raised up to heaven, n. 10,438.

VARIEGATED [*variegatum*]. That it denotes truth spurious and mixed with falses, n. 4005.

VARIETY [*varietas*]. That in heaven are all the differences of

love and of faith, n. 684. That one society is not altogether like another in the other life, n. 690. That changes of the state of the church are compared to the times of the year and of the day, also to metals, n. 1837. That there are innumerable varieties of good and truth in heaven, and that by harmony they still make one, like the organs, members, and viscera of the body, n. 3241. That the church of the Lord is every where various as to truths, and still is one by charity, n. 3267. That there are innumerable varieties in heaven as to good and truth, n. 3744. That they have reference to the members and viscera of the body, and in what variety these are. See ILLUSTRATED, n. 3745. And in general, n. 3746. That good with every one is various, but by celestial love it is formed into one by the Lord, n. 3986. That in one good there are various things innumerable, n. 4005. That good is made various by truths, but in no case altogether alike, n. 4149. That there are perpetual varieties in heaven, arranged into a form so as to act in unity, n. 5598. That in heaven there are every where perpetual varieties, and the good of one is not altogether like the good of another, n. 7236. That the variety of good is from truths conjoined to it, n. 7236. That goods in the heavens are all various, distinguished into genera, specieses, and particulars, n. 7833, 7836. That every one thing exists from various things, n. 8003. That there is an infinite variety of affections which are of love, n. 9002. That the varieties of a state of good in the other life are as the varieties of heat and light in the world, and hence comes perfection, n. 10,200.

VASTATION [*vastatio*]. That they are kept in ignorance, and that the truths of faith are not opened, until they are vastated, lest holy things should be profaned, n. 301, 302, 303. That churches tend to their own vastation, n. 407. That a new church commences when the old one is vastated, n. 408, 411. That there are two kinds of vastation, one the vastation of those who are within the church, the other of those who are without, or of the Gentiles, n. 410. That there are vastations in the other life, n. 698. Concerning vastations in the other life, n. 1106—1113. That I was let down to those who are in vastations, concerning whom, n. 699. That they are vastated who have been in falses, and have had a certain species of conscience, n. 1106. That some are willing to be vastated, n. 1107. That some are vastated by a middle state between waking and sleep, n. 1108. That they who have confirmed themselves in principles of what is false, are reduced to plenary ignorance, n. 1109. That they who have placed merit in works, are cutters of wood, n. 1110. That they who have led a moral life, and have supposed thereby to merit heaven, acknowledging only the Creator of the universe, are mowers of grass, n. 1111. That some without vastation are immediately conveyed into heaven, n. 1112. That young girls, who have been made harlots, have a severe instructor, n. 1113. What vastation is, n. 2455 at the end. What is the quality of the desolation of truth with the spiritual who are regenerating, n. 2682. Why they are reduced to desolation of truth even to despair, who are about to be regenerated, examples,

n. 2694. The state of illustration and joy of those who come out of desolation into heaven, and how they are there received, n. 2699. The state of instruction of those who come out of vastation or desolation, n. 2701, 2704. See REGENERATION. Concerning the four successive states of the vastation of the church, n. 4058. Concerning those who are vastated by fears, n. 4942. That desolation and vastation are frequently described in the Word, and marked by various names, n. 5360. Concerning desolation during man's regeneration, n. 5376. That in desolation is presented an image of spiritual death, n. 6119. What good is produced by despairs, desolations, and temptations, n. 6141. That the spirits of our earth are vastated before they can be elevated into heaven, n. 6928. That in the lower earth the vastation of what is false has place at this day, n. 7090. That the infestations of the well-disposed, or temptations, are effected in the other life, that evils and falses, together with filthy things, may be removed, and that they cannot otherwise be elevated into the heavens, n. 7122. That they are to be kept altogether in a place of vastation, that the gross and impure things of the loves of self and of the world may be put off, n. 7186. That from the evil is successively taken away the science of truth, n. 7465. That the evil are vastated as to truths, and the good as to falses, n. 7474. How the case is with infestations in the other life, the difference between infestations and temptations, n. 7474. That they who are of the external spiritual church, in the other life, are in a place of vastation, and are infested, n. 7474. That they who are infested in the other life, are those in the church who have confessed faith alone, and have lived a life of evil, *ill.* n. 7317, 7502, 7545. See also FAITH. That the evil are successively and by degrees cast down into hell, and the good are successively and by degrees elevated into heaven, because the vastation of truth and good must precede with the evil, and the vastation of what is false and evil with the good, n. 7541, 7542. That when truths and goods are taken away from the evil, they fall down like weights, and as birds when their wings are cut off, n. 7545. That it is worse with those who have been of the church, and have lived a life of evil, than with those who are out of the church, the reason of which, n. 7554. That the evil are vastated as to goods and truths in the exterior natural principle, which look downwards, and not as to truths and goods of the interior natural principle, which verge inwards, n. 7601, 7604, 7607. That the evil devastate themselves by turning the good which flows-in from the Lord into evil, and this is done successively more and more, as the Lord arranges heaven, that it may flow-in nearer, n. 7679, 7710. That the false principle, with those who infested before the coming of the Lord, was direful, by reason of Nephilim and Enakim, &c. n. 7686. That they who have infested, afterwards turn away from, and shun those whom they have infested, the reason, n. 7768. That from those who are vastated are taken away the truths and goods which they have known, and they are transferred to the good, n. 7770. That the evil are vastated by degrees, before they are damned and sent into hell, the reason, that the evil may be confirmed

that are in evil, and that the good may be illustrated concerning the state of those who are in evil, n. 7795. Concerning the devastation of the evil, n. 7879. That the evil vastate themselves, *ill.* n. 7926. That the evil by the presence of the Lord are filled with evils, and the good with goods, n. 7989. That infestations have place when the Lord flows in from an interior principle with good and truth, and the hells from an exterior principle with what is evil and false, whence comes spiritual combat and captivity, n. 7990. That they who come into the other life are vastated as to earthly and worldly things before they are elevated into heaven, n. 9763.

VEGETABLE [*vegetabile*]. That there is an influx of heaven into the subjects of the vegetable kingdom, n. 3648.

VEIL [*peplum*]. That the veil with which brides covered the face denotes the appearances of truth, n. 3207. See VAIL.

VENISON [*venatio*]. That hunting and venison denotes truth which is from good, n. 3501. See TO HUNT.

VENTRICLE [*ventriculus*]. What is the quality of those who have reference to the ventricles of the brain, n. 4049.

VENUS [*Venus*]. That the spirits of Mercury applied themselves to the spirits of Venus on the other side, and that they agreed together, and that on this occasion there was felt a remarkable change in the brain, n. 7170. Concerning the inhabitants and spirits of the planet Venus, n. 7246—7254. That there are two kinds of inhabitants and spirits, evil and good. That the evil appear on this side of the planet, the good on the other, n. 7246. That the planet appears to the left, a little backwards, n. 7247. That they are delighted with rapine, concerning which, n. 7248. That there are giants there, and that they are stupid, n. 7249. That such of them as are saved, are tempted even to much despair, concerning which, n. 7250. And that their hells are near the earth, n. 7250. That they who are saved receive faith in the Lord, that he is the only God, Saviour, and Mediator, n. 7251. That the good are, and appear on the other part of that earth, that they acknowledge the Lord, and that they see him walking amongst them, n. 7252. That in the grand man they have reference to the memory of material things, corresponding to the memory of things immaterial, which latter the spirits of Mercury have reference to, n. 7253.

VESSEL [*vas*]. That a water pot or vessel denotes the scientific principle, n. 3068. That the scientific principle is the vessel of truth, and truth the vessel of good, n. 3068. That vessels in the house denote truths which are grounded in good, n. 2454. What is signified by empty vessels, *sh.* n. 3079. That vessels of silver are specifically scientifics, being recipient of truth; vessels of gold are specifically truth, being recipients of good, n. 3164. That truths are vessels which are softened by temptations, and by good are arranged into order, n. 3316, 3318. See TEMPTATIONS, TRUTHS, and REGENERATION. That bowls denote things of the memory, n. 9394. That the vessels of the table, on which was the bread of faces, denote the knowledges of celestial good and truth, n. 9544. That the vessels of

the candlestick, together with the tongs and snuff-dishes, denotes things purificatory and evacuatory, n. 9572. That vessels denote scientifics, n. 9724. That the vessels of the altar and of the candlestick denote scientifics serviceable to good, n. 9723, 9724. See SCIENTIFICS.

VESSELS SEMINAL [*vessiculæ seminales*]. Who have reference to these, and of what quality they are who come to that province, from experience, n. 5056, 8846, 8847, 8848; also what is the quality of the semen there. See the same numbers.

VIATICUM [*viaticum*]. That it denotes support from truth and good, n. 5490, 5953.

VICISSITUDES [*vices*]. That there are vicissitudes with him who is about to be regenerated, and with him who is regenerated, n. 933, 935. That vicissitudes with him who is about to be regenerated, are as cold and heat, n. 933, and with him who is regenerated, as summer and winter, n. 935; and as to the state of things intellectual, as day and night, n. 935, 936, 6110.

VILLAGE [*villa*]. That villages denote the external things of the church, n. 3270.

VINDICATION [*vindicatio*]. What, n. 1711 and *note*.

VINE [*vitis*]. See VINEYARD, WINE, and GRAPE. That vineyard and vine denote the spiritual church, n. 1069. That vine denotes the intellectual principle of the spiritual church, and a noble vine the intellectual principle which is of the celestial church, *sh.* n. 5113. That vine denotes the outermost spiritual church, n. 6375. And that an excellent or choice vine denotes the internal spiritual church, n. 6376. That vine denotes the good of the spiritual church, and olive the good of the celestial church, *sh.* n. 9277.

VINEYARD [*vineæ*]. See VINE, WINE, and GRAPE. That vineyard and vine denote the spiritual church, because vine signifies the spiritual principle of heaven, n. 1069, 9139. That a noble vine denotes spiritual good, n. 4599. Thus that vineyard denotes the church as to truth, and hence also the truth of that church, n. 9139. What the spiritual principle of heaven and of the church is. See HEAVEN, CHURCH, and SPIRITUAL. That when the angels hold discourse concerning such things as relate to intelligence and wisdom, thus concerning such things as relate to truth derived from good, there are represented paradises, gardens, vineyards, and forests, n. 3220.

VIOLENCE [*violentia*]. That it is predicated of things of the will, thus of filthy lusts, n. 623. That violence denotes the destruction of charity, *sh.* n. 6353.

VIPER [*vipera*]. The tree of science at this day with a viper, n. 2125.

VIRGIN [*virgo*]. That it denotes the affection of good, thus the celestial church, n. 2362. That virgin denotes the kingdom of the Lord and the church properly celestial; also the spiritual church, and that they are called virgins from conjugal love, thus from innocence, n. 3081. The parable concerning the ten virgins spoken of in Matt. xxv. 1—14 is explained, n. 4635—4638. That virgins denote those who are of the church, n. 4638.

VIRTUE [*virtus*]. That virtue denotes strength and power, and in relation to Jehovah or the Lord denotes all power, n. 8266.

VISCERA [*viscera*]. Concerning the correspondence of the interior viscera with the grand man, n. 5171—5189, 5377—5396.

VISCOUS [*viscosum*]. Who they are, and of what quality, who have reference to the viscous excrement of the brain, n. 5717. See **BRAIN**. Who have reference to the pituitous substance of the brain, n. 5718. See **DISEASE**.

VISION [*visio*]. See **TO SEE** and **SIGHT**. The visions of the prophets, what, n. 1619. The visions are according to the state of man, n. 1786. Two extraordinary visions, n. 1882. The first, what it is to be withdrawn from the body, and not to know whether in the body or out of the body, n. 1883. The second, what it is to be translated by the spirit into another place, n. 1884. That I had not visions, but things were seen by me when the body was awake, n. 1885. Concerning visions and dreams, even the prophetic, which are mentioned, n. 1966—1983. How visions exist by phantasies which are illusions, and such are visionaries, n. 1967. The visions of enthusiastic spirits, of what quality and whence, n. 1967. That genuine visions, or sights, have place when the interior sight is opened, and the things which are in another life are seen, n. 1970. That visions before good spirits are beautiful representations, n. 1971. That visions are more and more interior according to the heavens, n. 1972. Concerning two visions in which were seen garlands and the sports of infants, n. 1974. That dreams are of the same kind with visions, n. 1975. See also **DREAMS**. That a vision of the night denotes obscure revelation, n. 6000. That divination, when concerning the prophets, respects life, vision respects doctrine, n. 9248.

VISITATION [*visitatio*]. What, that it precedes judgment, *sh.* n. 2242. What is meant by Jehovah visiting Sarah, n. 2616. That it denotes the presence of the divine celestial principle in the divine spiritual, n. 2616. That visitation denotes the last time, and that it is predicated of the church in general and in particular, of a church which is born, and which expires, and of a man of the church who is saved, and who is damned, n. 6588. That to visit denotes the coming of the Lord when there is no church, concerning which, n. 6895. That it denotes liberation from falses, and thereby initiation into those things which are of the Lord's church and kingdom, n. 6895 at the end. That the day of visitation denotes the last time of the church in general, and the state after death of every man in particular, n. 10,509, 10,510. That visitation denotes the casting-out and damnation of the evil, concerning which, n. 10,623.

VOICE [*vox*]. What, n. 375. That the voice of Jehovah is the Word, the doctrine of faith, conscience, rebuke thence derived, n. 219, 220. That the voice of bloods denotes violence offered to charity, *sh.* n. 374. That a voice crying, or the voice of a cry, what, n. 375. That the voice of the Son of man denotes the divine truth, and consequently the Word of the Lord, *sh.* n. 9926.

VOID and **EMPTY** [*vacuum et inane*]. That void denotes where there is nothing of good, and empty where there is nothing of truth, *sh.* n. 17. That empty [*vacuum*] denotes where there is nothing of truth, *sh.* n. 4744. That void [*vacuum*] denotes the fallacies of the senses, n. 5084. That to go empty [*vacuum*] denotes to live in spiritual want, n. 6915, *ill.* n. 10,645.

VOLUNTARY AND **INVOLUNTARY** PRINCIPLES [*voluntarium et involuntarium*]. Concerning those two principles in man, n. 3603. See **WILL**, n. 9683.

VOW [*votum*]. That to vow a vow denotes to will that the Lord may provide, n. 3732.

W.

WAFER [*laganum*]. See **CAKE**.

WAILING [*planctus*]. That wailing denotes a state as to evils, and gnashing of teeth a state as to falses, or the collision of falses with truths, n. 4424.

WAISTCOAT OR **COAT** [*tunica*]. That it denotes the truth of the natural principle which invests another principle, n. 3301. That waistcoat denotes truth, *sh.* n. 4677. What is meant by the waistcoat of the sons of a king, the waistcoat of the high priest, the waistcoat of the prophets, n. 4677. That a coat of various colours denotes appearances of truth derived from good, n. 4677, 4741, 4742. The Lord's words are explained concerning smiting on the cheek, and concerning a coat, that to him who is desirous to take it, the cloak is to be given, n. 9048. That waistcoat denotes divine truth in the inmost spiritual kingdom, proceeding immediately from the divine celestial principle, n. 9826. That waistcoat denotes the divine spiritual principle, from the divine celestial, thus the inmost of the spiritual kingdom, *sh.* n. 9942. An explication of what is signified by the Lord's coat not divided, n. 9942. That the waistcoat of the sons of Aaron denotes divine truth proceeding from the divine spiritual principle, n. 9947, 10,013. That the ephod with the cloak denotes the spiritual kingdom, but that the waistcoat denotes the spiritual principle derived from the celestial, thus that by it the like is signified as by the vail in the tent, and by the neck in man, *ill.* n. 10,005.

WALK, *to* [*ambulare*]. What, and that it denotes to live, n. 519, 1794. That to walk in the day denotes to live in truth, to walk in the night to live in the false, n. 6000. That to walk and to go denotes to live, and why, n. 8417, 8420.

WALL [*murus*]. That wall denotes the truths of faith which defend, and, in the opposite sense, which destroy, *sh.* n. 6419.

WALL [*paries*]. That walls denote interior or middle principles, *ill.* n. 10,185. That a wall daubed unfitly, denotes what is false appearing as true, n. 739.

WALLET [*mantica*]. See **SACK**.

WANDER AND FLEE, to [*vagari et fugere*]. That to wander and flee denote not to know what is true and good, n. 382. That to wander blind in the streets also denotes the same, n. 382. That to wander to drink water denotes to seek truth, n. 382.

WAR [*bellum*]. That by wars were represented the temptations of the Lord, and several things besides, n. 1659, also were signified spiritual combats, n. 1164. That singular the arms of war signify something, n. 1788. That the historical books of the ancient church were called the wars of Jehovah, and treated of the Lord's combats, in the internal sense, n. 2686. That as wars, so also all the arms of war, in the Word, denote those things which relate to spiritual combat, n. 2686. That the Lord is called a man of war and a hero, because when he was in the world he alone fought against all the hells, and overcame them, and that afterwards he continually fights for man, *sh.* n. 8273. That the book of the wars of Jehovah was an historical book in the ancient church, and that the combats there described are the temptations or combats of the Lord, n. 8273. That the hells are willing to destroy heaven, not by hostile invasion as on earth, but by the destruction of truth and of good, and that those are combats and wars, n. 8295. That war is the combat of the false and of truth, n. 10,455.

WARMTH OR HEAT [*calor*]. See FIRE and FLAME. That sawers of grass seek warmth from others, but in vain, wherefore they acquire it to themselves by sawing, n. 1111. That they who have been delighted with the Word, have warmth according to their delight, n. 1773. That the evil can also produce warmth, but which is excrementitious, n. 1773. That warmth is from love, and that love is spiritual warmth, but such as the love is such is the warmth, n. 2146. That warmth or heat is in the abode where the lascivious are, but who have not extinguished the desire of procreating children, n. 2757. That as lights are from two origins, so warmths or heats are from two fountains, or from two suns, n. 3338. That warmths or heats in the other life are loves and affections, n. 3338, and that like loves and affections are from the influx of the Lord's life, n. 3338. That in the hells there is also warmth or heat, but as of an unclean bath, n. 3340. See COLD. That the angels are in light and warmth, and the more they are in them, the more they are in intelligence and wisdom, because nearer to the Lord, n. 3339. That the Lord is the sun of heaven, and that hence is light wherein is intelligence, and warmth wherein is love, and that hence they are correspondences, n. 3636, 3643. That heaven is in light and in warmth, hell in the thick darkness and cold, n. 3643. That to grow warm is to come even to ardour of affection, n. 4018, also its effect, n. 4019. That there are two origins of warmth, or heat, or fire, viz. the sun of the world and the sun of heaven, and that this fire is meant in the Word, and is love in both senses, n. 5215. See also FIRE, FLAME. That spiritual light and spiritual warmth constitute the life of man, *ill.* n. 6032. That as the case is in the degrees of light appertaining to man, so it is in the degrees of spiritual warmth appertaining to him, n. 6314. That vital warmth is love, n. 6314.

That warmth or heat is tempered in the planet Mercury ; that it comes from altitude and density of the aerial atmosphere, and from the right or oblique incidence of the sun's rays, not from the sun's nearness, n. 7177. Concerning vital heat. See also FIRE. That the sun growing warm or hot denotes increasing concupiscence, n. 8487.

WASH, *to*, WASHING [*lavare, lavatio*]. That washings in the church formerly signified purifications from all kinds of filth, spiritually understood, which relate to the loves of self and of the world, *sh.* n. 3147. That washings denoted purifications of the natural man, *sh.* n. 3147. That to wash the feet denoted to purify those things which are of the natural, n. 3147. That to wash the feet was also a work of charity, likewise of humiliation, n. 3147. That to wash the feet was customary for travellers and sojourners, the reason, n. 3148. That washings of garments denote purifications, n. 5954 at the end. That to wash denotes worship, n. 6730. That washings formerly, and the act of baptism, signified regeneration by the truths of faith, because spring water signifies the truths of faith, n. 9089. That washing denotes purification from evils and falses, which is called baptizing, n. 2229.

WAS, *it* [*fuit*]. See TO DO and DONE. That it was, done (or it came to pass) involves a new state, n. 4979, 4987, and that it is in the original tongue in the place of distinction, *sh.* n. 4987.

WATCH or WATCHING [*vigilia*]. See TO AWAKE. That to watch denotes the study of life according to the precepts of faith, n. 4638.

WATCHMAN [*custos*]. That by a watchman is meant one who observes the states of the church and its changes, n. 10,134.

WATER [*aqua*]. That waters denote knowledges and scientifics ; seas collections of the same, n. 28. That waters denote things spiritual, thus things intellectual, n. 680, 739, also falses, n. 739, 790, 7307. That a flood and inundation of waters denote temptations, and also desolations, n. 705, 739, 756. That water denotes truth, *sh.* n. 2702. That waters and rivers are described where gardens and plantations are, n. 2702. That to draw waters denotes to be instructed in the truths of faith and to be illustrated, n. 3058. That drawers of water, such as the Gibeonites were, denote those who desire to know truths for no other end than to know them, n. 3058. That to dwell upon many waters denote the being in knowledges concerning truth, n. 3384. That the Word is called a fountain and well of living waters, *sh.* n. 3424. That truth in respect to good is altogether as water in respect to bread, or as drink in respect to meat in nourishment, n. 4979. That to give waters denotes the common influx of truth, n. 5668. That light as water is predicated of faith alone, or separate from charity, n. 6346. That falses derived from evils, with those who are in faith separate from charity and in a life of evil, appear as waters of the sea, with which they are immersed into hell, n. 8137, 8138. That water denotes the truth of faith, *sh.* n. 8568. That bread and water are spoken of, when all the goods of love and truths of faith are meant, n. 9323. That waters denote the truths of faith, n. 10,238.

WATER-POT OR TROUGH [*hydria seu cadus seu aqualis*]. See **LITTLE CHANNEL OR TROUGH** [*canaliculus*], n. 3095.

WAX, AROMATIC [*cera aromatica*]. See **AROMATICS**.

WAY [*via*]. That it denotes the understanding of truth and truth itself, n. 627, 2333. When man is resuscitated there are represented paths of a gentle ascent upwards, n. 189. What is meant by a way, in the internal sense, n. 2333. That way denotes doctrine, and truth every thing appertaining to doctrine, John xiv. 5, n. 2531. That the hard way denotes the false principle, and the stony way truth which has not its root in good, n. 3310. That to be in the way is to be in a state of the conjunction of truth and good, n. 3123. That to sweep or prepare a way denotes to separate, that truth may be received, n. 3142. See **TO SWEEP**. There was represented a broad way and a narrow way, what their quality is, n. 3477. That to be with any one in the way which he walks, when it is predicated of the Divine Being or Principle, denotes divine providence, n. 4549. That way, path, by-path, orbit, street, highway, denote truths, and, in the opposite sense, falses, *sh.* n. 10,422. That to make known the way, when concerning the Lord, denotes instruction, n. 10,564.

WEAK [*debilis*]. That being weak of eyes denotes as to understanding, n. 3820.

WEALTH [*opes*]. See **RICHERS**. That pleasures, power, and riches are no hindrances to admission into heaven, provided they are not regarded as ends of life, n. 945, 1877. That the wealth of the Gentiles denotes the immense plenty of natural good, n. 3048. That wealth denotes the knowledges of good and truth, thus scientifics, a little shewn, n. 4508. That spiritual wealth and riches denote goods and truths, but with respect to the evil nothing but evils and falses, n. 1694.

WEANED, to be [*ablactari*]. That to be weaned denotes to be separated; and in relation to the Lord, the separation of the merely human rational, n. 2645, 2647, 2649.

WEAPON [*telum*]. See **BOW**.

WEARY [*lassus*]. That it denotes a state of temptation-combat, n. 3318, 3321.

WEARISOMENESS [*tædium*]. That the very delight of the life of the infernals is to do evil, and when not permitted to do evil they are in wearisomeness, n. 7392.

WEAVER [*textor*]. That it denotes the celestial principle and hence the will principle, n. 9915.

WEEK [*septimana*]. See **SEVEN**. What a week is, n. 728. That it signifies an entire period great and small, n. 2044, 3845.

WEEP, to [*flere*]. What is meant by mourning and weeping when it is predicated of the church, n. 2910. That weeping is the height of sorrow, and the height of love, n. 3801. That to weep for the dead is a last farewell, n. 4565. That weeping was a representative of internal mourning, n. 4786. That weeping denotes mercy, and that it is predicated of Jehovah or God, *sh.* n. 5480. That weeping denotes mercy, and that it denotes joy, n. 5873. That

it is the effect of mercy, n. 5927. That it is the effect of affection, n. 5930.

WEIGHT [*pondus*]. That weight denotes the state of a thing as to good, measure as to truth, *sh.* n. 3104.

WELL [*puteus*]. See FOUNTAIN and WATER. That wells denotes falsities because they are unclean, n. 1688. That a well denotes also the Word and doctrine derived from the Word, as likewise a fountain, *sh.* n. 2702. That a fountain denotes pure truth, but a well truth less pure, n. 3096, 3765. That a well of living waters is the Word and doctrine derived from the Word, in like manner as fountain, n. 2702, 3424, 3765, 3774. That to draw at a well denotes to be instructed in truths from the Word, n. 6776.

WELL, to do [*benefacere*]. That it denotes to gain life, n. 4258.

WEST, SETTING [*occidens, occasus*]. What is meant by the north, the south, the east, and west, n. 1605. What by the setting of the sun, n. 1837. That east and west denote states of good, north and south states of truth, *sh.* n. 3708. That west denotes a state of good in obscurity, *sh.* n. 3708, and, in the opposite sense, a state of evil, n. 3708. That to the sun setting denotes when the state ceased, n. 8615. That the west denotes where good is in obscurity, n. 9653. That the west in heaven is grounded in what is opposite to the sun, which is the Lord, and where somewhat dusky appears in the place of the sun of the world, n. 9755.

WHALE [*cetus*]. That whale signifies the common things of scientifics, n. 42. That whale (*balena*) denotes the scientific principle in general, and false scientifics, *sh.* n. 7293.

WHEAT [*tritium*]. That wheat denotes those things which are of love and charity, *sh.* n. 3941. That wheat denotes the good of the interior natural principle, and spelt its truth, n. 7605. That wheat and barley in the ear denote good receiving and also received, n. 10,669. See BREAD OF FACES.

WHEEL OF A CHARIOT [*rota curris*]. See CHARIOT. That it denotes the power of combating, which is of the intellectual principle, *sh.* n. 8215.

WHISPERERS [*susurriones*]. Concerning those who speak into the ear, or whisperers, n. 4657.

WHITE [*album*]. That truth is represented by white, and the reason, n. 3301. That it denotes specifically the truth of faith, and, in the opposite sense, man's own merit and justice, n. 3993, shewn also at n. 4007. That brightness denotes truth, because it is from the light in heaven, n. 5319.

WHORE [*scortum*]. See HARLOT.

WHOREDOM, TO COMMIT [*mæchari*]. See ADULTERY and HARLOT.

WICKED [*improbus*]. That it denotes malignity, n. 9245.

WIDOW [*vidua*]. That to remain a widow in the house of her father denotes alienation, n. 4844. That widows denote those who are in truth without good, and still desire by good to be led to truth,

and orphans denote those who are in good and not in truth, and by truth are led into good, *sh.* n. 4844. In the opposite sense those who are not in truth, because not in good, and who are in the false, n. 4844. Thus they who are led by good into the truth of intelligence are widows in a good sense, n. 4844. That widows denote those who are in good without truth, and still desire truth, *sh.* n. 9198. In a celestial sense those who are in truth and desire good, n. 9198, and in the opposite sense the contrary, n. 9198 at the end. That when mention is made of sojourner, orphans, and widows, in a good sense, they denote those who are within the church, and the reciprocal conjunction of good and truth, n. 9200. An explication of what the Lord said concerning the widow in Sarepta of Sidon, n. 9198.

WIFE [*uxor*]. That woman and wife denote the church, n. 252, 253, 749, 770. Even the perverse church, n. 409. What is meant by man (*vir*) and wife, and what by man (*homo*) and wife, n. 915. That Sarai a wife denotes truth adjoined to good, n. 1468. What is signified by man and wife, and by husband and wife, n. 2517. Why Hagar the handmaid was given to Abraham for a woman, not for a wife, n. 1907. That wife denotes spiritual truth, and man (*vir*) celestial truth, the reason, *ill.* n. 2533.

WILD ASS [*onager*]. That it denotes rational truth ; a description of its quality without good, n. 1949, 1950, 1951.

WILD-BEAST [*fera*]. That beasts and wild beasts denote affections and lusts, n. 4546. That they denote the viler principles appertaining to man, or the bestial principles, n. 908, 1030. That wild-beast denotes what is alive and good, n. 774, 841, 908. That an evil wild-beast denotes a lie derived from the life of lusts, n. 4729. That an evil wild-beast denotes the punishment of evil derived from what is false, and damnation, *sh.* n. 7102. That the wild-beast of the field denotes those who are in the delights of external truth, n. 9276. That a wild-beast denotes evils and falses, of the love of self and of the world, thus those who are in them, *sh.* n. 9335. That a wild-beast also denotes the well disposed Gentiles, because they are in falses, n. 9935 at the end.

WILDERNESS, WILDERNESS, DESERT [*solitudo, desertum*]. Concerning Jewish robbers in the wilderness, n. 940, 941. That it denotes what has as yet but little of life, n. 1927. That it denotes what is little inhabited and cultivated, also what is altogether uninhabited and uncultivated, *sh.* n. 2708. That wilderness denotes what is altogether uninhabited and uncultivated, also, in a double sense, viz. in relation to those who are afterwards reformed, and in relation to those who cannot be reformed, n. 2708. That wilderness also denotes temptations, n. 2708, viz. the vastation of good and the desolation of truth. That wilderness is taken in various senses, n. 3900. That wilderness is predicated of the church where there is no good, and thence no truth, n. 4736. That the desert of the sea denotes the vanity of the sciences which are not for use, *sh.* n. 3048. That wilderness denotes a state of temptation, in some measure shewn, n. 6828. That wilderness denotes where there is no conjunction of the truth proceeding immediately from the Lord with the truth which proceeds

mediately, n. 7055. That wilderness denotes an obscure principle of faith, n. 7313. That into the wilderness when forty years, or months, or days, are adjoined to it, denotes a state of undergoing temptations to confirm the truths and goods of faith, *sh.* n. 8098. That the dew and the manna upon the faces of the wilderness denote a new will principle, n. 8457. That wilderness denotes the delight of the sensual principle and the sensual principle, n. 9341.

WILL [*voluntas*]. See **PROPRIUM**, **FREEDOM**, and **UNDERSTANDING**. That understanding and will are most distinct, n. 641. That the will and understanding are formed by the Lord, when and in what manner, n. 1555. That in every idea of thought there is something from the will, and that it contains things innumerable, n. 590, 803. What the understanding of truth is, and the will of good, n. 634. That from will man has the power of understanding, n. 585. That no man has the understanding of truth, and the will of good, but that it appears as if they were his, n. 633. That in the intellectual part is formed a new will from the Lord, which is conscience, n. 1023, 1043. When a regenerate man does good, it is from the Lord by the new will, n. 928. That man is regenerated as to the intellectual part, not as to the will part, n. 863, 875. That the will-proprium of man must be separated, that the Lord may be present, n. 1023, 1044. That every falsity flows in from the proprium, n. 1047. That truths and goods were implanted in the will-part with the man of the most ancient church, not with the man of the ancient and spiritual church, n. 895, 927. That with the antediluvians voluntary good was destroyed, and that at this day intellectual good is perishing, n. 2124. Concerning the initiation of the new will from infancy, thus concerning the reception of good and of truth, and concerning its succeeding state, n. 9296, 9297. That those things became of the life, which are received in the will, n. 9386, 9393. That the book of life is the interior memory, because on it are inscribed the things of the will, n. 9386. That they who are in the celestial kingdom correspond to the will-principle of man, they who are in the spiritual kingdom to his intellectual principle, and that in heaven the case is as with man, n. 9835. That man can hardly distinguish between truth and good, because hardly between thinking and willing, n. 9995. That the whole man is a resemblance of his will and of his understanding thence derived, illustrated by end, cause, and effect, n. 10,076. That good is not appropriated to man until it becomes of the will, n. 10,109, 10,110. That all things have reference to understanding and will, because to truth and good, and to what is false and evil, and that those two must be one, n. 10,122.

WIND [*ventus*]. East wind, what, n. 842. Concerning the east wind, and how societies ill-consociated are dissipated, n. 2128. That the east wind denotes those things which are of lusts, and of phantasies thence derived, *sh.* n. 5215. See **EAST**. That the wind of the nostrils of Jehovah denotes life from the Divine Being or Principle, and heaven, *sh.* n. 8286. That the wind of Jehovah denotes life from the Divine Being or Principle, *sh.* n. 8286. That the four winds and four corners denote all things of truth and of good, *sh.* n. 9642. See also **QUARTERS**.

WINDOW [*fenestra*]. That by a window is signified the intellectual principle, n. 655, 658. That a window denotes the intellectual principle or internal sight, n. 3391. And, in the opposite sense, by looking through a window denotes the reasonings of those who deny truths and thereby destroy the things appertaining to the church, n. 3391.

WINE [*vinum*]. See **VINEYARD**, **VINE**, and **GRAPE**. What is signified by bread and wine in the holy supper, n. 1798. That wine denotes faith, and bread charity, n. 1070, 1798. Whence vinous odour, n. 1517. Who are drunk with wine, n. 1072. See also **GRAPE**, and **BLOOD**, and **SUPPER**, and **FLESH**. That corn denotes good, and that new wine denotes truth, each in the natural man, n. 3580. That the sphere issuing from those who are in the good of charity and faith, is sometimes perceived in the other life as a vinous odour, n. 1517. That wine denotes the good of neighbourly love, and the good of faith, and, in the supreme sense, divine truth from the divine good of the Lord, n. 6377.

WINE, NEW OR MUST [*mustum*]. That corn denotes natural good, and new wine natural truth, *sh.* n. 3580.

WINGS [*alæ*]. That they denote spiritual truths, or truths of faith, and, in the supreme sense, divine truth, shewn, n. 8764. And likewise that they denote powers, n. 8764. That they denote truths of faith derived from good, *ill.* n. 9514.

WINTER [*hyems*]. That winter denotes a life of no love, n. 34. See **COLD**.

WISDOM [*sapientia*]. What intelligence is, and what wisdom, n. 1555. That wisdom, intelligence, and science, are sons of charity, n. 1226. That the Lord has infinite wisdom, because in divine love, n. 2572. The internal way which the Lord went, or from love itself, n. 2500. That in genuine love there is wisdom and intelligence, n. 2500. That the angels have so great wisdom and intelligence, because in love, n. 2572. That intelligence and wisdom grow to an immense degree with those who are in charity in the other life, n. 1941. What wisdom is, intelligence, order, in a wise Gentile, n. 2592. The wisdom of the ancients, that by natural things they signified spiritual, which wisdom at this day is lost, n. 3179 at the end. That the angels apprehend innumerable things, of which man does not apprehend even the most general principles, exemplified, n. 3314. That they who have received the divine things of the Lord, viz. love and charity, are gifted with wisdom, and that they who do not receive are insane, n. 4220. That they become of no intelligence, and grossly corporeal, who have been principled in the love of self and of the world, n. 4221, from experience. That progression towards things interior manifestly appears in the other life, as from mist into light, n. 4598. That magi denote interior scientifics, and wise ones denote exterior scientifics, concerning which, *sh.* n. 5223. That a man (*vir*) intelligent and wise denotes truth and good, n. 5287, 5310. That they who are in good, in the other life are in the faculty of growing wise, *ill.* n. 5527. That he who has lived in the good of charity, comes into all

wisdom in the other life, because wisdom is in that good, n. 5859. That the Egyptians and Chaldeans called science wisdom, n. 7296. That the wise in heart signify those who are in the good of love from the Lord, n. 9817. That all wisdom is from the Lord, n. 9943. That man is so far wise as he ascribes all things of truth and good to the Lord, n. 10,227. What is meant by wisdom, intelligence, science, work, and that they follow in order, and are one, n. 10,331.

WITCH [*præstigiatrix*]. That a witch denotes those with whom any thing of the church is conjoined to the falses of the evil of self-love, and witchcrafts denote the falses of the evil of self-love conjoined with such things as are of the church, n. 9188. See MAGIC, JUGGLER. That witchcrafts denote falses derived from the perversions of truth, n. 9188.

WITNESS, TESTIMONY [*testis, testimonium*]. That witness denotes the confirmation of good by truth, and of truth from good, *sh.* n. 4197. That testimony denotes good productive of truth, and truth produced from good, *sh.* n. 4197. That the reason why there was not to be one witness, but two or three, is founded in the divine law, that one truth is not sufficient to confirm good, n. 4197. That testimony denotes the Lord as to divine truth, or the Word, in some degree shewn, n. 8535. That not to answer to a neighbour the witness of a lie, denotes not to call good evil, and truth false, nor *vice versâ*, n. 8908. That testimony denotes the Lord as to divine truth, more fully shewn, n. 9503.

WOLF [*lupus*]. What wolves are, n. 2130. That wolf denotes the avidity of committing rapine, and, in a good sense, the avidity of snatching away and liberating the good, n. 6441.

WOMAN [*mulier*]. That it denotes the church, n. 252, 253. That the seed of the woman denotes faith, n. 255. That the Lord is called the seed of the woman, n. 256. That old women, who are good affections, return to the spring of youth, and become beauties in heaven, n. 553. That the female sex from nature is affection, and that it is also lust, n. 568. That women denote the things which are of charity, n. 6014. That women denote goods, n. 7337. That the woman of a servant denotes what is delightful, n. 8979, 8980. That a handmaid and a female denote the affection of truth, with a difference as applied to those who are in truths, and not in affection, and who are in the affection of truth, n. 8994.

WOMB [*uterus*]. See TO CONCEIVE, NATIVITY, GENERATION, BRINGING-FORTH. That to open the womb denotes to give the faculty of receiving and acknowledging the goods of truth and the truths of good, n. 3967, 4918, 8043. That womb denotes the inmost principle of conjugal love in which is innocence, hence it corresponds to conjugal love, n. 4918, 6433. That by womb is denoted the church, n. 4918. That to come forth from the womb denotes to be re-born or regenerated, that is, to be made a church, n. 4904, 4918, 8043, 9042. That to be in travail denotes production, viz. of good and truth which are of the church, n. 4919. Why the Lord is called the maker and former from the womb, *sh.* n. 8043. That a woman with

child denotes the formation of good from truth, n. 9042. That carrying in the womb denotes the initiation of truth into good, n. 9042. What is meant by Jehovah shutting up the womb, n. 2586, 2588. That by an abortive womb in the Word is signified the perversion of good and truth, n. 9325.

WOOD [*lignum*]. That the several kinds of wood denote the lowest things of the will, and this according to their quality, n. 643. That they signify the good of affections and the evil of lusts, n. 643. Cutters of wood, who, n. 1110. That to cut wood denotes the merit of justice, and that the several kinds of wood denote the goods which are of works and which are of justice, n. 2784. That to arrange wood denotes to adjoin merit to the divine human principle, n. 2812. That wood denotes good, *ill.* n. 3720. See **HOUSE**. Concerning cutters of wood, several things from experience, n. 4943, 8740. That wood denotes good, n. 8354. Concerning cutters of wood who are from the earth Jupiter, and whose faces shine, n. 8740. That to cut wood in a forest denotes disputation concerning good grounded in a religious principle, and the bringing any thing of a religious subject into question and debate, n. 9011. Shittim wood, what. See **SHITTIM**.

WOOL OF SHE-GOATS [*lana caprarum*]. That it denotes the truth of the good of innocence, or celestial truth, in the external man, *sh.* n. 9470. See **SHE-GOAT**.

WORD, *the* [*verbum*]. That in the Word there is an internal sense concerning which, n. 1, 5, 64, 65, 66, 167, 605, 920, 937, 1143, 1404, 1405, 1408, 1409, 1502 at the end, 1540, 1659, 1756, 1767—1777, 1869—1879, 1783, 1807. That in the internal sense is life and soul, n. 1405. That the Word also of the Old Testament, in the internal sense, contains arcana, which respect the Lord, whence its life is, n. 1—4. That the Word contains innumerable arcana, n. 937, 1502. That the historicals of the Word do the same, n. 755 at the end. That innumerable things are represented to the angels whilst the Word is reading, n. 167, 1767, 1768. That the Word throughout in every part contains things celestial and spiritual, n. 639, 680. How many things are in one expression of the Word, shewn by open ideas, n. 1869, 1870. That singular things, even to an iota, in the Word, are divinely inspired, n. 1870. That the Word, in the sense of the letter, with respect to the internal sense, is as a rude apparent projection around an optical cylinder, in respect to the beautiful image in the cylinder, n. 1871. That the Word is presented before the Lord as the image of a man, by which heaven is represented, n. 1871. That they who love the interior things of the Word are represented by a virgin handsomely clad, and they who reject, by a deformed old woman, n. 1774 at the end. How elegant the internal sense is, although nothing is mentioned but mere names, n. 1224, 1767, 1768. That the Word is vivified with man according to his life of charity and faith, n. 1776 at the end. That the Word read by infant boys and girls is better perceived, n. 1776. That the Word is vivified and perceived according to the life of every one, n. 1771. Concerning those in the other life who have seen and per-

ceived the interior things of the Word, n. 65, 1769, 1770, 1772. That they who have loved the Word, have warmth according to the delight thence derived, n. 1773. What the internal sense of the Word is, shewn from good works, or fruits of faith, that they are charity, charity love to the Lord, love to the Lord the Lord himself, n. 1873. What the internal sense of the Word is in the Lord's prayer, lead us not into temptation, n. 1875. That the angels do not comprehend even one expression, still less names in the Word, but the internal sense, n. 64, 65, 1434. That names do not penetrate into heaven, and that spirits by their speech cannot pronounce even one expression, n. 1876. That all things in the Word are representative and significative, n. 1408, 1409, 1619. In like manner too the historicals of the Word, n. 1540, 1659, 1709, 1783. That the representatives of the Jewish church and of the Word arose from the significatives of the most ancient church, n. 920, 1756. That the most ancient style consisted in describing things historically under types, n. 66, 605, 1756. That there are four different styles in the Word, n. 66, 1139. That to look at heaven is from external things to see internal, also from the literal sense to see those things which are of the internal sense, n. 1807. That in the prophetic Word the celestial principle is expressed distinctly, and the spiritual principle distinctly, hence there are as it were repetitions, n. 683, 707, 793, 801. That the repetition signifies also that something else is treated of, n. 734. That in the Word it is spoken according to appearances, n. 589, 926, 1836, 1874. That fallacies and appearances in the Word are adapted by the Lord that they may be as truths, n. 1832. That it is not hurtful although man be in fallacies from the literal sense of the Word, n. 735. That it is not at all hurtful if any one simply believes the Word, but it is hurtful if any one confirms false principles from the Word, n. 589. Concerning those who reject the interior things of the Word, who place merit in works, n. 1774, 1877. A conspiracy by those who reject the interior things of the Word, that they are deprived of rationality and dissipated, n. 1879. Concerning those who have despised the Word, have derided, blasphemed, and profaned it, n. 1878. What danger arises from the profanation of the Word, n. 571, 582. That it was necessary that some revelation should be made, conjoining heaven and earth, and because man was born for heavenly things, n. 1775. That I have discoursed with those who are distinguished in the Word, n. 1114. That words being one signify one doctrine in particular, and that the Word denotes all doctrine concerning charity and faith, n. 1288. That words also signify things, n. 1785. That the Word is something else in the internal sense, because it is sent down from the Lord through heaven, and because it has a tendency to unite heaven and earth, n. 2310, 2495. That the internal sense is for spirits and angels, because their ideas are also spiritual, illustrated by examples, n. 2333. That several things, which are in the internal sense of the Word, fall only into angelic apprehension, because in such case they fall into those things which are of the light of heaven, not into those which are of the light of the world, n. 2618, 2619, 2629 at the end. That the sense of the

letter does not reach to the angels, but the internal sense is for them, n. 1929, 2015. That the Word in the heavens is not exactly alike as with men, and that they have the internal sense of the Word, n. 1887. That the internal sense of the Word is for the angels, and that they esteem those things of the Word to be precious, which appear to man to be trifling, n. 2540, 2541, 2545, 2551, 2574. That the celestial angels, from affections in the Word, form to themselves lights of ideas, and that the spiritual angels do the same from the significations of things, n. 2157, 2275. That there is an internal sense, and what its quality is, *sh.* n. 1984, 2135, 2395, 2495. How copious the internal sense of the Word is, n. 1965. That the internal sense of the Word is sometimes more universal, hence more remote, n. 2004. How pure the Word is in the internal sense, although it does not so appear in the external sense, n. 2362, 2095. That the historical Word has also an internal sense, likewise the prophetic, n. 2310, 2333 at the end. That the literal sense, especially the historical, is only an object serving for angelical ideas, exemplified, n. 2143. That the prophetic parts of the Word, in very many passages, would be of no use unless there was in them an internal sense, exemplified, n. 2608. That the arcana of the internal sense are less evident in the historical parts than in the prophetic, n. 2176. That deep arcana lie concealed in the Word, nor do they appear in the letter, n. 2161. That it is only known from the predication of expressions in the Word, what is the subject treated of, n. 2702 at the end. That the Word in the letter is a cloud, in the internal sense glory, Preface to Gen. xviii. That by names in the Word are signified things, n. 1888. That the ancient wise ones were delighted with the Word, as containing representatives, n. 2592, 2593. How at this day they explain the inspiration of the Word as to every iota, and how they explain its historical parts, n. 1886. That in the Word there are things inexplicable, n. 1955 at the end. That the historicals of the Word are representative, and all of the words significative, n. 2607. That the precepts of life in the Word are of use in each sense, both the internal and the external, n. 2609. That the precepts of the decalogue are perceived by the angels otherwise than by men, wherefore they were promulgated with a miracle, n. 2609. What is the ground of the representatives which are in the Word and in rituals, n. 2179. That in the Word there are occasionally two expressions, the one involving what is common, or general, the other somewhat determinate in what is common, or general, n. 2212. That in singular the things of the Word there is a marriage of good and truth, n. 2712. That all expressions in the Word are so predicated of their respective goods and truths, that merely from a knowledge of the predication of such expressions, it may be known what subject in general is treated of, n. 2712 end. That sometimes there is a species of reciprocation of good and of truth in the Word, n. 2240 at the end. That in the sense of the letter there are sometimes two or three expressed when one is meant in the internal sense, where the Lord is treated of, n. 2663. That the Word is according to appearances, and why, n. 2242, 2520. That the Word is clothed with appearances from

the human, whence also is doctrine, n. 2719, 2720. That the doctrines of the Word are not understood, unless they be rationally expounded, n. 2553. See DOCTRINE. How the Lord taught according to the apprehension of the people, but thought from a celestial spiritual ground, hence the internal sense, n. 2533. Why the interior things of the Word were not discovered to the Jews, n. 2520. Why the internal sense describes all the life of the Lord, viz. that all things might be present to the angels, n. 2523. Why so much is said in the internal sense concerning the union of the divine essence of the Lord with his human essence, concerning perception and thought, n. 2249. That the Lord is the Word, or doctrine, n. 2533 at the end, 3533. That the law and the prophets, or Moses and the prophets, denote the historical and prophetical books, n. 2606. That the ancient church had also historical and prophetical books, inspired too, which were to them the Word, cited from Moses, n. 2686. That they who are unacquainted with the internal sense of the Word, give wrong explanations of the Lord's words to Peter concerning the keys of the kingdom of the heavens, Preface to Gen. xxii. That the white horse in the Apocalypse denotes the internal sense of the Word, and he that sitteth on him denotes the Lord who is the Word, n. 2760. That several things in the Word originate in representatives in the other life, and in correspondences, n. 2763. What is meant by the Word being with God, as in 1 John i. and n. 2803. What is involved in the Lord's rising on the third day, viz. that the internal sense of the Word, which had perished, will be raised up on the third day, which likewise is the consummation of the age, n. 2813. That the Lord is doctrine itself, because he is the Word, and that the Word treats of him and of his kingdom, n. 2859. That by the Word spoken of in John i. 1—14, which was with God, and God was the Word, is signified the Lord as to the divine human principle, thus as to truth, consequently all Revelation, and the Word itself, n. 2894. That the Word has been in every period of time, n. 2895. That the Word, in the most ancient church, was from Revelation, and inscribed on hearts, n. 2896. Concerning representatives and significatives with the men of the most ancient church n. 2896. That Enoch denotes those who collected representatives and the significatives derived from them, n. 2896. That the Word in the ancient church was from thence, n. 2897. That the ancient church had a written Word, which is now lost, and that it consisted of historicals which were called the wars of Jehovah, and of propheticals, which were called enunciations, cited by Moses, n. 2897. That that Word was divine, similar to the Word written by the prophets, *sh.* n. 2897. That divine propheticals were also with others, which treated in the divine sense concerning the Lord, from the prophecy of Balaam, n. 2898. That the Word by Moses and the prophets was written by representatives and significatives, and that it could not be written in any other style, so as to have an internal sense, by which there might be communication of heaven with earth, n. 2899. That the Lord spake by representatives and significatives, because from the divine principle itself, n. 2900. That there

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n. 10,331. That works include and conclude the interiors of man, and the whole man is in them, such as he is as to love and faith, and that to be judged according to works is to be judged according to those interior principles, n. 10,331. That man's being judged according to his doings or works denotes according to the intentions which are in his works, n. 8911. That by deeds and works in the Word, according to which man will be recompensed, are not meant deeds and works in the external form, but in the internal, since the evil do works in the external form, but only the good in the internal, n. 3934, 6073. That works, like all other acts, proceed from the interior principles of man, and that thus they have their esse and their quality from the interior principles of man, which are of the thought and will, inasmuch as they thence proceed, wherefore such as the interior principles are, such are the works, n. 3994, 8911, 10,331, thus such as the interior principles are with respect to faith and love, n. 3934, 6073, 10,331, 10,333. That thus works include those principles, and that they are those principles in effect, n. 10,331. That this is meant by being recompensed and judged according to works, n. 3147, 3944, 6073, 8911, 10,331, 10,333. That it is frequently said in the Word that man shall be recompensed, and that he shall be judged according to deeds or works, concerning which, n. 3931. That works so far as they respect self and the world, so far they are not good works, but so far as they respect the neighbour, n. 3147. That the apostle Peter signified faith, and John works of charity. See Preface to Gen. xviii. See also PETER, n. 10,087. Inasmuch as John represented works of charity, therefore he lay at the breast of Jesus, n. 3934, 10,081, and therefore Jesus said to Peter, who was indignant at John's following Jesus, What is it to thee, Peter, do thou follow me, John xxi. 22. For Peter said of John, Lord, what shall this man do? n. 10,087.

WORKMAN OF STONE [*opifex lapidis*]. What, n. 9846. See **STONE**.

WORKS [*opera*]. See **WORK**, **LOVE**, **CHARITY**, **GOOD**, **FAITH**.

WORLD AND WORLD OF SPIRITS [*mundus, et mundus spirituum*]. Its exterior and interior sphere, how filthy it is at this day, described, n. 2121—2124. See **JUDGMENT**. That in the world of evil spirits at this day the goods and truths of the church are in a moment turned into evils and falses, n. 2123. Concerning the earths and the worlds in the universe. See **UNIVERSE**. That the spirits from hell, when attendant on man, are in the world of spirits, and in this case are in man's loves, n. 5852. That the world of spirits is where the spirits attendant on man are, where also men first come after death, and where the hells terminate above, and heaven beneath, and that it is an interstice between hell and heaven, n. 5852. That worldly and corporeal cares disperse heavenly ideas, from experience, n. 6309. That the internal man is formed to the image of heaven and the external to the image of the world, and that thus man is a microcosm, n. 6057. That the internal man is formed to the image of heaven, and the external to the image of the world, and that things intellectual and things voluntary are successively opened, but by what, cited, n. 9279, 10,516. That

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I N D E X

TO

THE PASSAGES OF SACRED SCRIPTURE

CONTAINED IN THE

ARCANA CŒLESTIA.

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	13	{ 10177, 10540		4	{ 922, 2180, 9409, 10143
	14, 15	2708		6	8999
	15	10609		7	4117
		{ 40, 46, 666, 908, 994, 1030, 1664, 2799, 3696		8	4430
	18	9182		8, 9	8365
	18, 19	2235, 9263	VII.	1	8906
	19, 20	9857, 10155		1 to 3	5354
	20	8468		1, 11, 12	1165
III.	2	{ 4111, 5044, 9824, 10643		2	7906
	4	7051		4	7356
	4, 5	1888		4, 6, 7	6377
	5	3122, 6180		5	9993
IV.	1	374, 10130		8	5354
	2, 3	991, 9335		8, 9	870, 1185
	3	{ 627, 3934, 6588, 10331		11	2588
	9	6377		11 to 13	2799
	11	2466		16	9391, 10407
	11 to 14	643, 4876	VIII.	4 to 6	9146
	12	{ 8904		4, 7	9995
	12 and fol- lowing verses	4552		7	5354
	13	4843		8, 9	1949
	13, 14	{ 1613, 5198, 5201		9	921, 9714
	16	5354		11	3881
	17 to 19			14	2466, 8904
			IX.	1	6537
				1, 2	2588
				1, 3, 6, 16, 17	3384
				2, 3	1071, 6377
				2 to 4	5354
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IX.	3, 4	4581	XI.	11	870, 1186
	3, 6	1165		12	5354
	5, 6	10545	XII.	1	{ 1186, 5215, 5354, 7679, 9780
	6	273, 1566		1, 2	2588
	7	2242, 6588		2	9024, 9248
	8	10217		2, 3	3304, 3322
	8, 11, 13, 16	5354		3, 4	367
	10	{ 217, 1071, 5117		3 to 5	4317
	11	2584, 4918		5, 6	6888
	11, 12	264, 5536		8	10277
	13 to 15	9325		8, 14	5354
	14	6432		9	414
	15	3605		11	4117
	16, 17	382		12 to 14	1232
X.	1	1069, 5113		13, 14	1462
	1, 2	3727	XIII.	1, 2	3574
	6	1186		1, 3	1861
	6, 11	5354		1, 12	5354
	8	{ 273, 921, 6849, 8265, 9144, 9714, 10187		2	{ 8932, 8941, 9391, 9424, 10406, 10407
	11	4281, 9391		3	3579, 8819
	11, 12	5895		5, 6	6078
	13	1179		8	908
	15	1453, 8211		13	{ 264, 2584, 4918
		{ 1462, 1502, 3305, 4964, 6425, 6750		14	6119, 6281
		2135		15	{ 1949, 5215, 7679
XI.	1 to 3	1165	XIV.	2, 3	2761
	1, 5, 11	8869, 10406		2, 6, 8	1069
	2	8365		3	1186, 9391
	3	5354		4	8286, 8365
	3, 8, 9	9854		6	{ 886, 3579, 10261
	4	1186		6 to 8	3580
	5, 6	2799		6 to 9	5113
	6	9496		7	6377
	8, 9	588		8	5354, 8340
	10	6367			
	10, 11	9755			

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I.	4, 5	9331	I,	6, 7	9052
	4 to 7	7643		6, 7, 12	5113
	5 to 7	1072		9 to 11	7602, 9295
	5, 10	3580		9 to 15	10137
	6	6367		10	556, 9780

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I.	10 to 12	368
	11, 13	3941
	12	8369
	15	488, 1992
	15 to 17	5147
	16	4137
	18	6078, 10609
	19, 20	2708
II.	1, 2	{ 488, 1860, 2405, 7688
	1 to 3	9434
	1, 3	1861
	1 to 10	8906
	2	7711
	2, 3	5376
	2, 9	3391
	2, 10	31, 2441
	2, 10, 31	2495
	7, 9	3391, 5135
	10	{ 1066, 1808, 3355
	10, 11	4236, 7573
	11	{ 3448, 9926, 9987
	13	{ 580, 598, 10441, 10577
	16	5608
	18	8875
	22	46,217,7571
	22, 23	5113
	23, 24	3580, 6537
	24	9780

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II.	24, 25	7643, 9331
	28	574, 2534
	28, 29	{ 4567, 4682, 9818
	30	8819
	30, 31	{ 1861, 4735, 9127
	32	{ 5897, 5899, 7051
III.	3	5236
	4	10011
	4, 5	1201, 9340
	4 to 6	1197
	5	1551
	5, 6	8093
	6 to 8	5886
	12	9857
	13	9295
	14, 15	2495, 4697
	15	1808
	16	7573, 9926
	17	10287
	17, 18, 20	3881
	18	{ 2184, 2702, 3580
	18 to 20	3654
	19	9262
	20	{ 6239, 7051, 10248
IV.	6	1151
	18	6435
	19	6353

A M O S.

I.	1	3995
	5	9496
	8	1197, 9340
	9	367, 6804
	11, 12	4171
II.	4, 5	3881
	8	6377
	9	348, 9489
	9, 10	1857, 6306
	10	7711
	10, 11	7573
	13	10303
	18	8875
	30, 31	9127
III.	4, 5	9348
	6	592

III.	11	2973
	12	{ 3869, 6188, 10050
	14	{ 921, 2832, 10182
	14, 15	1453
	16	7574
IV.	1	5198
	2	2842
	2, 3	4926
	5 to 7	1453
	6	2165, 9052
	7, 8	382
	9	{ 9277, 9331, 10261
	9, 12	1069

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		2799, 7102,	VII.	12, 13	1453
IV.	10	7161, 7505,		13	2832
		7668, 10458		17	9834
	11	2220	VIII.	5	8540
V.	2, 3	576		7	2842
	3	468		8, 9	6693
	4, 6, 17	3969		9	9642
	5	2723		9, 10	3693
	11	1071, 8941			3021, 4779,
	15	2943		10	7093, 8261,
	17, 18	9139			9960
	18, 20	1839, 7688		11	2165, 9323,
	19, 20	195			9412, 10545
	20	1860, 7711		11, 12	1460, 3708
	21, 22	925		11 to 13	8568
	22, 24	922		12, 13	3081, 7668
	23	4137		13, 14	3923
	24	1860, 2235,		14	2723
		7711	IX.	1	9552
	26, 27	1715		2	9125
VI.	2	1183		5	6693
	3, 4	9391		6	8945, 9408
	4, 6	6188		7	1197, 9340
	6	9954		8, 9	7051
	8	6297			414, 4391,
	8, 9	576		11	4926, 9163,
	11, 12	1488			10248, 10545
	12	5895, 9263,		11, 12	3322
		9857		13	6435
	13	2832, 10182		13, 14	5117, 6377
VII.	2	4281, 7571		14	1069, 1071
	3, 6	10441			

OBADIAH.

I.	2, 6, 8 to 10,	3322	I.	13	2851
	18, 19, 21			15	10011
	3, 4	10582		18, 19	4592
	4	3901		19	1197, 4117,
	5	5135, 8906			9340
	11	10287		20	1458

JONAH.

I.	8	623	II.	3	247
	9	1343		5	756, 6726,
	17	2788, 4495			9050
II.	1	901		5, 6	1691

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II.	6	8278	III.	7, 8	7523
	7	4728		9	588
	9	3875, 3880		9, 10	10441
III.	4	9437	IV.	2	10441
	5, 6, 8	4779		8	623
	6	9723, 7520			

M I C A H.

I.	2	2921	V.	2, 4	5201
	3, 4	1311		4	6674, 9422
	5, 13	9156		4, 5	1186
	7	10406		5, 6	9659
	9	2851		7	468, 3579
	10	2327, 7418		7, 8	6367, 7051
	15	4816		8	5897
	16	{ 3901, 5247,		10 to 12	7297
		9960		11, 12	9188
II.	1	878, 4402		12, 13	2722, 10643
	3	248, 3542	VI.	1	6435, 9024
	4, 5	9834		6	2906
	7, 8	9942		6, 7	4302
	9	5608		6 to 8	{ 922, 2180,
	11	6377			9409, 10143
	12	{ 3305, 4281,		8	519
		4286		13, 15	9272
	13	2851		15	{ 886, 9277,
III.	2, 3	3812			9954
	4	5585, 10579	VII.	1	1071
	5, 6	2352		1, 2	5117, 9223
	6	3693		2, 3	1178
	8	4281, 9818		3, 4, 6	4843
	12	368, 5895		4	2242
IV.	1	6435, 10438		5	6960
	1, 2	3305		7, 11, 12	2588
	2, 4	5113		10 to 12	120
	5	2009, 6674		12	{ 1165, 1186,
	6, 7	4302			9341
	7, 8	4599		13	348, 3934
	8, 10, 13	2362		14	{ 4117, 5201,
	12	10303			9011
	13	7729, 7770		14, 16, 17	249, 7418
V.	1	9048		19	8279, 9937
	2	{ 2135, 4594,		20	3122
		9485, 9594,			
		10248			

NAHUM.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	3	2162, 9496	III.	2	6971
	4	9553		3	309, 8813
	5, 6	6435		4	9188
	15	7093		5	{ 5433, 9917,
II.	1	3021		9	{ 9960
	3	3300		13, 14	1164, 1166
	4	2336		14, 15	2851
	11 to 13	6367		15 to 17	{ 1296, 6669,
III.	1	8908		19	{ 7519
	1, 4	7297, 8904			7643
	1 to 4	6978			9163

HABAKKUK.

I.	6	{ 1613, 4482,	III.	2, 3	2906
	6, 8	{ 9487		2 to 4	2714
	6 to 9	3901, 6534		3	1675
	14	1368		3, 4	2832
II.	2, 3	991		6	6435
	6, 7	9416		6, 7	3242
	11	6669		7	9595
	14, 15	643		7, 8	1566
	15, 16	1073		8	5321
	16	9960		8, 9	2686
	18	5117		8, 15	2761
	18 to 20	{ 585, 9424,		11	2709
III.	2	{ 10406		13	3542, 9954
	19	8869		15	790, 9755
	19, 20	8932		17	{ 5113, 9277,
		643		19	{ 9780, 10261
		482, 893			6413

ZEPHANIAH.

I.	1 to the end	411	I.	5	3448, 10185
	3	{ 776, 991,		8	10287
	4	{ 7523		9, 10	375
		3881, 7673		10, 13	2240

CHAP.	VERSES.	NUMBER.
I.	12, 13	1488
	13	1071
	14, 15	1839
	15	{1860, 7688,
	15 to the end	7711
	17, 18	5377
II.	3	4535
	5	6997, 9857
	5, 7	1197, 9340
	7	1565, 2323
	8 to 10	7844
	9	2468
	9, 10	{1259, 1666,
	11	2455, 9207,
	13	10300
	13, 14	2220
		1158
		1186, 7673
		{1188, 3391,
		9552

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II.	14	655
	15	908
	18	585
III.	3	6367, 6441
	4	6353
	5	2405, 9857
	5, 6	8211
	6	{2336, 2712,
	8	3134
	9	{6442, 6997,
	10	8875, 9143
	12	{1085, 1286,
	12, 13	4937, 9836
	13	349, 1164
	14	9209
	19	10277
		{5201, 5897,
		8908
		2362
		4302

HAGGAI.

I.	8 to 10	1448
	9, 10	3579
	10, 11	3580
II.	6, 7	28
	7 to 9	1551
	9	3780

II.	12	3813
	12 to 14	10130
	16	2252, 4759
	19	9552
	22	5321

ZECHARIAH.

I.	4, 6	627, 3934
	6	10331
	8 to 10	2762
	9	6000
	9, 13	4652
	14, 15	8875
	18 to 21	2832, 10182
II.	1, 2	648, 9603
	3	4652
	5	{934, 9854,
	5, 6	10574
	6, 7	9487
		3708

II.	7	3024, 6729
	10, 11	8309
	11	3875
	13	574, 10044
III.	3, 4	4545, 5954
	9, 10	488
	10	5113
IV.	1, 4, 5	4652
	2	716, 6832
	2, 3	9548
	2, 3, 14	9780
	2, 3, 11, 12, 14	10261
	3, 11, 14	886, 9277

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	1 to 4	5135		4	9494
	1 to 5	8906		6	3969
	5, 10	4652		7	1071
	5 to 11	8540		8	983
	11	1183		8 to the end	8185
VI.	1 to 3	5321		10	1186, 4117
	1 to 3, 5 to 7	2762		10, 11	1165, 1186
	1 to 8	3708		11	4876
	1 to 9	9457	XI.	1	8989
	4	4652		1, 2	4552
	8	9818		2, 3	1585
VII.	10	3703		3	6367
	11	1085, 9836		4	8902
	11, 12	3869		4, 5	6767
VIII.	2	8875		7, 10	4013
	3	402, 9229		9	3813, 10283
	4	6524		12, 13	2276, 2966
	4, 5	2336, 2348		16	7729, 8365, 9163
	5	5236, 10416		17	878, 2799, 10061
	5, 6, 11, 12	5897			28, 662,
	8	2235, 9263	XII.	1	1066, 7673, 9596, 9818
	11, 12	5113		4	2383, 2761, 6534, 9391
	12	3579, 3780		4 to 10	3881
	12, 13	9272		5, 6	8314
	14, 15	588		6	10303
	16	2943		6, 7	1102
	17	3605		20 to 24	4060
	19	4137, 7093, 8339	XIII.	4	3301
	22	1259		7	7668
	23	3881		8	901
IX.	2	1201		8, 9	720, 2788
	6	9340	XIV.	3, 4	9780
	7	8314		4	9093, 10261
	8	4236, 6852		7	488, 7844
	8, 9	3448		7, 8	28, 10135
	9	2362, 9212		7 to 9	6000
	9, 10	2781		8	935, 2702, 9755
	9, 11	4728		9	1736, 3859
	9, 10, 13	5354		9, 10	4592
	10	2686, 5321		12, 15	2781, 3048
	10, 11	4735, 9396		12 to 15	9057
	10 to 12	5037		13	9328
	11	6804, 6854		17, 18	1462, 2588
	12 to 14	2799		20	2761, 9394
	13	489		20, 21	3881, 8408
	14	8813, 8815		21	1444, 7857, 10105
	15, 17	6367			
	16, 17	3081, 3580			
X.	1	7571			
	2	4111, 4682, 9248, 9824			
	3	10132			

MALACHI.

CHAP.	VERSES.	NUMBER.
I.	1 to 3	3322
	3	7293
	5, 6	3703
	6	4973
	7	2165
	8	2383
	8, 13	4302
	9, 10	8989
	10, 11	10137
	11	{ 2009, 6674, 9475, 10177
II.	2, 3	10037
	4, 5	1038
	4, 5, 8, 9	3875
	5	3623
	5, 6	2826
	6, 7	1286
	10	2005, 3704
	10, 11, 14, 15	8999
	11	{ 3024, 3881, 9182
	11, 14, 15	4434
	14	253, 6804
	14, 15	255
	15	9818

CHAP.	VERSES.	NUMBER.
III.	1	{ 1925, 2921, 3142, 4973, 6804, 9167, 10528
	1, 2	666, 9303
	1, 2, 4	{ 2906, 3881, 6280
	1 to 4	3654, 8159
	1, 5	9188
	2, 3	3875
	2, 3, 4	349, 9293
	3	1551
	3, 4	9293
	4	10248
	5	4844, 7297
	10	{ 576, 680, 9408
	11, 12	{ 566, 5113, 9325
	12	1066, 9334
IV.	1	{ 1861, 7519, 9141
	2	9263, 9391
	4, 5	6752
	5	5620, 9372
	5, 6	3703

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I.	21	9809
	22, 23	1925
	23	{ 10154, 10819
		{ 3249, 3762, 5223
II.	1, 2	10177
	1, 2, 11	113, 1171
	1, 11	4594
	1, 4 to 6	9594
	4, 6	4594, 9485
	6	2135
	6, 15, 18	{ 4262, 9293, 10199, 10252
	11	

II.	13, 14	6750
	13 to 15	3305
	13 to 15, 19 to 21	{ 1462
	15	{ 1502, 1540, 2798, 4964
III.	1	2708
	1, 3, 4	9372
	3	{ 2708, 4727, 8028
	4	{ 3301, 3540, 5620, 7643, 9828
	6, 13	10239
	6, 13 to 17	4255

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III.	7	{ 4314, 6997, 9320	V.	34 to 36, 40	9942
	8, 9	1017, 2371		36	3246, 10124
	8, 10	7690		37	{ 202, 2715, 9818
	9, 10	3703		38 to 43	9048
	10	1861		38, 39, 43 to 45	} 8223
	11	9818		42	9174
	12	3942		43, 44	10490
	13 to 16	10239		43 to 48	2371
	16, 17	870, 2798		44 to 45	3605
IV.	1	{ 1444, 2708, 2714, 9937	VI.	45, 48	8328
	1, 2	{ 730, 6828, 8098		1, 9	8328
	1 to 11	1690		1, 2, 16	8002
	4	{ 276, 681, 1288, 5576, 5915, 9003		1 to 20	2371
	6, 7	2813		2, 5	2336
	7, 10	4766		6	5694
	16	{ 290, 1839, 3195, 6119, 7494		9	2724, 6674
	21 to 43	4903		11	2838
	23	8364		12, 15	1017
V.	3, 37	9818		13	5922, 10248
	5	2658		17	9166, 9954
	6	9263		19, 20	8906
	7, 43 to 48	1017, 2371		19 to 21	10277
	8	3863		22, 23	{ 2701, 2973, 9051, 9548
	11, 12	8002		23	1839, 7688
	13	2455		24	{ 1749, 3875, 6138, 9167, 9210, 10362
	13, 14	{ 9207, 10300		25	9050
	16, 19	3934		25, 31	3069
	17	4859		25 to the end	8478
	17, 18	7933, 10239		29	8480
	18	{ 6752, 7463, 8862, 9349		33	5449, 9184
	19	3417		43 to 47	9256
	20	9282	VII.	1, 2	2284, 9857
	21, 22	{ 374, 1010, 8902, 9857		1 to 20	1017
	21, 27, 28	8911		3, 4	2360
	22	1011		3 to 5	9051
	22 to 24	2360		6	7784, 9231
	22 to 26	5061		12	{ 922, 3463, 6752, 7463, 8214, 8223, 9048
	23, 24	9293		12 to 14	2851
	27 to 30	8910		14	5890
	29	2701, 9051		15	6441
	29, 30	10061		16	5117, 9144
	33 to 37	2842, 9166		16 to 20	794, 7690
	34	9408		16 to 20, 24 to 27	} 2371
	34, 35	5313		17 to 20	9258
				19 to 23	4769

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VII.	21	8328
	21, 22	34
	21 to 23	3934
	21 to 24, 26	7317
	22	2534, 4638
		{ 2009, 2027,
		{ 2371, 2724,
	22, 23	{ 3820, 6806,
		{ 7778, 9192,
		{ 9369
	22, 24, 26	4638
		{ 44,367,3935,
		{ 4638, 8255,
	24, 26	{ 8361, 9239,
		{ 9311
	24 to 27	9282
VIII.	3, 4, 15	10130
	10 to 13	10083
		{ 2187, 2658,
		{ 3305, 3708,
	11	{ 3832, 6804,
		{ 9412, 9527,
		{ 10442, 10597
	11, 12	1328, 9192
		{ 1839, 4175,
	12	{ 4424, 7688,
		{ 9052
	20	9807
	21, 22	{ 3703, 6138,
		{ 7494
	25	3900
	30	10303
IX.	2, 22, 27 to 29	10083
	12, 13	2661, 8365
	13	1017, 2371
	15	4434, 9182
	18, 19, 25	10023
	20	9917
	25, 30	10130
	27 to 31	6990
	29, 30	10130
	32, 33	6988
	35	8364
X.	1	3417
	5, 6	4169
	9, 10	4677, 9942
	14	{ 249, 1748,
		{ 3148
	14, 15	7418
	15	2220
	16	{ 197, 3900,
		{ 6398
	21	10490

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X.	21, 22, 35 to 37	{ 3703
	22	{ 2009, 2724,
		{ 6674
	26	7795
	28	{ 2826, 6071,
		{ 7021, 9033
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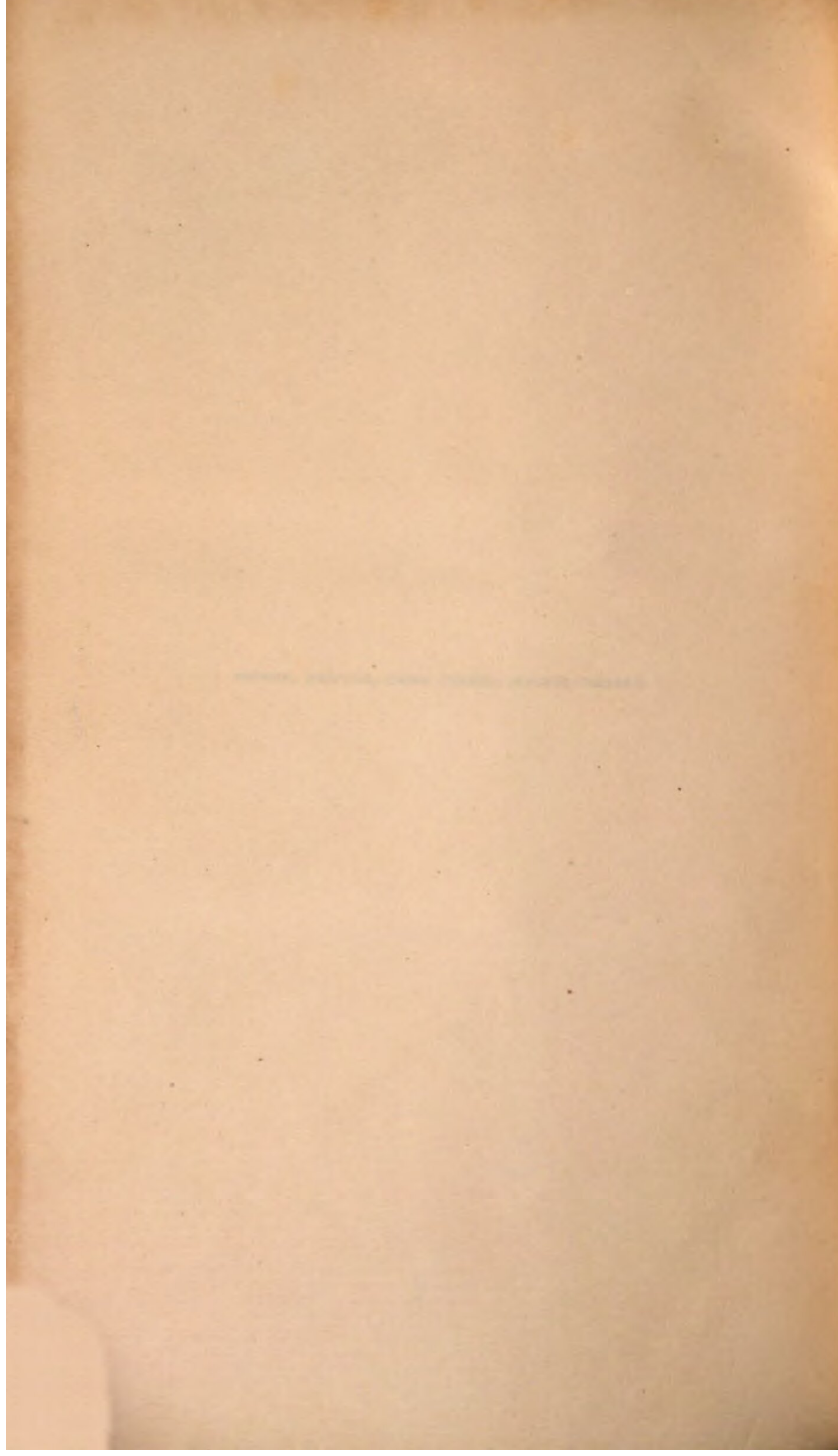
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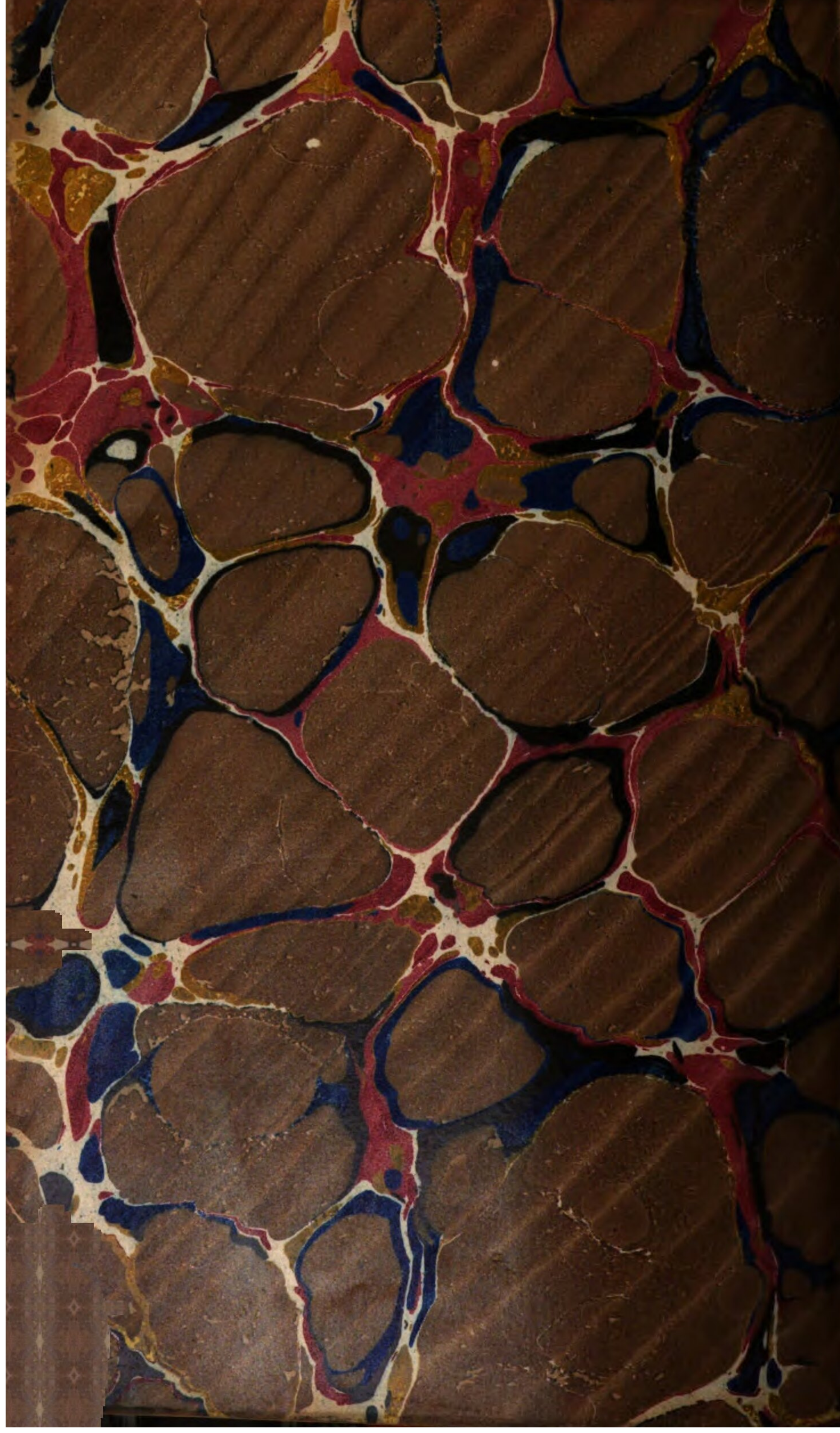
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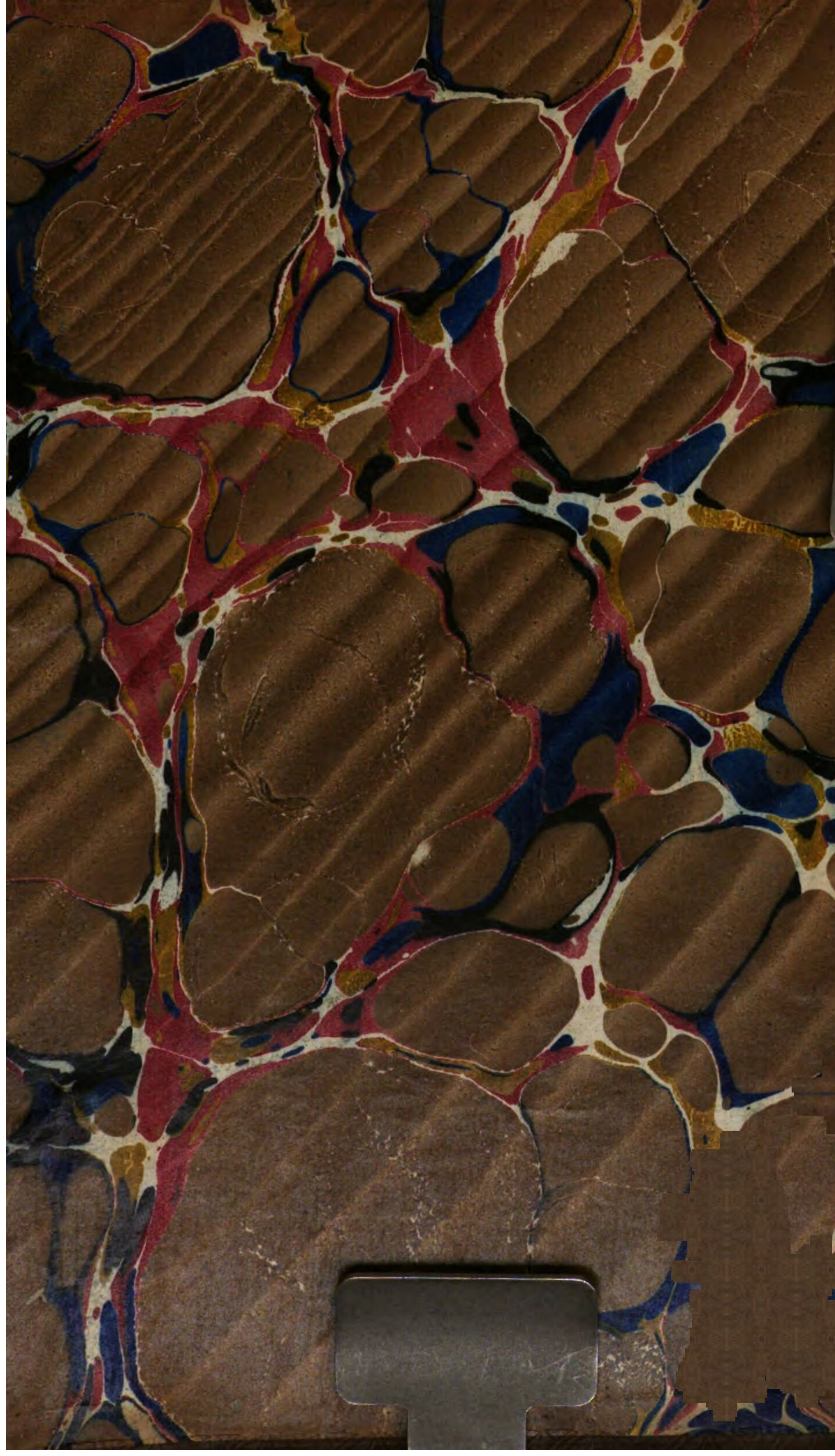
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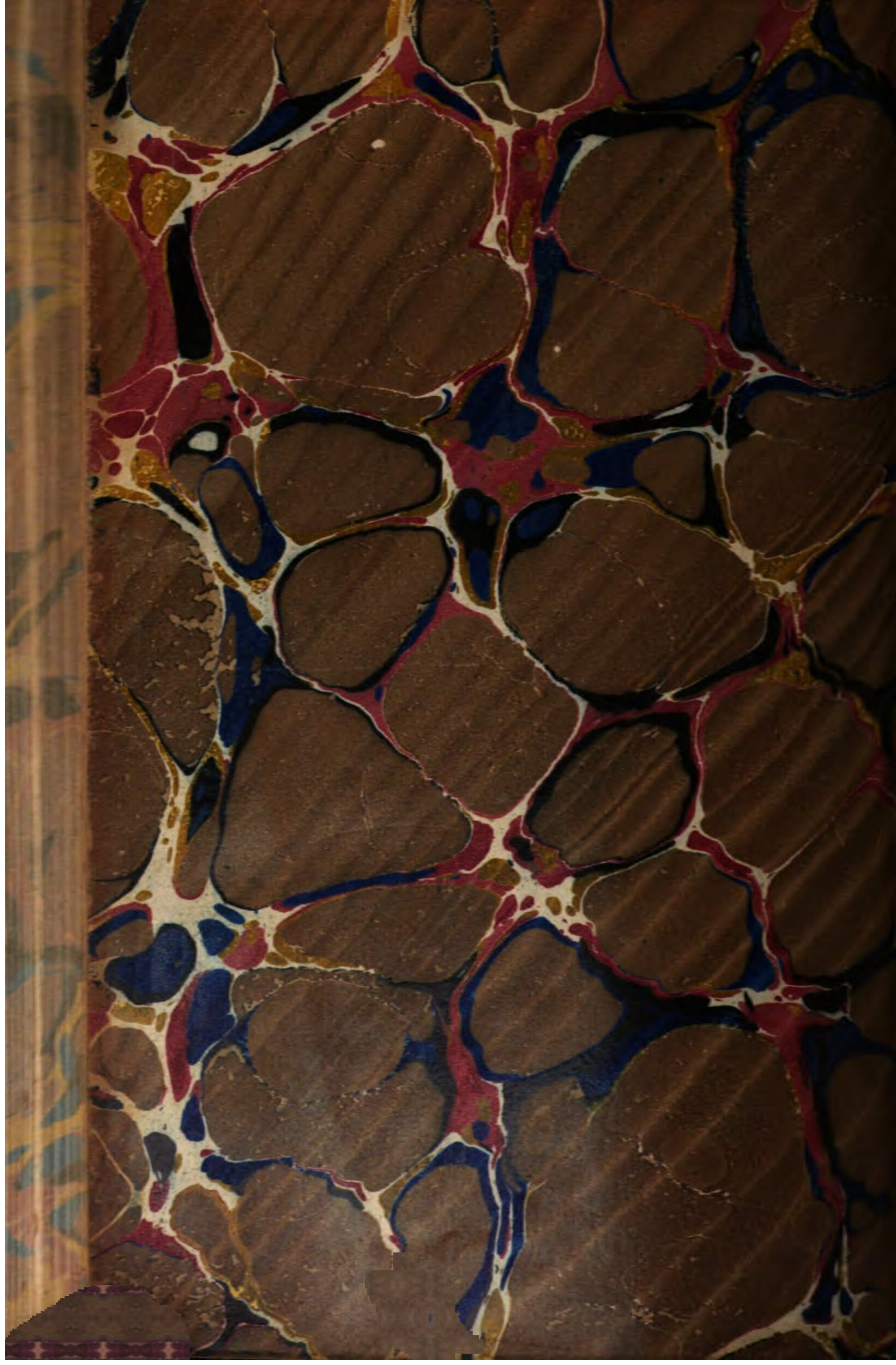
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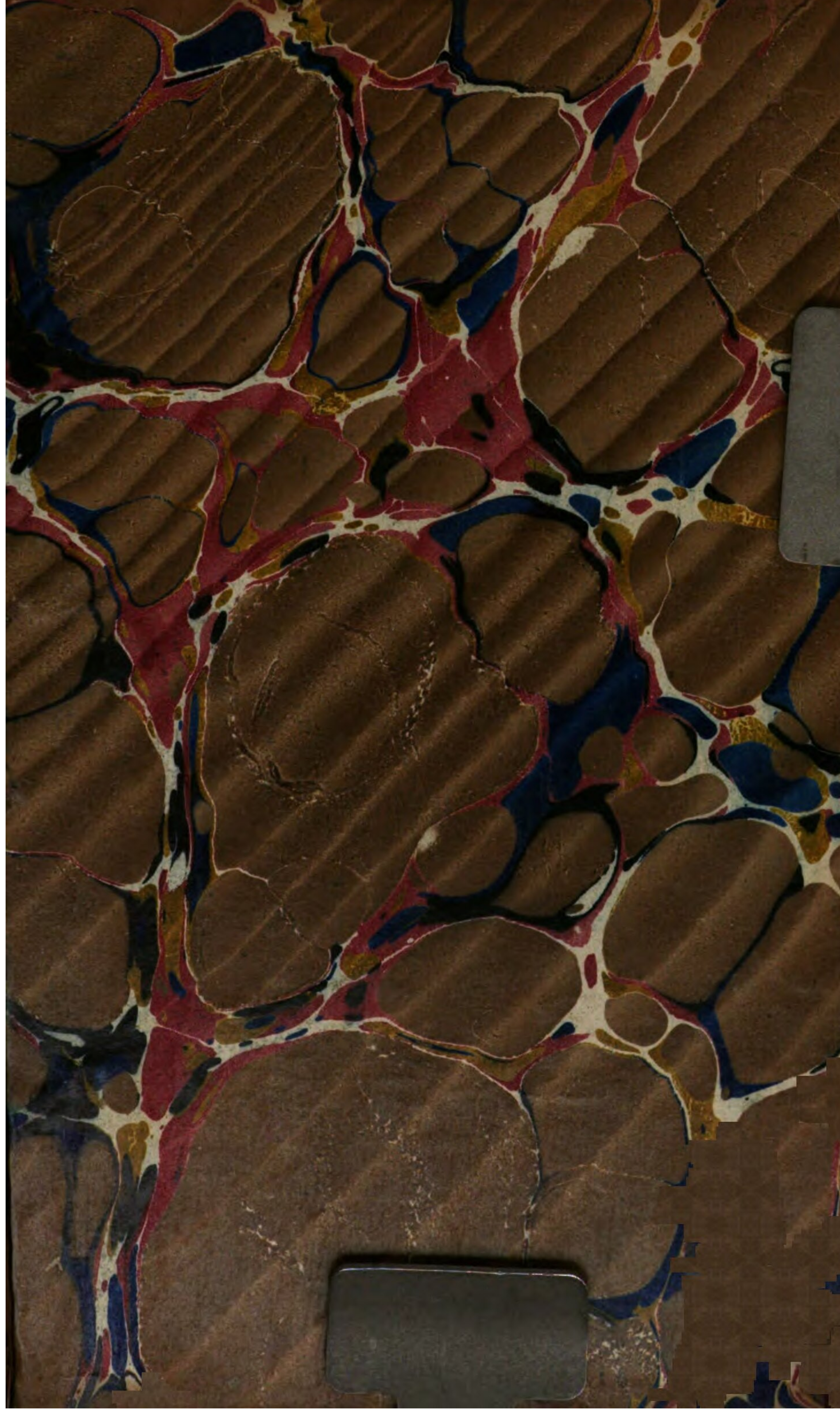
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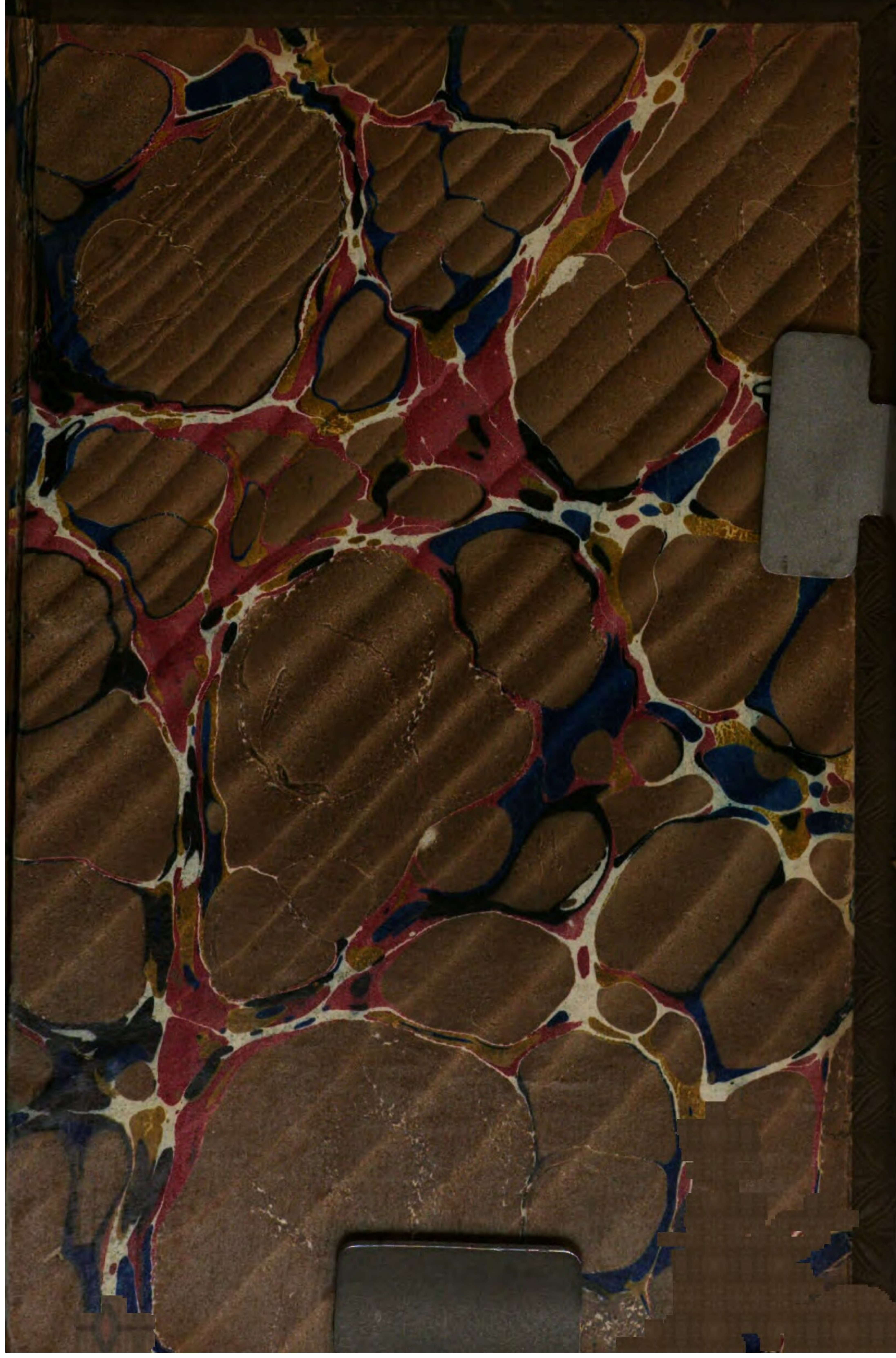












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